H B Burr
St Louis

H. H. GROTTHOUSE.

No 326

Digitized by the Internet Archive
in 2026

https://archive.org/details/collectionofacts0000samu

A COLLECTION

OF THE

ACTS, DELIVERANCES, AND TESTIMONIES

OF THE

Supreme Judicatory

OF THE

PRESBYTERIAN CHURCH

FROM ITS ORIGIN IN AMERICA TO THE PRESENT TIME.

WITH

NOTES AND DOCUMENTS

EXPLANATORY AND HISTORICAL:

CONSTITUTING A COMPLETE ILLUSTRATION OF HER POLITY, FAITH, AND HISTORY.

COMPILED FOR THE BOARD OF PUBLICATION

BY THE

REV. SAMUEL J. BAIRD.

Philadelphia:
PRESBYTERIAN BOARD OF PUBLICATION.
1856.

Entered, according to the Act of Congress, in the year 1855, by

A. W. Mitchell, M. D.

In the Office of the Clerk of the District Court for the Eastern District of Pennsylvania.

ADVERTISEMENT TO THE READER.

In the following pages the larger type, constituting the body of the work, presents the citations, in the words of the text, from the records of the General Synods and Assembly. Of dates prior to 1789 the citations are from the second edition of the "Records of the Presbyterian Church," the paging of which differs from that of the first edition by the addition of 2, down to the 269th page, after which they coincide. Between 1789 and 1820, inclusive, the citations are from the volume of the Minutes issued by the Board. Subsequent to 1820 the annual Minutes are the authorities. Where any importance attaches to the discrimination, during the coexistence of the two General Synods, the formula, "*Minutes, P.*," indicates the acts of the Synod of Philadelphia, and "*Minutes, N. Y.*," those of the Synod of New York.

All other matter than the citations from the Records, is printed in small type. Of this, paragraphs from the pen of the compiler are included in brackets—[ ]. Of the matter thus distinguished, it may be proper to say, that as it does not have, so neither does it claim, any further authority than may be found to belong to the facts and arguments adduced.

S. J. B.

PREFACE.

PRIOR to 1821, no more than brief extracts of the annual Minutes of the General Assembly were published. In 1814 an overture was presented by the Rev. Thomas D. Baird for the printing of the entire Minutes, from the beginning, inasmuch as the Extracts were not only deficient in completeness, but entire files of them were not to be had. The proposition was opposed on the ground of its involving the Assembly in an expense for which there was no prospect of remuneration. It however being ascertained that a publishing house in Philadelphia was ready to give one thousand dollars for the copy-right, it was determined to secure the whole profits to the General Assembly, and the following resolution was adopted, viz.

"Whereas, Ministers of the gospel, and lay members of our judicatories, do need, and it is known that many of these as well as others desire to possess, the printed extracts of the General Assembly of our Church from the year 1789, it was therefore

"*Resolved*, That the Assembly order a number of copies to be printed, and that the profits arising from the sale be added to the funds of the Assembly."—*Minutes*, 1814, p. 561.

Proposals were accordingly issued. But the business of all, received adequate attention from none, and the effort failed. In 1818 the subject was revived in a different form.

"The following overture was submitted to the Assembly, and being amended, was adopted, viz.

"*Resolved*, That Drs. Janeway, Neill, and Ely, be appointed a committee, and they are hereby appointed, to extract from the records of the General Assembly, and of the late Synod of New York and Philadelphia, all such matters as may appear to be of permanent authority and interest, (including a short account of the manner in which missions have been conducted, and their success,) that the same may be published for the information of Ministers and people in our Churches, and that they report the same to the next Assembly."—*Minutes*, 1818, p. 673.

This committee reported to the Assembly next year a work in regard to which the following resolution was adopted.

"*Resolved*, That the work reported by this committee be completed on the plan reported, and that when thus finished, the committee be authorized to have four thousand copies printed, and offered for sale at a reasonable price.

"*Resolved*, That the Trustees of the General Assembly be requested to defray the expense of printing the above work, and to secure the copy-right of it; and that the Presbyteries be requested to promote the sale of the same."—*Minutes*, 1819, p. 713.

The Digest was accordingly published, and the General Assembly in 1820, (p. 727) "recommended to all the Bishops, Elders, and Deacons in the Presbyterian Church in the United States, and to heads of families, to procure it for themselves."

This edition being in time exhausted, the subject of a new selection came up to the Assembly in 1836 in the form of an overture, and the following report was adopted, to wit:

"That as the want of a new Digest has been felt and expressed by many brethren; as the Minutes of the Assembly have now become too voluminous, to be conveniently carried to the places of meeting of the several judicatories; as it is impossible now to supply our Ministers and Elders with entire sets of the Minutes; and as arrangements may be made for the publication of a new Digest, without any expense to the Assembly, they therefore recommend to the Assembly the following resolutions for adoption, viz.

"1. *Resolved*, That in the judgment of this Assembly it is expedient that a new Digest of the acts and proceedings of the highest judicatory of our Church, be prepared and placed within the reach of all our Ministers and Elders.

"2. *Resolved*, That Dr. John McDowell, Mr. Winchester, and Mr. Duffield, be a committee to prepare such a Digest, and report the same to the Assembly, as soon as practicable, provided the expense of its publication be not defrayed out of the funds of the Assembly."—*Minutes*, 1836, p. 262.

From this appointment nothing resulted, and the subject coming up again in 1841, was referred to the Board of Publication by the following order.

"The Board of Publication is hereby directed to take into consideration the propriety of publishing a new edition of the Assembly's Digest; having first caused a thorough re-examination of the Minutes of all the years embraced in the present Digest, and also a full examination of all those published since; so that the balance may contain, in a small space, and a cheap form, all the important acts of the Assembly now in force: to which may be added such statistical and other information, in regard to our Church, as may be judged important."—*Minutes*, 1841, p. 447.

The successive measures having failed to secure the contemplated publication, the Assembly in 1843

"*Resolved*, That it be recommended to the Board of Publication, if funds can be provided for the purpose, to print an edition of all the Minutes of the General Assembly from the origin of the body, including a summary of the statistical tables, to which shall be appended a copious Index, which shall serve as a Digest of the Assembly."—*Minutes*, 1843, p. 197.

The volume of Minutes from 1789 to 1820, published in partial response to this resolution, however valuable, did not supply the desideratum of the Assembly; and in 1848 a renewed effort was made to secure that object.

"*Resolved*, That a committee of five be appointed to prepare a Digest of the Acts and Proceedings of the General Assembly, since 1820, accompanied by a full and copious index; and that they make an arrangement with the Board of Publication to publish such an edition as they may think proper, including in the same volume the present Digest."

"The Moderator announced as the committee of five, to prepare a Digest—Rev. Daniel V. McLean, Rev. Giles Manwaring, Rev. John McDowell, D. D., Rev. William M. Engles, D. D., Rev. Willis Lord, D. D."—*Minutes*, 1848, pp. 45, 53.

This committee reported to the next Assembly "that they had not been able to perform the duty, and asked that the business be transferred to the Board of Publication. The request was granted and the committee discharged."—*Minutes*, 1849, p. 246.

Under this appointment the Board issued the new Digest in 1850.

It appearing that the exigencies of the Church demanded a more full and complete collection, the Author of the present compilation has ventured to attempt answering this demand. Experiment soon demonstrated that there was no alternative between a brief abstract, arbitrarily selected, and consequently unsatisfactory in its exhibitions, and an exhaustive collection. In preferring the latter, he was not only confirmed by the opinions of brethren with whom he had opportunity to consult, but by the action of the Assembly in 1843, recited above, in which was contemplated the republication of the entire Minutes, furnished with an apparatus of indices, &c. to serve as a Digest.

My aim under the direction of the acts of the Assembly on the subject, has been to produce a work which may constitute a complete Thesaurus, comprehending whatever might be requisite to enable the common reader, and the church member to know what our Church has been and has done; no less than to place within the reach of Church officers a full exhibition of all that she has, either by precedent or act decided, upon the principles of her faith and order, and the rules of her discipline. Subordinate to this design it has been a constant study to condense the whole to the smallest possible dimensions.

In addition to the extracts from the Assembly's Records, there are given other documents, and notes historical and explanatory, serving to bring out and illustrate the proceedings of the Assembly, and the attitude of the Church, in the premises severally.

In arranging the materials composing the work, reference has been had primarily to logical order. As far as consistent with due subordination to this, regard is had to the chronological sequence of the transactions. The statistical tables have been carefully prepared, and will be found both interesting and valuable, although the defective character of the materials precludes more than an approximation to accuracy.

It is a pleasure thus publicly to acknowledge my obligations to the Rev. Professors Howe and Palmer, of Columbia Seminary, and Breckinridge and Humphrey of Danville, and to the Rev. S. B. McPheeters, and my brother, the Rev. E. Thomson Baird, of St. Louis, for valuable suggestions, and important information and documents. The Rev. Dr. J. J. Janeway will also accept of this acknowledgment for important information communicated with kindness and promptitude for a different purpose, but happily available in the present work.

That defects will not be discovered in this volume I cannot hope. Should such present themselves they may claim indulgence from the considerate critic. He is assured that they have not resulted through negligence, or for want of untiring labour and anxiety to attain accuracy and completeness. Begun as was this compilation, amidst the prostration and debility induced by a long continued exposure to a pestilent malaria—carried on for some time by a daily alternation of the writing table and the sick couch, and at length completed amid the labours, the anxieties and cares of a newly formed and arduous pastoral relation, by robbing nature of her wonted rest, until the overwrought system loathed the needed repose;—failing in every attempt, either by importation or otherwise, to obtain the use of any such works as might have served to suggest a plan, and compelled to work without model or precedent;*—straitened in all my investigations, with slight exceptions, to the limited resources which a missionary life has permitted me to accumulate in my own library; to collect, digest, systematize, and illustrate the accumulated deliverances of a century and a half, on every variety of subjects, has cost me an amount of anxiety, weariness and toil, which can only be appreciated by experiment, and which, if anticipated, would hardly have been encountered. But through the kindness of a prospering Providence my work is done; and if I have succeeded in signalizing to any additional degree, in illustrating with greater clearness, or disseminating to any wider extent, those principles of order and of faith, which have characterized our Church since she was first planted in this goodly land, and which have made her what she is, a rock immovable in her principles amid surrounding change, a river pouring a widening and deepening tide of saving influences for the healing of our own and other lands, my object will have been attained, and in it I shall be richly repaid for all the labour expended.

THE MANSE,
Muscatine, Iowa, Oct. 19, 1854.

---

* Too late for any valuable use to the present purpose, I have succeeded in obtaining from Edinburgh, through the assiduity of Mr. William S. Rentoul of Pittsburgh, a copy of "A Compendium of the Laws of the Church of Scotland."

CONTENTS.

BOOK I.

OF THE CONSTITUTION.

PART I.

Documentary History.

CHAPTER I.—*Constitution of the Church prior to the Adopting Act*, - page 1

§ 1. The General Presbytery had no written constitution. § 2. The organization was Presbyterian. § 3. Relation to the Church of Scotland. § 4. First proposal to adopt a constitution. § 5. Protest and statement of principles on the subject.

CHAPTER II.—*Adoption of the Westminster Standards*, - - - - p. 4

§ 6. The subject laid over a year. § 7. Act preliminary to the Adopting Act. § 8. The Adopting Act. § 9. Excepted passages of the Westminster Confession. § 10. The Directory recommended. § 11. The act enforced on intrants. § 12. Inscribed in Presbytery books. § 13. Explanation of the Act. § 14. Recent misrepresentations of it. § 15. Position of the New Brunswick Party. § 16. Position of the Synod of New York.

CHAPTER III.—*Revision of the Westminster Standards*, - - . . p. 8

§ 17. Draught of the Book of Government and Discipline. § 18. Confession amended. § 19. The original articles. § 20. The draught as published for consideration. § 21. The amended Book adopted. § 22. The Creed an appendix to the Catechism. §§ 23, 24. Threatened secession of Suffolk Presbytery. § 25. Completion of the work by the General Assembly. §§ 26–28. Scripture proofs added. § 29. Subsequent revisions.

PART II.

Enactments respecting the Constitution.

Title 1.—*Adopting the Confession of Faith*, - - - - - - p. 15

§ 30. Use of Creeds and Confessions. § 31. Adoption includes the Catechisms. § 32. Ministers hostile to Creeds.

Title 2.—*Circulation of the Constitution*, - - - - - - p. 18

§ 33. Original regulations for printing. § 34. Referred to the Board of Publication. § 35. Unauthorized editions. § 36. Circulation urged. § 37. Translation into German.

Title 3.—(§§ 38–40.) *Authority of the Marginal Notes*, - - - - p. 18

Title 4.—*Of Amendments*, - - p. 21

§ 41. Sent down for a series of years. § 42. Amendments to the doctrinal part. § 43. Proposed change in the manner. § 44. The article respecting constitutional rules. § 45. The Scotch "Barrier Act." § 46. Different interpretations. § 47. The article amended. §§ 48, 49. Amendments allowed by the Presbyteries, and rejected by the Assembly.

PART III.

Commemorations of the Constitution.

Title 1.—*The Bicentenary of the Westminster Assembly*, - - - - p. 26

§ 50. A committee appointed. § 51. Ultimate action of the Assembly.

Title 2.—*Semi-Centenary of the General Assembly*. - - - - - p. 27

§ 52. Celebration by the Assembly. § 53. Further action on the subject.

BOOK II.

THE CONGREGATION.

PART I.

Its Constitution.

CHAPTER I.—*Formation of new Congregations,* - - - - - p. 29

§ 1. Manner of organizing. § 2. Congregations formed without officers. § 3. A rule of Presbytery usually requisite. § 4. Small Churches ought not to be divided. § 5. When the people do not request it. § 6. Where the majority oppose it. (*a*) An organization may be granted. (*b*) Supplies without an organization.

CHPATER II.—*Qualifications of Members,* - - - - - p. 32

§ 7. Adoption of the Confession not required. § 8. Subjection to the discipline of the Church requisite. § 9. Persons who refuse to dedicate their children in baptism. § 10. Dealers in ardent spirits. § 11. Universalists. § 12. Sabbath mail stage proprietors. § 13. Postmasters.

CHAPTER III.—*Reception and Dismission of Members,* - - - - p. 33

§ 14. Certificates required. § 15. Reception on examination. § 16. Long absent without dismission. § 17. Irregular dismission. §§ 18, 19. Dismission to another denomination. § 20. Dismission indefinite. § 21. Of a suspended member. §§ 22, 23. Of one who has been restored upon appeal. § 24. Testimonials to one who has been under judicial charges. § 25. Members released to the world.

CHAPTER IV.—*Of Charters and Trustees,* - - - - - p. 37

§ 26. Trustees should not usurp the Deacon's office. § 27. Charters should not violate the Constitution.

PART II.

Church Officers.

CHAPTER I.—*Of Deacons,* - p. 38

§ 27. Their appointment enjoined. § 28. Their functions. § 29. The Scotch account of them. § 30. The same person both Deacon and Elder.

CHAPTER II.—*Ruling Elders,* - p. 39

§ 31. In olden time. § 32. Essential to Presbyterianism. § 33. Election by the people necessary. § 34. The Session may nominate. § 35. The customary mode of election may be changed by the Church. § 36. None but members may vote. § 37. The Church may complain to Presbytery if the Session abuse its authority. § 38. An Elder can serve but one Church. § 39. May not be chosen for a term of years. § 40. Restoration to communion does not reinstate in the eldership. § 41. Elders without parochial charge cannot sit in any court. § 42. Installation upon re-election. § 43. Elders who cannot submit to the decisions of the higher courts. § 44. Resignation. §§ 45–51. The quorum and ordination questions.

CHAPTER III.—*Of the Ministry,* - p. 53

Title 1.—*Of Candidates.*

§ 52. To be sought for. § 53. Piety essential. §§ 54, 55. Thorough scholarship. § 56. This waved in special cases. § 57. To whom amenable. § 58. To what Presbytery belong. § 59. Supervision of Presbytery. § 60. Translation, pending trials. § 61. With whom study? § 62. Only theological students are candidates. §§ 63–66. Three years' theological course.

Title 2.—*Of Licentiates,* - - p. 60

§ 67. Probation necessary before ordination. § 68. Precipitation condemned. § 69. Going abroad for licensure. § 70. Irregular licensure and ordination. § 71. Licentiates to attend Church courts. § 72. Licensure by a self erected committee. § 73. Subjects of Exegesis.

Title 3.—*Of Pastors,* - - p. 61

§ 74. Election by the people of old. §§ 75, 76. Mode of election. § 77. Dues to former Pastor. § 78. Pastor and Church must belong to the same Presbytery. § 79. Pastor by prescription. § 80. Installation annulled on appeal. § 81. Pastoral duties. § 82. Translation. § 83. Dissolution of the relation.

Title 4.—*Of Stated supplies,* - p. 65

§ 84. The system condemned.

Title 5.—*Of Chaplains,* - - p. 65

§ 85. Chaplains in the army. § 86. Naval Chaplains. § 87. Chaplaincy and pastorate incompatible.

Title 6.—*Of Evangelists,* - - p. 66

§ 88. Ordination of Evangelists approved.

Title 7.—*Of Ministers without charge,* p. 66

§ 89. Such disowned by the General Synod. § 90. Views of the General Assembly. § 91. Non-resident Ministers. § 92. A full minute on neglect of the ministry.

Title 8.—*Miscellaneous decisions respecting the ministry,* . - - - p. 69

§ 93. Are they members of particular Churches? § 94. May they hold civil offices? § 95. Caution about travelling Ministers. § 96. Removal without leave. § 97. Prohibited officiating at a given place.

Title 9.—*Demission of the Ministry,* p. 70

§ 98. Disallowed. § 99. (Of old.) For mental incompetence. § 100. For bodily infirmity. § 101. Scotch doctrine on the subject.

Title 10.—*Names of Honour,* - p. 72

§ 102. Bishop. § 103. Doctor of Divinity.

BOOK III.

THE ORDINANCES.

INTRODUCTORY TITLE.—(§§ 1, 2.) *Distribution of Ecclesiastical functions,* - p. 73

PART I.

ORDINANCES PERTAINING TO THE POTESTAS ORDINIS.

CHAPTER I.—*Of Preaching,* - p. 74

§ 3. Lay preaching. § 4. Reading Sermons. §§ 5, 6. Expository preaching.

CHAPTER II.—*The Sacraments,* - p. 75

TITLE 1.—*Of the Aaministration.*
§ 7. Where there is no Church. § 8. Without leave of Pastor and Session. § 9. Antipædobaptist may commune occasionally. § 10. Baptism by an impostor. § 11. By a suspended Minister. § 12. By a deposed Minister. § 13. Profane administration. § 14. Unitarian baptism. § 15. Romish baptism. §§ 17, 18. The Church of Scotland on Romish baptism.

TITLE 2.—*The Parents,* - - p. 80
§ 19. Their qualifications. § 20. Their engagements.

TITLE 3.—*Subjects of Baptism,* - p. 81
§ 21. Period of infancy. § 22. Orphans in charge of our Missions. § 23. Apprentices to Christian masters. § 24. Children of pious slaves. § 25. Infant slaves of pious masters.

TITLE 4.—*Of the mode of Baptism,* - p. 83
§ 26. Baptism by immersion.

CHAPTER III.—(§ 27.) *The Benediction,* p. 83

CHAPTER IV.—*Attendance on the Ordinances,* - - - - - - p. 83

§ 28. Neglect censurable. § 29. On disorderly administrations.

PART II.

ORDINANCES PERTAINING TO THE POTESTAS JURISDICTIONIS.

CHAPTER I.—*Of Ordination,* - p. 84

§ 30. By Committee. § 31. Trials in olden time. § 32. Elders may not impose hands in ordaining Ministers. §§ 33, 34. Ordination of persons *in transitu.* § 35. Ordination *sine titulo.* § 36. Ordinations on the Sabbath. § 37. Irregular not necessarily invalid. § 38. Lay ordination. § 39. Procured by fraud. § 40. Methodist ordination. § 41. By other Churches. § 42. The Eldership may impose hands on Elders and Deacons.

CHAPTER II.—*Of Legislation,* - p. 90

§ 43. Extent of legislative powers. (*b*) Authority of enactments. § 44. Right of dissent and protest.

CHAPTER III.—*Of Discipline,* - p. 91
§ 45. An example from the olden time.

TITLE 1.—*Jurisdiction over territory,* p. 92
§ 46. A Church outside the Presbytery. § 47. Territory of a dissolved Presbytery. § 48. A Presbytery by the Assembly attached inadvertently to a distant Synod.

TITLE 2.—*Jurisdiction over persons,* p. 94
§ 49. Member of a defunct Presbytery. § 50. The only Elders are accused. § 51. Accused and Elder related. § 52. Failing an attempt to join another body. § 53. Non-resident Ministers. § 54. Declinature does not bar. § 55. Dr. Clapp's case. § 56. Jurisdiction over a deposed Minister.

TITLE 3.—*Other questions of Jurisdiction,* - - - - - - p. 97
§ 57. Appeal from another denomination. § 58. Discipline of other denominations to be respected. §§ 59–63. Discipline of baptized children.

TITLE 4.—*Judicial examinations,* p. 100
§ 64. Of Ministers on joining Presbytery. § 65. Of Ministers suspected of error.

TITLE 5.—(§ 66.) *Quorum of a Court,* p. 100

TITLE 6.—*Censures without process,* p. 101
§ 67. Charges not Judicial. § 68. Charges angrily urged and abandoned. § 69. Censure without trial.

TITLE 7.—*Of original process,* - p. 103
§ 70. Constitution of the Court. (*a*) The Moderator. (*b*) (*c*) Counsel. § 71 Charges specific. § 72. The admonition of the Court. § 73. Absence of accused. § 74. Prejudicial publications. § 75. Suspension pending process. § 76. Regard to the rules. § 77. Effect of informality. § 78. Of evidence. (*a*) Manner of taking testimony. (*b*) Lawfulness of the oath. (*c*) Husband and Wife witnesses. (*d*) A Minister cited to testify before a Session. (*e*) A member of the Court, cited on the spot.

TITLE 8.—*The Decision,* - - p. 106
§ 79. Must be definite. § 80. Correction of the decision. § 81. Respondent may claim a copy. § 82. Censures to be proportionate. § 83. Suspension for a specified time. § 84. A suspended person may not exhort. § 85. Name to continue on the roll. § 86. (*a* Deposition and Excommunication distinct acts. (*b*) Name of deposed, to be published in some cases.

TITLE 9.—*Resistance of Censure,* p. 109
§ 87. Precludes rehearing. § 88. Involves new censure.

TITLE 10.—*Removal of Censures,* p. 110
§ 89. As soon as the end is attained. § 90. Caution in restoring Ministers. (*b*) Is Presbyterial restoration final?

Title 11.—*New Trial*, - - p. 111
§ 91. May be, on new evidence. § 92. After lapse of years. § 93. Complaint may lie, if it is refused.

Title 12.—*Superior Jurisdiction*, p. 112
§ 94. Not to be ceded away. § 95. No censure will lie against orderly recourse to it.

Title 13.—*Of Memorial and Petition*, p. 112
§ 96. Right of petition. § 97. It will not bring up a judicial case.

Title 14.—*Of Reference*, - p. 114.
§ 98. The testimony, how taken. § 99. May be by the superior court. § 100. A Reference may pass direct to the highest court. §§ 101, 102. A Reference saddled with Appeals and Complaints.

Title 15.—*The Records*, - - p. 116
§ 103. They should be full. § 104. Should contain nothing without an order. § 105. Amendment. § 106. Not to be mutilated. § 107. A superior court may not require erasure.

Title 16.—*Of Review*, - - p. 118
§ 108. Annual Review imperative. § 109. Exhibition of the records may be required. § 110. In a special case a copy accepted. (*b*) But ordinarily the original. § 111. Members may not vote on their own records. § 112. Reasons of exceptions should be entered. § 113. Neglect of them disorderly. § 114. A case may not be issued judicially upon review. § 115. The inferior court may be required to take up a case irrespective of the limitation of time.

Title 17.—*Of Appeals and Complaints*, p. 121
§ 116. The difference between them. § 117. Appeals limited to the parties. § 118. Members severally of a court may appeal. § 119. Appeals limited to judicial cases. § 120. Appeal upon refusal to reconsider a sentence. § 121. Appeal upon refusal to resume a case. § 122. Complaint lies against any kind of action. § 123. Against refusal to correct an act. § 124. Will not lie against refusal to interpret the Constitution. § 125. The pursuer may bring proof against the inferior court. § 126. Lodging of appeal with the Clerk. § 127. Notice of reasons. § 128. The limitation of ten days. § 129. Constitution of the court. (*a*) Who may sit? (*b*) A member of the inferior court may not preside. (*c*) The inferior court excluded on all preliminary questions. § 130. Bars to the Process. (*a*) Death of Respondent. (*b*) Submission of the plaintiff. (*c*) The decision previously allowed. (*d*) Informality. (*e*) The case has not been before the primary court. (*f*) Yet pending there. (*g*) Violation of a compromise. (*h*) Exoneration by the lower Court. (*i*) An orderly case must be heard. § 131. The regular series of courts to be usually followed. § 132. For sufficient cause the case may pass direct to the Assembly. § 133. Personal attendance unnecessary. § 134. Postponement may be had. § 135. Withdrawal after abuse of lower Court. § 136. Failure to prosecute. § 137. Subsequent resumption. § 138. Records essential to a hearing. § 139. Postponement in their absence. § 140. Negligence in sending up the records. § 141. A copy by the pursuer insufficient. § 142. Neglect of the court should not injure appellant. § 143. The case sent back for defective record. § 144. Foreign matters omitted in reading the record. § 145. New matter admitted by consent. § 146. Hearing a voluminous case declined. § 147. Order of hearing. § 148. Minority of the lower court. § 149. Who are the original parties. § 150. Withdrawal of the parties. (*b*) It includes counsel. § 151. Expression on calling the roll. § 152. No hearing allowed a party after this. § 153. There must be a direct vote and decision. § 154. Form of the question.

Title 18.—*The final issue*, - p. 140
§ 155. The action must be sustained if the decision in question is condemned. § 156. The decision may confirm the former sentence. § 157. It may confirm in part. § 158. It may annul it. § 159. It may remand the case to new trial. § 160. It may leave new trial optional. § 161. Additional censure. § 162. Extremes to be avoided. § 163. Admonition to both parties. § 164. The decision may dissolve a Judicatory erected by the lower court. § 165. It may restore judicatories, dissolved. § 166. It may remove officers. § 167. A special decision entered by consent. § 168. The record of the decision should state the case. § 169. Form of the final Minute. § 170. The inferior court required to publish the decision. § 171. Decisions of superior courts obligatory. § 172. Inferior courts may remonstrate. § 173. The General Assembly may correct a manifestly wrong decision of a former Assembly.

Title 19.—*Process against Church Courts*, p. 147
§§ 174–176. The same principles apply. § 177. Process of an individual against a judicatory assumes the form of complaint. § 178. It may effect the dissolution of the accused judicature.

PART III.

Common Ordinances.

Title 1.—*Of Benevolent contributions*, p. 152
§ 179. Appointments of the General Assembly not to be set aside. § 180. A few objects should be well selected. §§ 181–183. Systematic Benevolence.

Title 2.—*Family Religion*, - p. 160
§ 184. Attention to it urged. § 185. Not to be superseded by the Sabbath-school.

Title 3.—(§ 186.) *The Lot*, - p. 161

Title 4.—*Miscellaneous acts, concerning Marriage*, - - - - p. 162
§ 187. Inconsiderate engagements. § 188. Licentiates may solemnize marriage. § 189. The prior publication. § 190. A case of bigamy. § 191. Clandestine marriages.

Title 5.—*Affinity in Marriage*, p. 163
§ 192. Wife's brother's daughter. § 193. Wife's half brother's daughter. § 194. Wife's sister's daughter. § 195. Relicts of

brother and sister. § 196. Half brother's wife, and wife's sister. § 197. Brother's wife. § 198. Wife's sister. § 199. Proposed changes in the Constitution. § 200. The principle governing these decisions.

TITLE 6.—(§ 201.) *Marriage of Missionary converts with heathen*, - - p. 168

TITLE 7.—*Sacred Music*, - - p. 168
§§ 202, 203. The Assembly's collection. § 204. A smaller one for Families and Sabbath-schools. § 205. Church music under the control of the Session.

TITLE 8.—*Ministerial support*, - p. 170
§ 206. Former requisitions. §§ 207, 208. Act of 1854. § 209. Aged and invalid Pastors.

TITLE 9.—*Of Prayer*, - - p. 178
§ 210. The Posture. § 211. Rulers remembered. § 212. Social Prayer-meetings. (*b*) Special reasons. (*c*) The duty urged. (*d*) Revivals consequent. § 213. Female societies. § 214. The monthly concert. § 215. Change to the first Sabbath. § 216. Prayer for overthrow of the Papacy.

TITLE 10.—*Of Psalmody*, - p. 180
§ 217. Early acts.—Watt's Psalms. § 218. Scruples urged. § 219. Watts's Hymns. § 220. An heretical or frivolous Psalmody censurable. § 221. The Assembly's first collection. § 222. The present collection compiled. § 223. Overture from the Associate Reformed.

TITLE 11.—(§224.) *Thanksgiving Days*, p. 187

TITLE 12.—*Training of the baptized youth*, p. 187
§ 225. Enjoined on Presbyteries. § 226. Duty of the Church. §§ 227, 228. Neglect of parents consequent on Sabbath-school facilities. §§ 229–31. Children should be trained in our own faith. § 232. Duty of devoting them to the ministry.

TITLE 13.—*Of Catechizing*, - p. 190
§ 233. The duty of training in the Catechisms. § 234. Pastoral catechizing.

TITLE 14.—*Of Sabbath-schools, &c.* p. 191
§ 235. Commended. § 236. But auxiliaries to parents. § 237. The Catechism to be taught. § 238. Bible Classes.

TITLE 15.—(§ 239.) *Instruction of the Deaf and Dumb*, - - - - p. 193

TITLE 16.—*The Ordinances in vacant Churches*, - - - - p. 193
§ 240. Such should meet for social worship. (*b*) The Elders to be interrogated on the subject. § 241. Pastoral Letter to the frontier Churches. § 242. Their pulpits belong to Presbytery.

PART IV.

OF REVIVALS.

TITLE 1.—(§§ 243, 244.) *Testimony to the Revival of* 1801–4, - - p. 195

TITLE 2.—(§§ 245–247.) *Disorders in it condemned*, - - - - p. 196

TITLE 3.—(§ 248.) *Pastoral Letter on dangers in revivals*, - - - p. 199

TITLE 4.—(§ 249.) *Pastoral Letter on the means of promoting revivals*, - p. 203

BOOK IV.

OF THE CHURCH COURTS.

PART I.

GENERAL PRINCIPLES, - - p. 210

§ 1. Radical principles of Presbytery. § 2. Change of time or place of stated meeting, not by the Moderator. § 3. May be by a superior court. § 4. By a *pro re nata* meeting. § 5. *Pro re nata* meetings when proper. § 6. Travelling expenses of Presbyters. § 7. Failing a quorum. § 8. Quorum upon adjournment of two members of a *pro re nata*. § 9. The stated meeting failing, the Court re-assembled at the call of the Moderator. § 10. By a *pro re nata* meeting. § 11. By a superior court. § 12. Absentees to be called to answer. § 13. Members withdrawing without leave. § 14. Corresponding members.

PART II.

OF ECCLESIASTICAL COMMISSIONS.

TITLE 1.—*Of the nature of Commissions.* p. 213
§ 15. What is a Commission ? § 16. Scotch definitions. § 17. Waldensian example.

TITLE 1.—*Commissions of the General Synod*, - - - - - - p. 215
§ 18. Occasional commissions. (*a*) Commission to ordain. (*b*) Commission to license. (*c*) Comission to translate a Pastor. (*d*) Commission to continue or remove a suspension. (*e*) Extraordinary commission. (*f, g, i*) Commissions to pacify Churches. (*h, j*) Acts reversed by Synod. (*k*) Commission to release a Pastor. (*l*) A Commission of the Synod of New York. § 19. (*a, b*) Judicial Commissions. (*c*) The proceedings reviewed in Synod. § 20. Standing Commission of Synod. § 21. Standing Commission of the Synod of New York. § 22. Revision of the acts of the Standing Commission. § 23. Nature of the Commission defined.

TITLE 2.—*Commissions of Inferior Courts*, p. 224.
§ 24. A superior court may not appoint a Commission of an inferior. §§ 25, 26. Commission of Presbytery. § 27. Commissions of Synods. (*a*) Of the Synods of Virginia and Pittsburgh. (*b*) Of the Synod of the

Carolinas. (*c*) Of the Synod of Kentucky. (*d*) Of the Synod of Illinois.

Title 3.—*Commission of the General Assembly*, - - - - - - p. 225

§ 28. (*a*, *b*) Proposals to create a Judicial Commission. § 29. The Boards true Commissions.

PART III.

Of the Church Session, - p. 227

§ 30. Quorum of Session. § 31. A special Session appointed by a superior court. § 32. The Moderator. § 33. Representation in superior courts. § 34. Session represented in the absence of the Pastor. § 35. Vacant Congregations. § 36. United Congregations. § 37. Elders from vacant Churches in Synod. § 38. Elders required to stay till the adjournment. (*b*) Should account for tardiness.

PART IV.

Of the Presbytery.

CHAPTER I.—*Constitution of Presbytery*, p. 235

§ 39. Chronological table of Presbyteries. § 40. The quorum. § 41. Preacher of the opening sermon. § 42. Ministers without charge, members.

CHAPTER II.—*Reception and dismission of Members*, - - - - p. 235

Title 1.—*Domestic migrations.*

§ 43. May Presbyterial reception be set aside? § 44. Obsolete decisions on this subject. § 45. Caution in receiving members. § 46. Rejection of Ministers with clean papers. § 47. Rule proposed on this subject. § 48. Presbytery may examine applicants. § 49. Abuse of this right. § 50. Examination imperative. § 51. Reception of Ministers from corresponding bodies.

Title 2.—*Reception of Foreign Ministers*, p. 238

§ 52. Original rule of the General Synod. § 53. New overture on the subject. § 54. Subsequent rule. § 55. Present rule. § 56. Vindication of it. § 57. Proposed amendment. § 58. Illustrations of the rule. (*a*) It applies to Canada. (*b*) Credentials approved by less than a quorum of Synod. (*c*) Resumption here of the ministry resigned abroad. (*d*, *e*) Change of Presbytery by the probationer. (*f*) Privilege lost by return to Europe. § 59. These rules enforced.

Title 3.—*Dismission of Ministers*, - 246

§ 60. May not be by a committee. § 61. Must be to a specific body. § 62. Ministers withdrawing. § 63. Return of such.

Title 4.—*Miscellaneous Deliverances*, p. 247

§ 64. Geographical bounds. § 65. Presbytery may meet outside the bounds. § 66. *Pro re nata* meetings. 67. Excessive subdivision of Presbyteries. § 68. A Presbytery may not transfer a Church. § 69. Presbyterial duties. (*a*) Inquest into ministerial faithfulness. (*b*) Other duties of Presbyteries.

PART V.

Of the Synods, - - - p. 251

§ 70. Chronological list. § 71. A Synod not a Convention of Presbyteries.

Title 1.—*History of the erection of the Synods*, - - - - - p. 252

§ 72. The Synods of New York and New Jersey, of Philadelphia, Virginia, and the Carolinas. § 73. Synods of Pittsburgh and Kentucky. § 74. Synod of Albany. § 75. Synod of Geneva. § 76. Synod of North Carolina, and of South Carolina and Georgia. § 77. The Synod of Ohio. § 78. The Synod of Tennessee. § 79. The Synod of Genesee. § 80. The Synod of New York and New Jersey divided. § 81. The Synod of the Western Reserve. § 82. The Synods of West Tennessee, [Nashville,] and Indiana. § 83. The Synods of Utica, Mississippi and South Alabama, and Cincinnati. § 84. The Synod of Illinois. § 85. The Synod of Missouri. § 86. The Synod of the Chesapeake. § 87. The Synods of Michigan and Delaware. § 88. The Synod of Alabama. § 89. The Synod of Northern India. § 90. The Synods of Buffalo and Northern Indiana. § 91. The Synod of South Carolina and Georgia divided. § 92. The Synod of Memphis. § 93. The Synods of Texas and Wisconsin. § 94. The Synods of the Pacific, Iowa, and Arkansas. § 95. The Synods of Baltimore and Alleghany.

Title 2.—*Miscellaneous decisions*, p. 262

§ 96. The opening sermon. § 97. *Pro re nata* meetings constitutional. § 98. Adjourned meetings of Synod.

PART VI.

The General Assembly.

CHAPTER I.—*Its Documentary History*, p. 264

§ 99. Original organization. (*a*) Voluntary organization in 1704. (*b*) Design of the organization. § 100. It was a proper General Assembly. § 101. It creates out of itself four subordinate Presbyteries, and assumes the name of *The Synod.* § 102. The Synod meets by delegation. § 103. Its powers. § 104. It creates out of itself four subordinate Synods, and continues its own succession in the General Assembly.

CHAPTER II.—*Organization of the Assembly*, - - - - - - p. 267

Title 1.—*Of its meetings.*

§ 105. Table of the time, place and Moderators. § 106. Time of meeting. § 107. Prayer for the Assembly. § 108. Order of organizing.

Title 2.—*Commissioners of the Presbyteries*, - - - - - p. 269

§ 109. Ratio of representation. § 110. Commissioners from new Presbyteries. §§ 111, 112. New Presbyteries must first be recognized. § 113. A Presbytery sends more than its proportion of Commissioners. § 114. Commissions defective or wanting. § 115. No election through failure of quorum. § 116. The rule relaxed in favour of Missionary and frontier Presbyteries. § 117. Extraordinary case. § 118. Principals and alternates.

TITLE 3.—*Corresponding Members*, p. 274

§ 119. Ministers casually present. § 120. Delegates from other Churches. (*a*) From American Churches. § 121. From Foreign Churches. § 122. Distinguished Foreign Ministers. § 123. An aged servant of the Church, (Dr. Green.) (*b*) Memorial upon his death. § 124. Agents of benevolent societies.

TITLE 4.—*Officers of the Assembly*, p. 277

§ 125. Their travelling expenses paid. § 126. Who opens the Assembly in absence of the Moderator. § 127. Election of the Moderator. § 128. His installation. § 129. His duties. (*c*) List of Standing Committees to be appointed. § 130. He has no other than the casting vote. § 131. Communications addressed to him. § 132. The Stated Clerk. (*a*) List of Stated Clerks. (*b*), (*c*) Duties. (*d*) Salary. § 133. The Permanent Clerk. (*a*) List of Permanent Clerks. (*b–d*) Duties. (*e*) Salary. § 134. Temporary Clerk.

CHAPTER III.—*The Minutes*, p. 281

§ 135. The records of the original Synod belong to the Assembly. § 136. Printing of the old records. § 137. Printing of the complete records from 1789. § 138. The Annual Minutes to be printed *in extenso*. § 139. Arrangement of the printed roll. § 140. Arrangement of tables. (*a*) Alphabetical list of Ministers. (*b*) Synods to be arranged in chronological order. § 141. No Presbytery to be enrolled until officially recognized. § 142. An Index to be printed with the Annual Minutes. § 143. To whom sent. § 144. Their preservation. § 145. Selections to be read in the Churches.

CHAPTER IV.—*Committees of the Assembly*, - - - - - - p. 285

TITLE 1.—*Committee of Commissions.*

§§ 146, 147. Earlier mode of proceeding. § 148. Standing Committee appointed. § 149. The Committee has no discretionary powers.

TITLE 2.—(§ 150.) *Committee of Elections*, p. 286

TITLE 3.—(§ 151.) *Committee of Bills and Overtures*, - - - - - *Ibid.*

TITLE 4.—(§ 152.) *Judicial Committee*, p. 287

TITLE 5.—(§ 153.) *Committee on the Narrative*, - - - - - - p. 297

§ 154. The Narrative to notice the deaths of Ministers.

TITLE 6.—(§ 155.) *Committee on Devotional Exercises*, - - - - - p. 288

TITLE 7.—(§ 156.) *Committee to nominate Delegates to Corresponding Bodies*, p. 288

TITLE 8.—(§ 157.) *Committee on Foreign Correspondence*, - - - - p. 289

TITLE 9.—(§ 158.) *Committee on Leave of Absence*, - - - - - p. 289

TITLE 10.—(§ 159.) *Committee on the Finances*, - - - - - - p. 291

TITLE 11.—(§ 160.) *Committee on Mileage*, p. 291

§ 161. Correction of mistakes of this committee.

TITLE 12.—(§ 162.) *Committees on the four Boards*, - - - - - - p. 291

TITLE 13.—(§ 163.) *Committee on Theological Seminaries*, - - - - p. 292

TITLE 14.—*Committee on Systematic Benevolence*, - - - - - - p. 292

TITLE 15.—(§ 164.) *The Committees on the Synodical Records*, - - p. 292

CHAPTER V.—*Powers of the General Assembly*, - - - - - - p. 292

§ 165. In the ordination of Ministers. § 166. In their translation. § 167. To transfer Churches. § 168. To erect Presbyteries. § 169. To change their bounds. § 170. To divide them. § 171. To appoint them to meet. § 172. To dissolve them. § 173. To erect and divide Synods. § 174. To alter their bounds. § 175. To dissolve them. § 176. To visit inferior courts. § 177. To censure them. § 178. To make inquest as to compliance with injunctions. § 179. To enforce the performance of their duties by the lower courts. § 180. To control the whole business of Missions.

BOOK V.

INSTITUTIONS OF THE CHURCH.

PART I.

GENERAL PRINCIPLES AND FACTS.

TITLE 1.—*Miscellaneous*, - - p. 297

§ 1. The four Boards anticipated. § 2. The Eldership to have part in their management. §§ 3, 4. Our own Institutions to be sustained. § 5. Their reports to be laid before the Congregations. § 6. To be distributed to the members of the General Assembly. § 7. Their records and accounts to be laid before the Assembly. § 8. Report of expenses to be in detail. § 9. Of Agencies. § 10. Annual appeal to every member of the Churches. § 11. Economical management.

TITLE 2.—*Periodicals of the Boards*, p. 301

§ 12. The Assembly's Magazine. § 13. The Missionary Reporter and Education Register. § 14. The Missionary Chronicle. § 15. The Home and Foreign Record. § 16. The Foreign Missionary. § 17. The Sabbath-school Visitor.

PART II.

OF MISSIONS.

INTRODUCTORY TITLE, - - p. 303

§ 18. The Church a Missionary Society. § 19. Missions the pledge of her prosperity.

CHAPTER I.—*Early Missionary Efforts*, p. 303

Title 1.—*First Measures of the General Presbytery.*
§ 20. Injunction on its members at the first meeting. § 21. An appeal to the pious in London. § 22. A similar appeal to Scotland. § 23. Creation of a fund. § 24. Second appeal to Great Britain. § 25. First missionary appropriation. §§ 26, 27. A yearly collection. § 28. First appointment of itinerant missionaries.

Title 2.—*Petty persecutions endured*, p. 308
§ 29. Difficulties in Virginia. § 30. Correspondence with the Governor. § 31. With Great Britain.

Title 3.—*Manner of operating*, - p. 310
§ 32. Two classes of missionaries. § 33. The appointments imperative. § 34. The first collection specifically for missions.

Title 4.—*Early Missions to the Indians*, p. 311
§ 35. (*a*) A collection ordered. (*b*) Aid from Great Britain. § 36. Brainerd employed. § 37. A school founded. § 38. Correspondence with a Virginia Society. §§ 39–41. Brainerd again employed. § 42. Oneida Mission. §§ 43, 44. Explorations. § 45. Mission to the Western Indians proposed.

Title 5.—*Labours among the Western Indians*, - - - - - - p. 316
§ 46. Contemplated in raising the permanent fund. §§ 47–51. The Sandusky Mission. § 52. Transferred to the American Board. § 53. Efforts of the Assembly to obtain missionaries.

Title 6.—(§ 54.) *Missions among the Southern Indians*, - . . - - p. 318
(*a*) The Catawbas. (*b*, *c*) Mr. Blackburn's schools among the Cherokees. § 55. This ground assumed by the American Board.

Title 7.—(§ 56.) *Overture from the American Board*, - - - . p. 319

Title 8.—*The United Foreign Missionary Society*, - - . - - - p. 320
§ 57. Its organization. § 58. Its Constitution. § 59. Overture for union with the American Board. § 60. Preliminary terms of union. § 61. Permanent terms. § 62. Rejection of these terms by the Assembly. § 63. The Assembly acquiesces in the union.

CHAPTER II.—*Board of Missions*, p. 323

Title 1.—*Antecedent measures.*
§ 64. Action of the first General Assembly. § 65. Committee of Missions raised. § 66. The Synod of the Carolinas permitted to conduct their own missions. § 67. The Commission of the Synod of Virginia. § 68. Ordination of their missionaries. § 69. A yearly collection ordered by the Assembly. § 70. Appeal to the Churches. § 71. Instructions to the missionaries. § 72. The system itinerant. § 73. Pastors to disseminate a spirit of missions. § 74. Report on the best mode of conducting missions. § 75. Catechists proposed.

Title 2.—*Standing Committee of Missions*, p. 331
§ 76. The committee created. § 77. Rule in regard to distant members.

Title 3.—*The Board of Missions*, p. 332
§ 78. The committee raised to a Commission, styled the Board of Missions. § 79. Annual collections. § 80. Additional powers given to the Board.

Title 4.—*Re-organization of the Board*, p. 334
§ 81. An overture urging re-organization. § 82. Interposition of the A. H. M. Society. § 83. The result.

Title 5.—(§ 84.) *Other amendments to the Constitution*, - - - p. 335

Title 6.—*Proposed Amalgamation with the American Home Missionary Society in the West*, - - - - - p. 335
§ 85. Overture from the Presbytery of Cincinnati. § 86. Attempt to elect a hostile Board. § 87. Cincinnati Convention.

Title 7.—(§ 88.) *Western Committee of Missions*, - - - - - p. 337

Title 8.—*The Church Extension Committee*, - - - - - p. 338
§ 89. Its organization. § 90. A special collection ordered. § 91. Re-organization of the committee.

Title 9.—*Miscellaneous Enactments*, p. 340
§ 92. Itinerant labours. § 93. Pastors should make tours. § 94. Pastoral sustentation. § 95. Increase of the salaries of missionaries. § 96. Discretion of the Board in distributing the funds. § 97. Discretion as to orthodoxy of missionaries. § 98. Missions among the Germans. § 99. Honorary members.

Title 10.—*Policy and results of the Assembly's Missions*, - - - p. 342
§ 100. Extent of the field. § 101. Principles. 102. Results.

Title 11.—*Duties of Presbyteries*, p. 343
§ 103. To provide for their own destitutions. § 104. Presbyteries to report to the Board. § 105. Efficiency urged. § 106. Union of feeble Churches.

Title 12.—*Auxiliary organizations*, p. 344
§§ 106, 107. Presbyteries. § 108. Sessions. § 109. Congregations.

CHAPTER III.—*Board of Foreign Missions*, - - - - - - p. 346

Title 1.—(§ 110.) *Dr. Rice's Memorial.*

Title 2.—*The Western Foreign Missionary Society*, - - - - - p. 347
§ 111. Occasion of its erection. § 112. Treaty for its transfer to the General Assembly. § 113. Report of the Commission on the terms. § 114. Majority report on the action of the Commission. § 115. Minority report. § 116. Rejection by the Assembly. § 117. Protest. § 118. Reply.

Title 3.—*Organization of the Board of Foreign Missions*, - - p. 355
§ 119. The Constitution. § 120. Union of the Western Foreign Missionary Society. § 121. Amendments to the Constitution.

§ 122. Resolutions on receipt of the first report. § 123. Pastoral Letter to Foreign Missionaries. § 124. Letter to the Churches on Foreign Missions.

Title 4.—*Miscellaneous provisions*, p. 364
§ 125. Duty of Pastors and Sessions. § 126. Injunction on Presbyteries. § 127. Standing day of Fasting and Prayer. § 128. Organization of Mission Presbyteries. (*a*) Missionaries authorized to organize themselves. (*b*) Presbyteries and Synod of Northern India. (*c*) Presbyteries in China, Liberia and Indian Territory. § 129. Missionary Church Courts not bound by the letter of the Constitution.

PART III.

Of Literary and Theological Education.

CHAPTER I.—*Measures prior to the erection of the Board*, - - - p. 368

Title 1.—*Early measures of the General Synod.*
§ 130. Miscellaneous items. § 131. A Commission of Synod. § 132. A free school founded. § 133. Tuition fee imposed. § 134. Branches taught. § 135. Library founded. § 136. Aid from a German fund. § 137. A general collection.

Title 2.—*The College of New Jersey*, p. 373
§ 138. Collection for it. § 139. Mission of Davies and Tennent to Britain. § 140. Davies' Presidency. § 141. A general collection. § 142. A chair of theology erected. § 143. Re-building of the College. § 144. Later arrangements for theological instruction.

Title 3.—*More recent measures*, p. 377
§ 145. A general plan adopted. § 146. Transylvania Seminary. §§ 147, 148. Plan for increase of candidates. § 149. This plan amended.

CHAPTER II.—*The Board of Education*, p. 380

Title 1.—*Organization of the Board.*
§ 150. Erection of a Board resolved. § 151. Constitution.

Title 2.—(§§ 152–155.) *Amendments to the Constitution*, - - - - - p. 382

Title 3.—*Rules in regard to the Board of Education*, - - - - - p. 383
§ 156. Honorary members. § 157. Employment of Candidates under direction of Pastors. § 158. Caution to Presbyteries in recommending candidates. § 159. Like caution to teachers. § 160. Thorough course of study. § 161. Aid may be in the form of scholarships. § 162. The pledge of candidates. § 163. Distinction of Probationers and Candidates. § 164. Discrimination of funds. § 165. Synodical agents. § 166. Theological Seminaries referred for aid to the Board.

Title 4.—*Church, Schools and Colleges*, p. 385
§ 167. Earlier precedents. § 168. Centre College. §§ 169, 170. Report on Parochial Schools. § 171. To be established. § 172. Board of Publication to provide books. § 173. Church Colleges. § 174. Makemie College. § 175. Greek Testament in Institutions of learning. § 176. Relations to state and corporation Schools.

PART IV.

Board of Publication.

Title 1.—*Early Measures*, - p. 396
§ 177. A Committee of Censorship. § 178. (*a*—*i*) Collection and distribution of religious books. (*k*) Proposal to organize a Tract Society. § 179. Recommendation of publishers' books declined.

Title 2.—*Encouragement to editions of the Bible*, - - - - - p. 398
§ 180. Aitken's and Collins's editions. § 181. The American Bible Society.

Title 3.—*Board of Publication*, - p. 400
§ 182. The Constitution. (*b*) (*c*) (*d*) Amendments. § 183. Miscellaneous enactments. § 184. Colportage.

PART V.

Theological Schools.

CHAPTER I.—*Measures of the General Synod*, - - - - - p. 404
§ 185. Efforts to secure a Professor of Theology. § 186. Provisional arrangement.

CHAPTER II.—*Princeton Seminary*, p. 405

Title 1.—*Incipient measures.*
§§ 187, 188. Various plans proposed. § 189. Act establishing the Seminary. § 190. Pastoral letter on the subject. § 191. Agreement with the Trustees of New Jersey College. § 192. Terms of agreement. § 193. Location fixed at Princeton.

Title 2.—(§§ 194–200.) *Constitution of the Seminary*, - - - - - p. 413

Title 3.—*Rules in regard to Directors and Professors*, - - - - - p. 418
§§ 201, 202. Election of Directors § 203. The Board to report vacancies. § 204. Manner of electing Professors. § 205. Proposed precautions. § 206. No appointment of Instructors without the sanction of the Assembly. § 207. The reports of the Board to be full and specific.

Title 4.—(§§ 208, 209.) *Missionary department proposed*, - - - p. 420

Title 5.—*Organization and Statistics of the Seminary*, - - - p. 422
§ 210. The Professors severally. § 211. The funds and students.

CHAPTER III.—*Western Theological Seminary, at Allegheny City*, - p. 425
§ 212. Incipient measures. § 213. Constitution of the Seminary. §§ 214–216. Location at Allegheny. § 217. Plan of the Seminary. §§ 218, 219. Arrangement of the Chairs. § 220. List of Professors. § 221. Statistics of the students. § 222. Endowment, &c.

CHAPTER IV.—*Danville Seminary*, p. 429

Title 1.—*Papers in regard to a Seminary in the West.*

§ 223. Papers from New Albany. § 224. From Cincinnati. § 225. From the Kentucky Commissioners in the Assembly. § 226. From the Western Commissioners.

Title 2.—*Erection of the Danville Seminary*, - - - - - - p. 431

§ 227. Resolve to establish a Seminary for the West. § 228. Location at Danville. § 229. Constitution of the Seminary. § 230. Professors elected. § 231. Organization of the Seminary. § 232. Students.

Title 3.—(§§ 233–239.) *Plan of Danville Seminary*, - - - - - p. 434

CHAPTER V.—*Synodical and other Seminaries*, - - - - - p. 441

Title 1.—(§ 240.) *Powers of the Synods on the subject.*

§ 241. Proposal to transfer all the Seminaries to the Synods.

Title 2.—*Union Theological Seminary, Virginia*, - - - - - - p. 442

§ 242. Taken under the supervision of the Assembly. § 243. Adopted by the Synods of Virginia and North Carolina. § 244. Resumption of the funds by the Synods. § 245. Mode of electing Professors. § 246. Organization and statistics.

Title 3.—*Columbia Seminary*, - p. 446

§ 247. Its origin. § 248. Power of the Synods. § 249. Of the Professors. § 250. Endowment, &c. 251. Statistics.

Title 4.—*New Albany Seminary*, p. 447

§§ 252, 253. Proposed transfer to the Assembly of 1853. § 254. Overture of the Trustees. § 255. Action of the Synod of Kentucky. § 256. Action of the Synod of Indiana. § 257. Action of other Synods. § 258. Position of the Assembly toward this Seminary. § 259. Memorial to Dr. Matthews. § 260. Re-organization of the Institution. § 261. The statistics.

Title 5.—*Other Seminaries*, - p. 454

§ 262. Seminary of the Synod of Kentucky. § 263. Southwestern Seminary. § 264. The position of Lane Seminary. § 265. The Assembly declines to interfere with it.

PART VI.

Other Institutions.

CHAPTER I.—*Corporation of the Widows' Fund*, - - - - . - p. 456

Title 1.—*Incipient measures.*

§ 266. Claims of Ministers' widows early recognized. § 267. A widows' fund created. § 268. The Synod's contribution. § 269. Amendment to the plan. § 270. Petition to the Penns for a charter.

Title 2.—*Terms and conditions of annuities.*

§ 271. Conditions which respect the subscribers. § 272. Conditions which respect annuitants. § 273. Table of premiums. § 274. Declaration of applicants. § 275. Covenant of the Corporation. § 276. Condition of annuities for aged Ministers. § 277. Table of premiums. § 278. Covenant of the Corporation.

Title 4.—*Acts of the Assembly on the subject*, - - - - - - p. 462

§ 279. A former plan. §§ 280, 281. The present plan.

CHAPTER II.—*Trustees of the General Assembly*, - - - - - - p. 463

Title 1.—(§ 282.) *The Charter.*

§ 283. The charter accepted.

Title 2.—*The Trustees*, - - p. 466

§ 284. Election. § 285. Intercourse with the Assembly. § 286. Indemnified in obeying the Assembly's instructions.

Title 3.—*The funds in general*, p. - 467

§ 287. Manner of keeping the accounts. §§ 288–294. Present state of the funds. § 295. Minute of the Assembly of 1854. § 296. The accounts to be simplified. § 297. The Treasurer's report to be in detail. § 298. Trust funds may not be alienated.

Title 4.—*The Commisssoners' Fund*, p. 477

§ 299. Original system. § 300. Present arrangement.

Title 5.—*Contingent Fund*, - p. 478

§ 301. Original system. § 302. Other plans. § 303. The present rule.

Title 6.—*Permanent Missionary Fund*, p. 479

§ 304. Its origin. § 305. Only the interest used. § 306. This paid over quarterly.

Title 7.—*Other Funds*, - - p. 481

§§ 307–311. Funds in New Jersey College. § 312. Azariah Horton Fund. § 313. James Lesley Fund. § 314. Funds with the Corporation of the Widows' Fund. § 315. Certain funds from Scotland. § 316. Eastburn's Seamen's Chapel Fund. § 317. The Colt Scholarship. § 318. The *E D* Scholarship. § 319. The Boudinot Pastors' Library Fund. § 320. Another Boudinot Fund.

CHAPTER III.—*Presbyterian Historical Society*, - - - - p. 486

§ 321. Collection of materials for a history of the Church. §§ 322, 323. Committees to write a history. § 324. Further collections. § 325. Deposited with the Presbyterian Historical Society.

BOOK VI.

RELATIONS TO OTHER CHURCHES.

PART I.

INTERCOURSE OF CHURCHES.

§ 1. Its regulation belongs to the General Assembly.

CHAPTER I.—*Intercourse with the New England Churches*, - - p. 491

TITLE 1.—*Early Correspondence.*

§§ 2, 3. First occasion of intercourse. §§ 4–7. Difficulties in New York. § 8. Standing Committee of Correspondence. § 9. Embarrassments in this intercourse. § 10. Annual Convention with the Connecticut Churches. § 11. Aid to a Presbyterian Church in Massachusetts.

TITLE 2.—*After the Revolution*, - p. 497

§§ 12–16. Intercourse with Connecticut. §§ 17–19. With Vermont. § 20. With New Hampshire. §§ 21–23. With Massachusetts. §§ 24, 25. With Maine. § 26. With Rhode Island. §§ 27, 28. Violations of the terms. §§ 29–34. Negotiations on the subject. § 35. Proposal to correspond with Connecticut through the Pastoral Union.

TITLE 3.—*Correspondence since* 1838, p. 508

§§ 36–38. Resumption. § 39. Overture from the General Association of New York. §§ 40, 41. Interference with the slavery question.

CHAPTER II.—*Correspondence with the Dutch Reformed and Associate Reformed Churches*, - - - - p. 510

TITLE 1.—*Early Intercourse.*

§ 42. Early relations with the Dutch Reformed. §§ 43, 44. Treaty for stated correspondence. §§ 45–48. Convention of the three Churches. § 49. Renewal of Correspondence attempted. § 50. A Convention called. § 51. Its action. § 52. Failure of this movement. §§ 53–55. Correspondence with the Associate Reformed Synod.

TITLE 2.—*Correspondence with the Dutch Reformed Church since* 1822, - p. 521

§§ 56, 57. Plan of intercourse. §§ 58, 59, Case of Van Dyke. § 60. Plan modified.

CHAPTER III.—(§ 61.) *Correspondence with the Associate Presbytery*, - p. 523.

CHAPTER IV.—*Correspondence with the German Reformed Church*, - p. 525

§ 62. Early Intercourse. § 63. Correspondence proposed. § 64. Plan adopted. § 65. Suspension of Intercourse.

CHAPTER V.—*Correspondence with the Reformed Church*, - - - p. 526

§ 66. Proposals. § 67. Plan. § 68. Declined by the Synod.

CHAPTER VI.—(§ 69.) *Relations with the Independent Presbyterians*, - p. 527

CHAPTER VII.—(§ 70.) *The Welsh Calvinistic Methodists*, - - - p. 527

CHAPTER VIII.—(§§ 71–75.) *Conference of Reformed Churches*, - - p. 528

CHAPTER IX.—*Relations to the Episcopal Church*, - - - - p. 531

§ 76. Mr. Tennent's reasons for dissent. § 77. Casual correspondence with the clergy of Philadelphia.

CHAPTER X.—*Correspondence with Foreign Churches*, - - - p. 533

TITLE 1.—*Early Relations.*

§§ 78, 79. Early stated correspondence.

TITLE 2.—*The later intercourse*, p. 533

§ 80. The subject moved in the Assembly. § 81. Embarrassments in the way. § 82. The subject referred to the Board of Missions. § 83. Again taken up. §§ 84–86. Its history. § 87. Correspondence with the Waldenses. §§ 88, 89. The Free Church of Scotland.

TITLE 3.—*Foreign Correspondence and the Slavery question*, - - - p. 539

§§ 90, 92, 94. Presbyterian Church in Ireland. § 91. The Free Church of Scotland. § 93. The Presbyterian Church in Canada.

CHAPTER XI.—*The Papacy*, - p. 544

§ 95. It is excommunicate.

PART II.

UNION OF OTHER BODIES WITH THE PRESBYTERIAN CHURCH.

TITLE 1.—(§ 96.) *The Presbytery of Suffolk*, p. 546

TITLE 2.—(§ 97.) *The Presbytery of Dutchess*, p. 546

TITLE 3.—(§ 98.) *The Presbytery of South Carolina*, - - - - p. 547

TITLE 4.—(§§ 99,100.) *The Presbytery of Charleston*, - - - - p. 548

TITLE 5.—*Union of the Associate Reformed Synod*, - - - - - p. 549

§ 101. Proposal by the Assembly. §§ 102, 103. Articles of Union adopted. §§ 104, 105. Union consummated. § 106. Library and funds of the Synod. § 107. Claims to the Library. § 108. The Library transferred to the Associate Reformed Synod of New York.

PART III.

THE PLAN OF UNION.

TITLE 1.—*Origin of the Plan*, - p. 554

§ 109. Proposed by the Association of Connecticut. § 110. Adopted. § 111. Its terms. § 112. Plan of the Presbytery of Albany in 1802. § 113. Plan of the Synod of Albany in 1808. §§ 114, 115. Its provisions. §§ 116, 117. The Middle Association received under them.

TITLE 2.—*Workings of the Plan*, p. 557.
§ 118. Case of Lathrop. § 119. Case of Bissel. § 120. Protest on this case. § 121. Reply. § 122. Case of Tuttle. § 123. Protest. § 124. Delegation of Committee men to the Assembly disallowed. § 125. Protest. § 126. Committee men allowed to withdraw their commissions. § 127. Committee men disallowed in the South. § 128. Proposed interpretation of the Plan. §§ 129–132. Its operation in the Western Reserve. § 133. Case of Upson. § 134. Abrogation of the Plan.

BOOK VII.

HERESIES AND SCHISMS.

PART I.

TESTIMONIES AGAINST ERRORS, p. 565

§ 1. Duty of opposing error. § 2. Pastoral Letter on the maintenance of doctrinal purity, (1837.) § 3. Testimony against Universalian and Socinian errors.

PART II.

(§ 4.) CASE OF MESSRS. COWELL AND TENNENT, - - - - . p. 575

PART III.

THE SCHISM OF 1741.

CHAPTER I.—*Antecedent difficulties*, p. 577

§§ 5, 6. Act on ministerial intrusion, &c. § 7. Act on the examination of candidates in literature. §§ 8, 9. These acts amended. § 10. The rule for examination disregarded by New Brunswick Presbytery. §§ 11–13. Various abortive plans of conciliation.

CHAPTER II.—*The division takes place*, p. 582

§ 14. The Old Side Protestation. § 15. New Brunswick party withdraws. § 16. The Synod's consequent re-adoption of the Westminster Standards.

CHAPTER III.—*Negotiations of the New York brethren*, - - - p. 585

§ 17. An interloquitur. § 18. New York Protest. §§ 19–24. Abortive negotiations. § 25. The New York members withdraw. § 26. Erection of the New York Synod.

CHAPTER IV.—*Subsequent negotiations and re-union*, - - - p. 595

§ 27. The Synod's account of the schism to the Faculty of Yale. §§ 28–30. Negotiations. § 31. Re-union. § 32. The terms.

PART IV.

CASE OF THE REV. SAMUEL HARKER, p. 604

§ 33. A committee to deal with Mr. Harker. § 34. Report of the committee. § 35. The case further continued. § 36. Mr. Harker's book condemned. § 37. The final issue.

PART V.

DONEGAL SCHISM, - - p. 607

§§ 38–42. Occasion of this schism. §§ 43, 44. The secession. § 45. Re-union with the Synod.

PART VI.

DISORDERS IN ABINGDON PRESBYTERY.

CHAPTER I.—*First development of disorder*, - - - - - p. 611

§ 46. A Commission sent by the General Synod. §§ 47, 48. Action of the Synod next year. § 49. Mr. Graham in Presbytery.

CHAPTER II.—*Case of the Rev. Hezekiah Balch*, - - - - - p. 614

§ 50. Origin of the case. § 51. First action of the Assembly. § 52. Pastoral Letter of the Assembly. § 53. The Commission of Synod. § 54. Balch in the General Assembly. § 55–57. Subsequent proceedings against Mr. Balch. § 58. The Independent Presbytery in the Assembly.

PART VII.

THE NEW LIGHT HERESY, - p. 620

§ 59. Origin of this heresy. § 60. A committee to visit the Synod of Kentucky. § 61. Proceedings of the committee. § 62. Address to the Churches by the Synod. § 63. Action of the Assembly. § 64. Sequel of the seceders.

PART VIII.

THE CUMBERLAND SCHISM, - p. 627

§§ 65–67. Origin and nature of the Cumberland disorders. § 68. Commission of Synod of Kentucky appointed. § 69. Proceedings of the Commission. § 70. It cites the members of the Presbytery to the bar of Synod. § 71. Action of the Synod. § 72.

A remonstrance to the Assembly from the Cumberland seceders. § 73. Letter from the Assembly to the Synod. § 74. Another petition and the reply. § 75. The Assembly fully justifies the Synod. § 76. Letter to the Rev. J. W. Stephenson in regard to the seceders. §§ 77, 78. Intercourse with the Cumberland body.

PART IX.

Case of the Rev. W. C. Davis, p. 634

§ 79. Origin of the process. § 80. Action ordered by the Synod of the Carolinas. § 81. Charges tabled. § 82. Finding of the First Presbytery. § 83. Reference to the General Assembly. § 84. The proceedings of the Synod condemned. § 85. The Assembly examines and condemns "The Gospel Plan." § 86. Mr. Davis suspended and deposed.

PART X.

Case of the Rev. Thomas B. Craighead, - - - - p. 638

§ 87. Origin of the case. § 88. He fails to prosecute his appeal. § 89. Memorial from him. § 90. The case resumed. § 91. Postponed a year for want of notice to the Synod. §§ 92, 93. Judgment of the Assembly. § 94. Mr. Craighead restored.

PART XI.

The New-school Schism.

CHAPTER I.—*The earlier transactions,* p. 645

§ 95. First minute in the New-school controversy.—Pastoral Letter of the Synod of Philadelphia. § 96. The Assembly condemns it. §§ 97, 98. Protests against this action. § 99. Complaint against error discountenanced. § 100. The American Boards placed on a level with our own. § 101. Proposed geographical division of the Assembly.

CHAPTER II.—*Barnes's first trial,* p. 650

§ 102. His call to Philadelphia. § 103. He is received by the Presbytery. § 104. Action of the Synod. § 105. Examination of "The way of Salvation." §§ 106, 107. Decision upon it. § 108. Reference to the Assembly. § 109. Action of the Assembly.

CHAPTER III.—*Elective Affinity Courts erected,* - - - - - - p. 656

§ 110. Elective Affinity Presbytery erected. § 111. This Presbytery restored. § 112. Protest against it. § 113. Reply. § 114. Erection of the Synod of Delaware.

CHAPTER IV.—*The Assembly of* 1834, p. 659

§ 115. The Cincinnati memorial. § 116. Action of the Assembly upon it. § 117. Protest against this action. § 118. Reply. § 119. Resolution of attachment to the standards. § 120. Protest rejected. § 121, 122. The Act and Testimony.

CHAPTER V.—*The General Assembly of* 1835, - - - - - - p. 678

§ 123. The Act and Testimony Convention. § 124. Its memorial. § 125. Action of the Assembly upon it.

CHAPTER VI.—*Barnes's second trial,* p. 684

§ 126. The charges tabled. § 127. Decision of the Presbytery. § 128. Dr. Junkin's appeal to Synod. § 129. Decision of the Synod. § 130. Decision of the Assembly. § 131. Dr. Miller's rejected resolution. §§ 132, 133. Protests. § 134. Reply.

CHAPTER VII.—*The General Assembly of* 1836, - - - - - p. 696

Title 1.—*The cases of the Assembly's Second and Wilmington Presbyteries.*

§ 135. The Assembly's Presbytery refuses to exhibit its records. § 136. Resolution of censure by Synod. § 137. The Presbytery dissolved. § 138. Complaints against the Presbytery of Wilmington. § 139. In the case of Mr. McKim. § 140. In the case of the Newark Church. § 141. Proceedings in regard to the Presbytery. § 142. The Assembly's Presbytery restored and geographically defined. § 143. Presbytery of Wilmington restored.

CHAPTER VIII.—*The Assembly of* 1837, p. 701

Title 1.—*Abrogation of the Plan of Union.*

§ 144. Act of abrogation. § 145. Protest against the act. § 146. The Reply.

Title 2.—*Process against disorderly courts.* p. 711

§ 147. Five Synods admonished.

Title 3.—*Committee of Conference on amicable separation,* - - - p. 712

§ 148. A committee appointed. § 149–159. Negotiations of this committee.

Title 4.—*Four Synods disowned,* p. 719

§ 160. The disowning acts. § 161. Mr. Jessup's amendment. § 162. Western Reserve Protest. § 163. Reply. § 164. Utica, Geneva, and Genessee Protest. § 165. Answer.

Title 5.—*Testimonies,* - - p. 727

§ 166. Against disorders in the Churches. § 167. Against doctrinal errors. § 168. Protest against this testimony. § 169. Action on this Protest.

Title 6.—*Third Presbytery of Philadelphia,* p. 735

§ 170. It is dissolved. § 171. Protest against this. § 172. Answer.

Title 7.—(§ 173.) *The American Home Missionary and American Education Societies, discountenanced,* - - p. 737

§ 174. Protest. § 175. Reply.

TITLE 8.—*Other Enactments*, - p. 743
§ 176. Discipline enjoined. § 177. Statistics of the disowned Synods.

TITLE 9.—(§ 178.) *Pastoral Letter to the Churches*, - - - - p. 743

TITLE 10.—(§§ 179, 180.) *Circular Letter to the Churches of Christ*, - - p. 747

CHAPTER IX.—*The Assembly of* 1838, p. 754

TITLE 1.—*The Secession of the New-school.*
§ 181. The Assembly's account. § 182. Enumeration of the seceders.

TITLE 2.—*Further measures of reform*, p. 757
§ 183. Committee of Pacification. §§ 184–186. The Three Acts. § 187. Minute in regard to the American Board. § 188. Order in regard to theological schools. § 189. Instructions to the Clerks. § 190. Act in regard to the Third Presbytery of Philadelphia. § 191. Presbyters Pastors of Congregational Churches.

TITLE 3. *Matters referred to the next Assembly.* - - - - - - p. 762
§ 192. Abbreviated Creeds. § 193. Equalizing the representation.

TITLE 4.—(§ 194.) *Pastoral Letter on the transactions of* 1838, - - p. 763

CHAPTER X.—*Subsequent transactions*, p. 768
§ 195. Final adjustment of Presbyteries and Synods. § 196. Interpretation of the Three Acts of 1838.

CHAPTER XI.—*The Suits at Law*, p. 771
§ 197. The state of the case. § 198. Trustees elected by the New-school. §§ 199–201. Report of the Trustees on the suit. §§ 202, 203. Action of the Assembly on the subject. § 204. Response of Hon. John Sergeant. § 205. Judge Rogers's charge. 206. Opinion of the Court. § 207. Assessment to meet the expenses. § 208. The Assembly will accede to any equitable division of the funds.

CHAPTER XII.—*Later relations*, p. 782
§ 209. Proposal for joint celebration of the Lord's supper. §§ 210, 211. Charleston Union Presbytery reunited.

BOOK VIII.

MORAL AND SECULAR QUESTIONS.

PART I.

RELATIONS OF THE CHURCH AND THE STATE.

TITLE 1.—*Union of Church and State*, p. 784
§ 1. Slanders against our Church. §§ 2, 3. Her doctrine on the subject. § 4. A proprietary law resisted. § 5. A calumny repelled. §§ 6, 7. Testimony against persecution in Switzerland. § 8. Letter on the subject to the Pastors of Berne and Vaud. § 9. Liberty of worship to Americans abroad.

PART II.

OF MORALS.

TITLE 1.—*Miscellaneous*, - - p. 790
§ 10. Astrology. § 11. Theatre and Dancing. § 12. Duelling. § 13. Litigation among Christians. § 14. Free Masonry. § 15. Secret Societies. § 16. Spirit of speculation and extravagance. §§ 17–19. Gambling and lotteries.

TITLE 2.—*Intemperance*, - - - p. 794
§ 20. Funeral revels. § 21. Duty of Church officers and members. § 22. Pastoral Letter. § 23. Day of fasting and prayer. § 24. Total abstinence. § 25. Manufacture and sale. 26. Sale to heathen tribes. § 27. Relation of the Church to moral reform societies.

TITLE 3.—*Sabbath desecration*, - p. 798
§ 28. An extended deliverance. § 29. Duty of Christians. § 30. Desecration by Congress. § 31. Sabbath travel.

TITLE 4.—*Sabbath Mails*, - p. 801
§§ 32–35. Unsuccessful petitions.

PART III.

THE COLOURED POPULATION.

CHAPTER I.—*Slavery*, - - p. 806
§ 36. First notice of the subject. § 37. First action. §§ 38–40. Communion with slaveholders. § 41. Severity and traffic in slaves. § 42. Action of the Assembly in 1818. § 43. Action of 1836. §§ 44, 45. Full deliverance in 1845. §§ 46, 47. This action final.

CHAPTER II.—*The American Colonization Society*, - - - - - - p. 814
§§ 48–50. Commendatory resolutions. §§ 51, 52. Fourth of July collections recommended.

CHAPTER III.—*Religious instruction of the Negroes*, - - - - p. 816
§ 53. A coloured missionary. § 54. Licensure of John Gloucester. §§ 55–59. Notices of the subject. § 60. An academy for free people of colour.

PART IV.

SECULAR AFFAIRS, - - p. 820

§ 61. Pastoral Letter on occasion of the "old French war." § 62. Pastoral, on occasion of the repeal of the Stamp Act. § 63. Days of Fasting and Prayer for Congress. § 64. Pastoral, occasioned by the Revolutionary war. § 65. Congratulations on the birth of the French Dauphin. § 66. Address to Washington on his election to the Presidency. 67. His Reply. § 68. Pastoral, upon the French revolution. § 69. Warning against secular excitements. §§ 70, 71. Indian civilization. § 72. Vaccination.

BOOK IX.

STATISTICS.

TITLE 1.—*Rules*, - - - p. 833

§ 1. Reports to be dated from the first of April. § 2. Items to be reported. § 3. Employment of Ministers to be stated. § 4. Coloured communicants. § 5. Contributions. § 6. Supply of omissions. § 7. Meetings of Synods.

TITLE 2.—*Synopsis of Statistics*, - p. 835

§ 8. Statistics of the General Synod. § 9. Of the Assembly from 1791 to 1820. § 10. Numerical Statistics of the Assembly to 1854. § 11. Statistics of benevolence to 1854. § 12. Domestic Missions from 1791 to 1854. § 13. Church Extension. § 14. Board of Education. § 15, 16. Board of Foreign Missions. § 17. Board of Publication. § 18. Colportage. § 19. Statistics of the New-school General Assembly from 1838 to 1855, inclusive.

APPENDIX.

RULES FOR JUDICATORIES, - - - - - p. 845

ERRATA.

Page 39, line 20, for "what sum soever," read "whatsumever."
48, erase the last line.
63, § 76, last line, for "§ 38," read "§ 36."
64, § 82, last line, for "progress," read "process."
§ 83, first line, for "It is," read "Is it."
92, 3d line from foot, for "* * *," read "&c. &c."
100, § 64, erase all after "censure."
121, § 116, second line from foot, read "any kind of decision," &c.
132, § 131, (*c*) fifth line, erase "of the District."
141, et seq. the running title should read "*Final Issue.*"
215, § 16, last line, for "*Compare,*" read "*Compend.*"
216, 12th line from the foot, for "1822," read "1722."
225, line 23, erase "its decisions were final."
228, § 34, insert the first line between the fourth and fifth.
248, § 65, last line, for "1858," read "1848."
254, § 75, last line, for "§ 168," read "§ 160."
286, § 149, line 16, for "1837," read "1838."
292, § 165, line 10, erase (*b*) and insert the head of § 166, from the top of the next page.
303, § 20, first line, for "General Assembly," read "General Presbytery."
312, § 36, title, for "David," read "John."
320, § 56, last line, add "—*Minutes*, 1812, pp. 491, 514."
357, § 121, line 5, read "Foreign Missions."
413, § 194, line 3, for "Title 2, § 5," read "§ 139 : 5."
425, § 211, line 1, for "§§ 296, 297," read "§§ 293, 294."
494, line 4 from foot, for "direction," read "discretion."
495, § 9, line 1, read "[See below §§ 27, 34.]"
511, § 43, line 3, erase "[New York.]"
525, § 64, last line, for "1835," read "1825."
614, § 50, line 10, read "readiness to reunite with," &c.
635, line 3, after "Davis," read "and decided in the affirmative."
642, erase "§ 93."
743, § 176, last line, for "§ 44; 100 c. and 135," read §§ 50; 111, c; and above § 147."
749, erase "§ 180."

BOOK I.

THE CONSTITUTION.

PART I.

DOCUMENTARY HISTORY.

CHAPTER I.

CONSTITUTION PRIOR TO THE ADOPTING ACT.

§ 1. *The General Presbytery had no written Constitution.*

[That the Presbytery did not at first adopt any written constitution, can only be matter of inference, as the minute recording its organization is lost. The fact is apparent, however, from the following reasons.

(*a*) Neither in the letter of the Presbytery to the New England Ministers, (Book VI. § 2,) nor in those to the Synods of Dublin (Book V. § 22) and Glasgow (below, § 3), announcing their organization and desiring aid and correspondence, is any mention made of the adoption of any written standards. Had they adopted any, the omission to state the fact, especially to the Scotch and Irish Synods, is unaccountable.

(*b*) Although, after the passage of the Adopting Act, the adoption of the Westminster standards is a matter of constant record in connection with the ordination of candidates, in no instance does such a record occur prior to that event, although "orthodoxy in doctrinal religion" is constantly insisted upon.

(*c*) In the preamble to a resolution adopted in the case of the Rev. Mr. Wade, (Book VI. § 3,) it is said, "at his own proposal, we admitted him as a member of our Presbytery, and he submitted himself willingly to our constitution." That this does not refer to any written standards, appears from the form of the expression, evidently not designed to indicate the *adoption* of articles of faith and order; as well as from the parallel statement made to the Woodbridge people. "The Rev. Nathaniel Wade made application to the Presbytery to be admitted a member thereof * * * * he having fully and freely submitted himself to the judgment and discipline of the Church according to Presbytery, and also to the meeting in particular to whom he and his people now stand in relation."—*Minutes*, 1710, p. 19. This language, so detailed and peculiar, explains the other, and precludes the idea of a constitution in any other sense than that of the unwritten principles of organization.

(*d*) In all the discussions which preceded the passage of the Adopting Act, there is no intimation on any hand that there was already an authoritative standard in existence, but on the contrary, in the overture which led to the Act, it is said, "As far as I know, * * * * * we have not any particular system of doctrines, composed by ourselves or others, which we, by any judicial act of our Church, have adopted to be the articles or Confession of our Faith, &c. Now a Church without a Confession, what is it like? It is true, as I take it, we all generally acknowledge and look upon the Westminster Confession and Catechisms to be our Confession, or what we own for such; but the most that can be said is, that the Westminster Confession of Faith is the confession of the faith of the generality of our members, Ministers and people: but that it is our Confession, as we are a united body politic, I cannot see, unless first it hath been received by a conjunct act of the representatives of the Church, I mean by the Synod, either before or since it hath been *sub forma Synodi*." The author of this overture was the Rev. John Thompson, who became connected with the Presbytery in 1715, about ten years after its first meeting, and must have been aware of any act on the subject, had such occurred. See this overture in Hodge's History of the Presbyterian Church, Part 1, p. 137.]

§ 2. *The organization was strictly Presbyterian.*

[In addition to what has already appeared—candidates for the ministry were carefully tried as to their learning and soundness in the faith, and required to "submit themselves to the judgment and discipline of the Church according to Presbytery."—*Minutes*, 1710, p. 19, and *passim*. Sessions were organized and Deacons appointed, and in their own language, they maintained "Presbyterian government and church discipline as exercised by the Presbyterians in the best Reformed Churches, as far as the nature and constitution of this country will allow."—*Minutes*, 1721, p. 68.]

§ 3. *Relation to the Church of Scotland.*

[The intimacy of the relation of the Presbytery to the Church of Scotland will appear from the following letter to the Synod of Glasgow.]

"The Presbytery met at Philadelphia, to the Right Reverend Synod of Glasgow.

September, 1710.

"*Right Reverend*—Hoping you are in part acquainted with the circumstances of our interest in these American plantations, and persuading ourselves of your readiness to contribute both by advice and otherways for the general good of Christianity in these poor neglected provinces, we have unanimously judged it, (knowing none so proper to apply unto, and repose our confidence in, as yourselves, our Reverend Brethren of the Church of Scotland, whom we sincerely honour and affectionately esteem as fathers,) our duty, for strengthening our interest in the service of the gospel, to address you for your concurrence with us in so great and good a work. We are not a little encouraged in these our applications, by a letter from the Rev. Mr. James Brown, of Glasgow, one of the members of the Rev. Synod, (to some of our good friends,) of your willingness to correspond with us, in what concerns the advancement of the Mediator's interest in these regions where our lot is fallen. We have, for some years past, formed ourselves into a Presbyterial meeting, annually convented at the city of Philadelphia, in Pennsylvania, and to our capacities, (considering our infancy, paucity, and the many oppositions and discouragements we have all along struggled with,) taken what care we could that our meeting, (though small,) might be for the general good of religion in these parts. And we are thankful that by the Divine Providence our endeavours and poor essays have not been altogether in vain. The number of our Ministers from the respective provinces is ten in all, three from Maryland, five from Pennsylvania, and two from East Jersey. And we are in great expectation that some from other places may be encouraged to join us hereafter. We have thought good further to represent to the Rev. Synod, the desolate condition of sundry vacant places who have applied to us for a supply of Ministers, who express their Christian desire of enjoying the public administrations of the gospel purely, but to their and our grief they are not in a capacity to provide a competent maintenance for the support of Ministers without being beholden to the Christian assistance of others, at least for some time. We are sorry in our present circumstances we can neither answer their requests by supplying them with Ministers, nor contributing towards their outward support, some of ourselves being considerably straitened. May it therefore please the pious and Rev. Synod, in compassion to the desolate souls in America, perishing for want of vision, to send over one or more Ministers, and to support them for longer or shorter time. This will be a work very worthy of persons of your character, a strengthening to us and our interest, and a matter of singular comfort to all the sincere lovers of our Lord Jesus Christ. We further represent, that according to the best of our judgment, forty pounds sterling, annually paid in Scotland, to be transmitted in goods, will be a competency for the support of each Minister you send, provided that of your pious and Christian benevolence you suitably fit them out. And after they have here laboured in the Lord's vineyard a year or two, we are in good hopes that they will find such comfortable encouragement as may induce them to settle among us without giving you further trouble for their support. Thus recommending ourselves and affairs to your Christian concern and hearty prayers, expecting your ready concurrence with us in these representations and desires for the public good and interest of the gospel, and praying for the rich blessing of Heaven upon yourselves, and success in your undertakings for Christ's Church, we remain your affectionate brethren and fellow labourers in the work of the Lord."—*Minutes*, 1710, p. 20.

§ 4. *First proposal to adopt a Constitution.*

"As we have been for many years in the exercise of Presbyterian government and church discipline as exercised by the Presbyterians in the best Reformed Churches, as far as the nature and constitution of this country will allow, our opinion is that if any brother have any overture to offer to be formed into an act by the Synod, for the better carrying on in the matter of our government and discipline, that he may bring it in against next Synod."—*Minutes*, 1721, p. 68.

§ 5. *Protest and statement of principles on the subject.*

[A protest was entered against the above act, but] "The brethren who entered their protestation against the act allowing any brother or member of this Synod to bring in any overture to be formed into an act by the Synod for the better carrying on in the matters of our government and discipline, &c.—the said brethren protestants brought in a paper of four articles, testifying in writing their sentiments and judgment concerning church government, which was approved by the Synod, and ordered by the Synod to be recorded in the Synod book. Likewise the said brethren being willing to take back their protestation against said act, together with their reasons given in defence of said protest; the Synod doth hereby order that the protest, together with the reasons of it, as also the answers, at the appointment of the Synod given in to the reasons alleged, by Mr. Daniel McGill and Mr. George McNish, be all withdrawn; and that the said act remain and be in all respects as if no such protest had been made. The articles are as followeth.

"1. We freely grant that there is full executive power of church government in Presbyteries and Synods, and that they may authoritatively, in the name of Christ, use the keys of church discipline to all proper intents and purposes; and that the keys of the Church are committed to the church officers and to them only.

"2. We also grant, that the mere circumstantials of church discipline, such as the time, place, and mode of carrying on in the government of the Church, belong to ecclesiastical judicatories to determine as occasions occur, conformable to the general rules in the word of God, that require all things to be done decently and in order. And if these things are called

Acts, we will take no offence at the word, provided that these Acts be not imposed upon such as conscientiously dissent from them.

"3. We also grant that Synods may compose Directories, and recommend them to all their members, respecting all the parts of discipline; provided that all subordinate judicatories may decline from such Directories, when they conscientiously think they have just reason so to do.

"4. We freely allow that appeals may be made from all inferior to superior judicatories; and that superior judicatories have authority to consider and determine such appeals.

Malachi Jones, Jonathan Dickinson,
Joseph Morgan, David Evans."

"The Synod was so universally pleased with the abovesaid composure of their difference, that they unanimously joined together in a thanksgiving prayer, and joyful singing of the one hundred and thirty-third Psalm."—*Minutes*, 1722, p. 73.

CHAPTER II.

ADOPTION OF THE WESTMINSTER STANDARDS.

§ 6. *The subject laid over a year.*

"There being an overture presented to the Synod in writing having reference to the subscribing of the Confession of Faith, &c., the Synod, judging this to be a very important affair, unanimously concluded to defer the consideration of it till the next Synod, withal recommending it to the members of each Presbytery present to give timeous notice thereof to the absent members."—*Minutes*, 1728, p. 91.

§ 7. *Act Preliminary to the Adopting Act.*

"The committee brought in an overture upon the affair of the Confession, which, after long debating upon it, was agreed upon, *in hæc verba:*—

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with, and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances, all such as we have grounds to believe Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the Ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred functions, but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such Minister or candidate shall think best. And in case any Minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such Ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them uncapable of communion with them. And the Synod do solemnly agree, that none of us will traduce or use any opprobrious terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments."—*Minutes*, 1729, p. 94.

§ 8. *The Adopting Act.*

[The foregoing paper was adopted in the morning. In the afternoon took place "The Adopting Act."]

"All the Ministers of this Synod now present, except one,* that declared himself not prepared, viz., Masters Jedediah Andrews, Thomas Craighead, John Thomson, James Anderson, John Pierson, Samuel Gelston, Joseph Houston, Gilbert Tennent, Adam Boyd, Jonathan Dickinson, John Bradner, Alexander Hutchinson, Thomas Evans, Hugh Stevenson, William Tennent, Hugh Conn, George Gillespie, and John Willson, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority; or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"The Synod observing that unanimity, peace, and unity, which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree in giving thanks to God in solemn prayer and praises."—*Ibid.*

§ 9. *Passages of the Confession excepted to in the Adopting Act.*

[The following are the passages explained in the above act. Chap. 20, sec. 4, of certain offenders it is said] "they may be proceeded against by the censures of the Church, and by the power of the civil magistrate."

Chap. 23, sec. 3. "The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take order that unity and peace be preserved in the Church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

---

* Mr. Elmer. He gave in his assent at the next meeting of the Synod.

§ 10. *The Directory recommended.*

"A motion being made to know the Synod's judgment about the Directory, they gave their sense of the matter in the following words, viz. The Synod do unanimously acknowledge and declare, that they judge the Directory for worship, discipline, and government of the Church, commonly annexed to the Westminster Confession, to be agreeable in substance to the word of God, and founded thereupon; and therefore do earnestly recommend the same to all their members, to be by them observed as near as circumstances will allow, and Christian prudence direct."—*Minutes*, 1729, p. 95.

§ 11. *The Adopting Act enforced upon Intrants.*

(*a*) "*Whereas*, some persons have been dissatisfied at the manner of wording our last year's agreement about the Confession, &c., supposing some expressions not sufficiently obligatory upon intrants;

"*Overtured*, That the Synod do now declare, that they understand these clauses, that respect the admission of intrants or candidates, in such a sense as to oblige them to receive and adopt the Confession and Catechisms at their admission, in the same manner, and as fully as the members of Synod did, that were then present."—*Minutes*, 1730, p. 98.

(*b*) "*Ordered*, That the Synod make a particular inquiry during the time of their meeting every year, whether such Ministers as have been received as members since the foregoing meeting of the Synod, have adopted, or have been required by the Synod, or by the respective Presbyteries, to adopt the Westminster Confession and Catechisms with the Directory, according to the acts of the Synod made some years since for that purpose, and that also the report made to the Synod, in answer to said inquiry, be recorded in our minutes."—*Minutes*, 1734, p. 109.

§ 12. *Ordered upon the Presbyterial Records.*

"*Ordered*, That each Presbytery have the whole Adopting Act inserted in their Presbytery book."—*Minutes*, 1735, p. 115.

§ 13. *Explanation of the Act.*

"An overture of the committee upon the supplication of the people of Paxton and Derry, was brought in and is as followeth. That the Synod do declare, that inasmuch as we understand that many persons of our persuasion, both more lately and formerly, have been offended with some expressions or distinctions in the first or preliminary act of our Synod, contained in the printed paper, relating to our receiving or adopting the Westminster Confession and Catechisms, &c: That in order to remove said offence, and all jealousies that have arisen or may arise in any of our people's minds, on occasion of said distinctions and expressions, the Synod doth declare, that the Synod have adopted, and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to said distinctions. And we do further declare, that this was our meaning and true intent in our first adopting of said Confession, as may particularly appear by our Adopting Act, which is as followeth: 'All the Ministers of the Synod now present, (which were eighteen in number, except one that declared himself not prepared,) after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith, and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of these scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, except only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive these articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.'

"And we hope and desire, that this our Synodical declaration and explication may satisfy all our people, as to our firm attachment to our good old received doctrines contained in said Confession, without the least variation or alteration, and that they will lay aside their jealousies that have been entertained through occasion of the above hinted expressions and declarations as groundless. This overture approved *nemine contradicente*."—*Minutes,* 1736, p. 126. [See Book VII. §§ 16 and 32: I.]

§ 14. *Recent Misrepresentations of this Act.*

[The New School General Assembly, in 1839, adopted a minute, which, after describing the Preliminary, as being the Adopting Act, and entirely overlooking the Adopting Act itself, proceeds as follows:

"In 1730, we find the Presbytery of New Castle, in the face of these conciliatory measures of the Synod, adopting the Confession of Faith and Catechisms, as being in *all things* agreeable to the word of God; and in 1732, the new Presbytery of Donegal followed their example, and promised for ever thereafter to adhere thereto. In 1736, that party, who were in favour of the strong measures of the Scottish Church, had gained so much ascendency, that they brought a majority of the Synod to follow the example of the two Presbyteries of New Castle and Donegal, and adopt the Confession, Catechisms, and Directory of the Westminster Assembly of Divines, without alteration or exception; thus establishing the power of the civil magistrate to control Synods, and persecute the Church."—*Minutes N. S. Assembly*, 1839, p. 57.

Yet, so far is this from being correct, that in the act of 1736, as above, the Adopting Act of 1729 is formally recited as a just exposition of the views of the members of Synod, and a sufficient answer to the misapprehensions of their people.]

§ 15. *Position of the New Brunswick party.*

(*a*) [Two days after the withdrawal of the New Brunswick Presbytery from the Synod of Philadelphia, (see Book VII. §§ 14, 15,) the Presbytery entered the following minute on their record:]

"Inasmuch as the Ministers who have protested against our being of their communion, do at least insinuate false reflections against us, endeavouring to make people suspect that we are receding from Presbyterian principles; for the satisfaction of such Christian people as may be stumbled at such aspersions, we think it fit unanimously to declare that we do adhere as closely and fully to the Westminster Confession of Faith, Catechisms, and Directory, as ever the Synod of Philadelphia did in any of their public acts or statements about it."—*Hodge's History, Part* 2, p. 197.

(*b*) [This Presbytery having subdivided itself into two Presbyteries, immediately after the schism issued a "Declaration of the conjunct Presbyteries of New Brunswick and New Castle." In it they make the following statement:]

"We think it proper, for the satisfaction of all concerning us, and as a due testimony to the truth of God, to declare and testify to the world our principles and sentiments in religion, according to which we design, through divine grace, ever to conduct ourselves, both as Christians and as Ministers and Ruling Elders.

"And *first*, as to the doctrines of religion, we believe, with our heart, and profess and maintain with our lips, the doctrines summed up and contained in the Confession of Faith, and Larger and Shorter Catechisms, composed by the reverend Assembly of Divines at Westminster, as the truths of God, revealed and contained in the holy Scriptures of the Old and New Testaments; and do receive, acknowledge, and declare the said Confession of Faith and Catechisms to be the confession of our faith; yet so as that no part of the twenty-third chapter of said Confession shall be so construed as to allow civil magistrates, as such, to have any ecclesiastical authority in Synods, or Church judicatories, much less the power of a negative voice over them in their ecclesiastical transactions; nor is any part of it to be understood as opposite to the memorable revolution, and the settlement of the crown of the three kingdoms in the illustrious house of Hanover."—*Ibid.* p. 229.

§ 16. *Position of the Synod of New York.*

[See Book VII. § 26: 1.]

(*a*) "The Synod being informed of certain misrepresentations concerning the constitution, order, and discipline of our Churches, industriously spread by some of the members of the Dutch Congregations interspersed among or bordering upon us, with design to prevent occasional or constant communion of their members with our Churches; to obviate all such misrepresentations, and to cultivate a good understanding between us and our brethren of the Dutch Churches, we do hereby declare and testify our constitution, order, and discipline to be in harmony with the established Church of Scotland. The Westminster Confession, Catechisms, and Directory for public worship and church government, adopted by them, are in like manner received and adopted by us. We declare ourselves united with that Church in the same faith, order, and discipline. Its approbation, countenance, and favour we have abundant testimonies of. They, as brethren, receive us; and their members we, as opportunity offers, receive as ours. And as the Church of Scotland and the Reformed Churches abroad, agreeable to the Geneva Platform, hold a ready and free communion with each other, so we also desire the same with our brethren of the Dutch and French Churches interspersed amongst and bordering upon us."—*Minutes,* 1751, p. 245.

(*b*) [In reply to an insulting letter from some disaffected members, the Synod says:]

"Though we might justly refuse to take any further notice of what is offered in said paper, yet as we would condescend to the weakness, and as far as can consist with duty, bear with the imperfections of those who are under our care, for the sake of their edification, we therefore inform them that, by adopting the Westminster Confession, we only intend receiving it as a test of orthodoxy in this Church; and it is the order of this Synod, that all who are licensed to preach the gospel, or become members of any Presbytery in our bounds, shall receive the same as the confession of their faith, according to our constituting act, which we see no reason to repeal."—*Minutes,* 1756, p. 274.

(*c*) *Form of Ordination Vows.*

[The following formula, which was propounded to Messrs. Patillo and Richardson, at their ordination, by Samuel Davies, illustrates the views of the members of the New York Synod in regard to the adoption of the Confession:]

"Do you receive the Westminster Confession of Faith as the confession of your faith? That is, do you believe it contains an excellent summary of the pure doctrines of Christianity, as taught in the Scriptures, and as purged from the corruptions of popery and other errors that have crept into the Church? And do you purpose to explain the Scriptures agreeably to the substance of it?"—*Davies's Sermons.*

CHAPTER III.

REVISION AND AMENDMENT OF THE WESTMINSTER STANDARDS.

[In anticipation of the subdividing of the Synod, and constituting the General Assembly, the entire Westminster formularies were subjected to a careful revision and amendment.]

§ 17. *Draught of the Book of Government and Discipline.*

"*Resolved,* That the Book of Discipline and Government be recommended to a committee to meet in the city of Philadelphia on the second

Tuesday of September next; who shall have power to digest such a system as they shall think to be accommodated to the state of the Presbyterian Church in America; that they shall procure three hundred copies to be printed and distributed to the several Presbyteries in proportion to the number of their members, under the engagement of this Synod to have the expense of printing and distribution reimbursed to the committee at their next meeting; and every Presbytery is hereby required to report in writing to the Synod at their next meeting, their observations on the said Book of Government and Discipline.

"The committee appointed to attend to the above business were Drs. Witherspoon, McWhorter, Rodgers, Sproat, Duffield, Alison, and Ewing, Mr. Matthew Wilson, and Dr. Smith; with Isaac Snowden, Esq., Mr. Robert Taggart, and Mr. John Pinkerton, Elders."—*Minutes*, 1786, p. 525.

[Next year this committee reported a draught, and] "The Synod having gone through the consideration of the draught of a plan of government and discipline, Dr. Rodgers, Dr. McWhorter, Mr. Miller, and Mr. Wilson, junior, were appointed a committee to have a thousand copies thereof printed as now amended; and to distribute them among the Presbyteries for their consideration, and the consideration of the Churches under their care."—*Minutes*, 1787, p. 539.

§ 18. *The Confession of Faith amended.*

"The Synod took into consideration the last paragraph of the twentieth chapter of the Westminster Confession of Faith; the third paragraph of the twenty-third chapter, and the first paragraph of the thirty-first chapter; and having made some alterations, agreed that the said paragraphs, as now altered, be printed for consideration, together with the Draught of a plan of government and discipline. The Synod also appointed the above named committee to revise the Westminster Directory for public worship, and to have it, when thus revised, printed, together with the Draught, for consideration."—*Minutes*, 1787, p. 539.

§ 19. *The Articles of the Westminster Confession which were altered.*

"As magistrates may lawfully call a Synod of Ministers and other fit persons to consult and advise with, about matters of religion, so if magistrates be open enemies to the Church, the Ministers of Christ of themselves, by virtue of their office; or they with other fit persons upon delegation from their Churches, may meet together in such assemblies."—*Westm. Conf., Ch.* 31, § 2.

[The other articles have been given already (§ 9.) By a comparison of these quotations with our Confession of Faith, (Ch. 20, § 4; Ch. 23, § 3; and Ch. 31, § 1,) the nature of the amendments thus made will be apparent.]

§ 20. *The Draught, as published by Synod.*

[The Draught of a Plan of Government and Discipline, as published by order of Synod, consisted of—

The Form of Government, substantially as it was subsequently adopted, and as it now stands. The only material difference is, that the supreme judicatory was entitled "The General Council," instead of General Assembly, as it was designated in the Form as adopted the next year. A chapter entitled "Privilege" was also in the draught, and was part of the constitution, until the revision of 1820, when it was omitted. The Forms of Process, substantially as adopted and continued in force till the revision of 1820. The amended Articles from the Westminster Confession. The preceding subjects occupy 41 pages of the volume. The Directory for Worship, which occupies 95 pages. It is very full in liturgical forms and directions. In addition to the substance of what is retained in the Directory for Worship, at present in use, it contained Forms of Prayer for the Invocation, before Sermon, before and after Baptism, at the Lord's Table, upon exercising Discipline, at the solemnization of Marriage, in the sick room, at Ordinations; and nine prayers for the Family. With these, the following directions on the subject are given:

"The Minister, as in prudence he shall think meet, is to alter and change this order; to leave out any portions or parts of it; to add to or vary it according to the numerous patterns of prayer in the Scriptures."—p. 58.

To heads of families it is said: "As many as can conceive prayer, ought carefully to improve this gift of God; yet, for the sake of young and bashful heads of families, we have subjoined a few forms of family prayer, earnestly recommending it to all such, not to be negligent in cultivating a spirit of prayer, and to use these forms no longer than till they shall have learned to express the desires of their hearts to God for their families with some degree of propriety."—p. 118.

A few passages from the Draught, which may aid in the interpretation of the Constitution as it now stands, will be cited under the appropriate heads.]

§ 21. *The amended Constitution adopted.*

(*a*) "The Synod having fully considered the Draught of the Form of Government and Discipline, did, on review of the whole, and hereby do, ratify and adopt the same, as now altered and amended, as the Constitution of the Presbyterian Church in America, and order the same to be considered and strictly observed as the rule of their preceedings, by all the inferior judicatories belonging to the body. And they order that a correct copy be printed, and that the Westminster Confession of Faith, as now altered, be printed in full along with it, as making a part of the Constitution.

(*b*) "*Resolved*, That the true intent and meaning of the above ratification by the Synod, is that the Form of Government and Discipline, and the Confession of Faith, as now ratified, is to continue to be our constitution, and the confession of our faith and practice unalterable; unless two-thirds of the Presbyteries, under the care of the General Assembly, shall propose alterations or amendments, and such alterations or amendments shall be agreed to and enacted by the General Assembly."—*Minutes*, 1788, p. 546.

(*c*) "The Synod having now revised and corrected the draught of a Directory for Worship, did approve and ratify the same, and do hereby appoint the said Directory, as now amended, to be the Directory for the worship of God in the Presbyterian Church in the United States of America. They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the Larger,* did approve, and do hereby approve and ratify the said Catechisms, as now agreed on, as the Catechisms of the Presbyterian Church in the said United States. And the Synod order, that the Directory and Catechisms be printed and bound up in the same volume with the Confession of Faith and the Form of Government and Discipline; and that the whole be considered as the standard of our doctrine, government, discipline, and worship, agreeably to the resolutions of the Synod at their present session."—*Minutes*, 1788, p. 547.

§ 22. *The Creed an Appendix to the Shorter Catechism.*

[A copy of the first edition of the Shorter Catechism lies before us, entitled "The Humble Advice of the Assemblie of Divines, now by Authority of Parliament sitting at Westminster, concerning a Shorter Catechisme; with the Proofs thereof at large out of the Scriptures. Presented by them lately to both Houses of Parliament. London. Printed by A. Maxey for John Rothwell at the Fountain in Goldsmiths Row in Cheapside. 1658." [1648?]

The second page contains the order of Parliament for its publication.—

"*Die Lunæ* 15, *Septemb.* 1648.

"It is this day Ordered by the Lords and Commons in Parliament assembled, that this Shorter Catechisme be forthwith Printed and Published," &c. &c.

---

* [The amendment consisted in striking out the phrase "tolerating a false religion;" which was enumerated among the sins forbidden in the second commandment.]

It constitutes a small quarto of forty-three pages, which, as do all subsequent copies, contains the Ten Commandments, the Lord's Prayer, and the Creed, appended to the Catechism, together with the following note, which occurs in all subsequent European editions of the Westminster standards, and which, especially in connection with its occurrence in this, the first and separate edition of the Catechism, indicates its relation as an appendix to that formulary. In accordance with this fact the framers of our Constitution, although omitting this notice, seem to have recognized the adoption of the Catechisms as part of the standards, as carrying with them these epitomes of duty, prayer, and the faith, which are accordingly retained as a part of the Catechism.]

"So much of every question, both in the Larger and Shorter Catechism, is repeated in the answer, as maketh every answer an entire proposition or sentence in itself; to the end the learner may farther improve it upon all occasions for his increase in knowledge and piety, even out of the course of catechizing as well as in it.

"And albeit the substance of the doctrine comprised in that abridgment commonly called the Apostles' Creed be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed canonical scripture, as the Ten Commandments and the Lord's Prayer (much less a prayer, as ignorant people have been apt to make both it and the Decalogue,) but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the Churches of Christ."

§ 23. *Threatened secession of Suffolk Presbytery for these acts.*

"A letter from the Presbytery of Suffolk addressed to the Moderator of Synod, praying that the union between them and the Synod may be dissolved, was read. The Synod appointed Dr. McWhorter to bring in a draught of a letter in answer thereto, and that Dr. McWhorter, Dr. Rodgers, Messrs. Woodhull, Roe, and Davenport, be a committee to meet the Presbytery of Suffolk at Huntingdon, on the first Wednesday of next September at two o'clock P. M., and that the Presbytery of Suffolk be desired, by timely notice, to meet with the committee, in order to enter into free and full conversation upon this subject, and the committee to make a report at the next sessions of Synod."

"Dr. McWhorter, agreeably to order, brought in a draught of a letter to the Presbytery of Suffolk, which was approved and ordered to be signed by the Moderator and sent to that Presbytery, and is as follows:

"*To the Reverend the Presbytery of Suffolk County:*

"*Reverend and Dear Brethren*—We received a letter from you, dated April 11th, 1787, which both surprised and grieved us, by informing us 'that you think it needful that the union between you and us should be dissolved.' We are surprised that a matter of so great importance, as breaking the peace and unity of the Church, should be so suddenly gone into, without our receiving any information of the matter in respect to any previous things leading to such an event. We declare that we have done nothing which we know of, that should be so much as matter of offence to you, much less a ground of withdrawment or separation. We have always supposed that you, as brethren with us, believed in the same general system of doctrine, discipline, worship, and church government as the same is contained in the Westminster Confession of Faith, Catechisms, and Directory. You inform us 'that your local situation renders it inconvenient to maintain the union.' This is the same that ever it was, when we took sweet counsel together, strengthened each other's hands in the advancement of the cause of our dear Redeemer, stood firm in opposition to the enemies of our religion, and greatly comforted and encouraged one another.

"You say 'that concurrence with the Draught of the Form of Government and Discipline for the Presbyterian Church in North America, is impractible.' That is only a draught or overture for consideration and amendment, and we should have rejoiced much to have had your company and aid in pointing out those impracticabilities, and in altering, correcting, and completing the said draught. We apprehend there are no principles in it different from the Westminster Directory, only the same rendered more explicit in some things, and more conformable to the state and circumstances of the Presbyterian Church in America.

"You likewise add, 'the Churches in your limits will not comply therewith.' Perhaps those Churches, from some cause unknown to us, may have hastily imbibed groundless prejudices, which by taking some pains with them, and by giving a proper explanation of the matter, might be readily removed. We are fully of opinion that the general principles in said draught contain the plan of church discipline and government revealed in the New Testament, and are conformable (allowances being made for the differences in the states of civil society and local circumstances) to the practices and usages of the best Reformed Churches.

"Wherefore, dearly beloved brethren, in the bowels of brotherly love, we entreat you to reconsider the resolution expressed in your letter.

"You well know that it is not a small thing to rend the seamless coat of Christ, or to be disjointed parts of that one body his Church. We are all members one of another; there should be no schism in the body, but we should comfort, encourage, and strengthen one another by the firmest union in our common Lord. We are Presbyterians, and we firmly believe the Presbyterian system of doctrine, discipline, and church government, to be nearer to the word of God than that of any other sect or denomination of Christians. Shall all other sects and parties be united among themselves for their support and increase, and Presbyterians divided and subdivided, so as to be the scorn of some and the prey of others? In order to testify to you the high sense we entertain of the importance of union in the Presbyterian body in America, we have appointed a committee, viz., the Rev. Dr. Rodgers, Dr. McWhorter, Mr. Roe, Mr. John Woodhull, and Mr. Davenport, to wait upon you, to converse with you, and to endeavour to remove difficulties.

"Therefore, we request the Moderator of your Presbytery to call the same together to meet our committee at Huntingdon on the first Wednesday in September for these purposes, at which time and place our committee are appointed to attend. That you may in a spirit of candour and love reconsider your resolution and continue in a state of union with us, and that we may, by our united efforts, advance the kingdom of our glorious Redeemer, is the earnest prayer of your affectionate and grieved brethren.

"Signed by order of the Synod,

"Jedediah Chapman, *Moderator.*

"*Philadelphia, May* 18*th*, 1787."

—*Minutes*, 1787, p. 532.

§ 24. *Their opposition withdrawn.*

"The committee appointed to meet the Presbytery of Suffolk, on the subject of their letter, signifying a desire to withdraw from the Synod, reported that they met the Presbytery at the time and place fixed on by the Synod, and conversed the subject over with them, with the greatest freedom, candour, and amity; and that in consequence of said free and amicable conference, the Presbytery agreed to withdraw their request, as may more fully appear by the following minute of said Presbytery, viz.

"The Presbytery of Suffolk met at Brook Haven, April 8th, 1788, according to appointment; entered upon the consideration of the petition sent to the Reverend Synod of New York and Philadelphia, at their last sessions, requesting a dismission from their body; and, after deliberating on it, came to the following conclusion, viz., to withdraw the petition. And appointed the Rev. Messrs. Noah Wetmore and Nathan Woodhull to attend the Reverend Synod at their next meeting at Philadelphia, and present this minute to the Moderator of Synod, and transact any other business as may be found necessary by them as the representatives of this Presbytery. A true copy of the minute of Presbytery. Attested by

DAVID ROSE, *Clerk.*"
—*Minutes*, 1788, p. 544.

[Since 1772 there had not been a member of the Suffolk Presbytery in Synod, until the appearance of Nathan Woodhull at this time.]

§ 25. *The completion of the Constitution by the General Assembly.*

[The following minute exhibits the General Assembly in the inchoate state of the Constitution, assuming to be the successor, and exercising the supreme powers of the Synod, without recourse to the Presbyteries.]

"The committee appointed by the late Synod of New York and Philadelphia, to revise the chapter of the Directory entitled "Of the mode of inflicting church censures," laid before the Assembly the chapter, as by them revised; which, being considered and amended, was finally enacted, and ordered to be printed and published with the Constitution."—*Minutes*, 1789, p. 9.

§ 26. *The Scripture Proofs compiled.*

"The committee appointed to consider the expediency of a new impression of the Confession of Faith, Form of Government and Discipline of this Church, reported, That * * * * another impression appeared expedient, in which, if the Scripture proofs were inserted at length, it would become more acceptable, and might be of greater utility to the Churches; and proposed that a committee be appointed, properly to select and arrange the Scripture texts to be adduced in support of the articles in the Confession of Faith, Form of Government and Discipline; and prepare the same to be laid before the next General Assembly.

"*Resolved*, That Dr. Robert Smith and Messrs. Mitchell and Grier be a committee to carry the above into execution."—*Minutes*, 1792, p. 58.

§ 27. *Manner in which the work was done.*

"A letter was received and read from Mr. Mitchell, one of the members of a committee appointed by the Assembly of 1792, to revise and prepare for publication an edition of the Confession of Faith, Catechisms and Form of Government and Discipline of this Church, informing this Assembly, that considerable progress had been made in the business, but that it was still incomplete. Whereupon, the business was recommitted, and the Moderator, [the Rev. James Latta,] added to the committee in the place of the Rev. Dr. Robert Smith, deceased, and they were directed to report to the Assembly in 1794."—*Minutes*, 1793, p. 66.

[The letter was as follows:]

"*The Rev. the General Assembly.*

Upper Octorara, May 14*th*, 1793.

"*Rev. Fathers and Brethren:*—The task assigned the Rev. Dr. Robert Smith, Mr. Grier, and myself, by the last General Assembly of our Church, was divided by your committee in the following manner: Doctor Smith undertook to adduce Scripture testimony in proof of the Larger Catechism, Mr. Grier the Shorter, and Mr. Mitchell the Confession of Faith and Church Government. Doctor Smith's remove from serving any longer in the Church militant, has left his part unfinished, and uncorrected, (if correction it requires.) I send his manuscript, and the printed book, which was the Doctor's property. Mr. Grier will inform the Rev. the General Assembly what progress he has made on his part. Your correspondent has completed the proofs for the Confession of Faith, and made some progress on Church Government, the first twelve chapters; but a severe pain in my right arm, attended with a paralysis in my hand, prevented me from finishing what I had inconsiderately undertaken. I hope I shall not tire nor repent of any poor service I may be called to perform to the Church of Christ; but this was a herculean labour for the time assigned to do it in.

"The General Assembly will perceive my method, which was to mention the chapter in the Confession, with its title and the several sections it contains; then insert the small letters of the Roman alphabet in the printed copy, and these serve to direct to those texts of Scripture adduced to prove the subject, or any part of it, where they are placed. Those texts that appear to me to be the most adequate and suitable to the design, I have wrote out in full. Where I have viewed them as serving either as parallel, or corroborating, I have only set down book, chapter and verse in figures. There may be *lapsus pennæ*, which can be corrected when reviewed and examined. But these, with many other things, I submit to the Assembly's correction and inspection. Had it been pardonable, I should have taken the liberty to have altered some of the terms and phraseology in our translation, as more correspondent to the original; but to depart from established customs in religious matters is dangerous. I would also have abridged the proofs; but this would have raised a clamour among the people at large, that we had departed from the ancient faith. The printed copy belongs to the General Assembly, and accompanies my manuscript papers, together with the Scripture proofs on Church Government. May the great Head of the Church, the Lord Jesus Christ, be in the midst of you, to direct and assist you in all your consultations and deliberations for His glory and the prosperity of Zion. So prays your brother in the Gospel of Christ. A. MITCHELL."
—*Minutes*, 1793, p. 66.

§ 28. *Revision and publication of the work.*

"The committee appointed to prepare the Scripture proofs in support of the doctrines of the Confession of Faith, the Catechisms, &c., of the Presbyterian Church, submitted their report; which was read, examined and approved, as a specimen of the work. Whereupon Dr. Green, Messrs. John B. Smith, James Boyd, William M. Tennent, Nathaniel Irvin, and Andrew Hunter, were appointed a committee to compare the proofs prepared by said committee, and now reported to the General Assembly, with the proofs annexed to the Westminster Confession of Faith, Catechisms and Directory; to revise the whole, prepare it for the press, to agree with the printer for its publication, and to superintend the printing and vending of the same."—*Minutes*, 1794, p. 88.

§ 29. *Revisions of the Constitution by the General Assembly.*

[In the years 1804 and 1805, a revision of the Form of Government, &c., was had; which resulted in a series of amendments designed "to explain, render more practicable, and bring nearer to perfection the general system."—*Minutes*, 1804, p. 303. Finally, a committee was appointed in 1816, (*Minutes*, p. 612,) which, in 1819, reported a revision of the Form of Government, Discipline, and Directory, which was printed and circulated, "to obtain from Presbyteries and individuals such suggestions and alterations as may appear to them expedient."—*Minutes*, 1819, p. 701. Amended by the aid of these suggestions, it was again reported to the General Assembly in 1820, sent down to the Presbyteries, and by them adopted; (*Minutes*, 1821, p. 6,) reducing the Constitution substantially to its present form.] (See below, § 47.)

PART II.

ENACTMENTS RESPECTING THE CONSTITUTION.

TITLE 1.—OF ADOPTING THE CONFESSION OF FAITH.

§ 30. *The use of Creeds and Confessions.*

"1. That in the opinion of this Assembly confessions of faith, containing formulas of doctrine and rules for conducting the discipline and worship proper to be maintained in the house of God, are not only recognized as necessary and expedient, but as the character of human nature is continually aiming at innovation, absolutely requisite to the settled peace of the Church, and to the happy and orderly existence of Christian communion. Within the limits of Christendom few are to be found in the attitude of avowed hostility to Christianity. The name of Christian is claimed by all, and all are ready to profess their belief in the Holy Scriptures; too many reserving to themselves the right of putting upon them what construction they please. In such a state of things, without the aid of confessions, Christian fellowship can exist only in a very limited degree, and the disorder of the Corinthian church, condemned by the Apostle, would be realized: "I am of Paul, and I of Apollos."

"2. That though the Confession of Faith and standards of our Church are of no original authority, independent of the Scriptures, yet we regard them as a summary of those divine truths which are diffused throughout the sacred volume. They, as a system of doctrines, therefore, cannot be abandoned, in our opinion, without an abandonment of the word of God. They form a bond of fellowship in the faith of the gospel; and the General Assembly cannot but believe the precious immortals under their care to be more safe in receiving the truth of God's holy word as exhibited in the standards of our Church, than in being subject to the guidance of any instructor, whoever he may be, who may have confidence enough to set up his own opinions in opposition to the system of doctrines which men of sound learning, full of the Holy Ghost, and mighty in the Scriptures, have derived from the oracles of the living God. It should never be forgotten that the Church is solemnly cautioned against the danger of being carried about by every wind of doctrine.

"3. This Confession of Faith, adopted by our Church, contains a system of doctrines professedly believed by the people and the pastors under the care of the General Assembly, nor can it be traduced by any in the communion of our Church, without subjecting the erring parties to that salutary discipline which hath for its object the maintenance of the peace and the purity of the Church under the government of her Great Master.

"4. Finally, the General Assembly recommend to all who are under their care, steadfastly to resist every temptation, however presented, which may have for its object the relaxation of those bonds of Christian fellowship which have hitherto been so eminently blessed of God, for the order, edification and extension of the Presbyterian Church, and conclude with the words of the holy apostle: "Now we beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."—*Minutes*, 1824, p. 211.

§ 31. *Adoption includes the Catechisms.*

(*a*) "When Ministers and other officers are ordained in the Presbyterian Church, and give an affirmative answer to the question: Do you sincerely receive and adopt the Confession of this Church as containing the system of doctrines taught in the Holy Scriptures? Are such Ministers and officers to be understood as embracing and assenting to the doctrines, principles, precepts, and statements contained in the Larger and Shorter Catechisms, in the same unqualified sense in which they are understood to embrace and assent to the doctrines, principles, precepts, and statements contained in other parts of the Confession of Faith?"

"The committee recommended that the question be answered in the affirmative, and the recommendation was adopted."—*Minutes*, 1848, p. 18.

(*b*) "The committee to whom was referred Overture No. 5, viz. '*On subscribing the Confession of Faith*,' made the following report, which was unanimously adopted, viz.

"That, in their judgment, any further legislation on the subject, by the Assembly, would be unnecessary and inexpedient. They consider the formula contained in our Book, and the rule adopted by the Assembly in 1830, viz. 'that in their judgment every licentiate coming by certificate to any Presbytery in connection with the General Assembly, from any portion of a corresponding ecclesiastical body, should be required to answer in the affirmative the constitutional questions directed by Chapter xiv. of our Form of Government, to be put to our candidates before they are licensed; and that in like manner every ordained Minister of the gospel, coming from any Church in correspondence with the General Assembly, by certificate of dismission and recommendation, should be required to answer affirmatively the first seven questions, directed by Chapter xv. of our Form of Government, to be put to one of our own licentiates when about to be ordained to the sacred office,' (1830, p. 12,) sufficiently explicit; and would earnestly recommend them to the attention of the Presbyteries under the care of the Assembly.

(*c*) "As to the question submitted to them, 'Whether the Catechisms, Larger and Shorter, are to be considered as a portion of the standards of our Church, and are comprehended in the words, "Confession of Faith of this Church?"' the committee feel no hesitation in answering that question in the affirmative. It does not appear that any doubts on that subject have ever been entertained until very recently. The committee find in the minutes of the old Synod, at the union of the Synod of Philadelphia with the Synod of New York, in 1758, that the first article of the plan of union contains the following words, viz. 'Both Synods having always approved and received the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine founded on the word of God; we do still receive the same as the Confession of our Faith, and also the Plan of Worship, Government, and Discipline, contained in the Westminster Directory; strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said Confession and Catechisms, and avoid and oppose all errors contrary thereto.' In the recital of the manner in which a Presbytery was received by the Synod of New York, in 1763, we have the following record: 'It was agreed to grant their request, provided that they agree to adopt our Westminster Confession of Faith and Catechisms, and engage to observe the Directory as a Plan of Worship, Discipline, and Government, according to the agreement of this Synod.'"

"In 1788, in the adopting act of our Confession, the Catechisms are distinctly mentioned as a part of our standards. 'They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the Larger, did approve, and do hereby approve and ratify the said Catechisms as now agreed on, as the Catechisms of the Presbyterian Church in the said United States. And the Synod order that the said Directory and Catechism be printed and bound up in the same volume with the Confession of Faith, and the Form of Government and Discipline, and that the whole be considered as the standard of our doctrine, government, discipline, and worship, agreeably to the resolutions of the Synod at their present sessions;' one of which resolutions was, 'that the Form of Government, and Discipline, and the Confession of Faith, as now ratified, is to continue to be our Constitution, and the Confession of our Faith, and practice, unalterably, unless two-thirds of the Presbyteries, under the care of the General Assembly, shall propose alterations, or amendments, and that such alterations, or amendments, shall be agreed to and enacted by the General Assembly.' Accordingly, in the Directory for the Administration of Baptism, the Larger and Shorter Catechisms of the Westminster Assembly are mentioned in connection with the Confession of Faith, as adopted by this church, and are to be recommended as containing a summary of the principles of our holy religion, taught in the Scriptures of the Old and New Testaments.

"The committee therefore recommend to the Assembly the adoption of the following resolutions, viz.

"1. *Resolved by the Assembly,* That in receiving and adopting the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures, the Larger and Shorter Catechisms of the Westminster Assembly of Divines are included, and do constitute an integral part of the standards of this Church.

"2. *Resolved,* That the use of the Catechisms in the religious instruction of the young, and of the children under the care of the Church, be affectionately and earnestly recommended to the Sessions in connection with the General Assembly, as the most effectual means under God of preserving the purity, peace, and unity of our Church."—*Minutes,* 1832, p. 332.

§ 32. *Ministers hostile to Creeds.*

"The committee appointed on an overture respecting the consistency of admitting into this church Ministers who manifest a decided hostility to ecclesiastical creeds, confessions, and formularies, made the following report, which was adopted, viz.

"1. That the Constitution, as is well known, expressly requires of all candidates for admission, a solemn declaration that they sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrines taught in the Holy Scriptures.

"2. That the last Assembly,* in a report of their committee, to be seen on the Minutes, have so explicitly and fully declared the sentiments of this

---

* Above, § 30.

Church in regard to her ecclesiastical standards, and all within her communion who may traduce them, that no further expression of our views on this subject is deemed necessary."—*Minutes*, 1825, p. 274.

TITLE 2.—CIRCULATION OF THE CONSTITUTION.

§ 33. *Former regulations for its publication.*

"1. *Resolved*, That the Rev. Dr. Ely be appointed a committee to procure in the name of the Trustees of the General Assembly, the privilege of copyright for the publishing of the Confession of Faith, and Constitution of the Church; and that he be charged with seeing that every part of the law concerning the securing said right be fully complied with.

"2. That any printer so disposed may print any number of copies of said book as he shall think proper, subject to the following restrictions:

"3. That to secure authentic copies of so important a publication, three Ministers of each of the Synods of our Church be designated as a committee in their respective bounds, whose duty it shall be to form contracts for the payment of the premium hereinafter mentioned; and carefully to examine the proof-sheets of said book. Their signature shall be regarded as a necessary certificate of authenticity.

"4. That each printer of said book, for the privilege of printing, shall pay the sum of three cents per copy to the Treasurer of the General Assembly; to be equally divided between the missionary funds belonging to this Assembly, and the funds of the Theological Seminary at Princeton."—*Minutes*, 1821, p. 11.

§ 34. *The printing referred to the Board of Publication.*

"*Resolved*, That the permission heretofore granted by the Assembly to publish the Confession of Faith in contravention of the copyright, be, and the same is hereby revoked.

"*Resolved*, That the Presbyterian Board of Publication is hereby directed to take the charge, oversight, and agency of printing and selling the authorized copy of the Constitution of the Presbyterian Church in the United States of America."—*Minutes*, 1839, p. 177.

§ 35. *Unauthorized editions.*

"Whereas this Assembly have been informed that one or more unauthorized editions of the Confession of Faith, and the Form of Government and Discipline of this Church have been published within a short period,

* * * * The Assembly would declare to the Churches in their communion, that no edition of the said Confession of Faith ought in future to be purchased or encouraged by them, except such as may be published by the authority of the Assembly."—*Minutes*, 1803, p. 282.

§ 36. *Its circulation urged.*

(*a*) "*Resolved*, That Mr. John McCulloh be, and he is hereby requested, to receive from Mr. Robert Aitkin, printer, three hundred copies of the Confession of Faith and Discipline of this Church; and that he transmit one hundred copies to James Hathaway, Esq., at Fort Stanwix; and one hundred copies to Evans and Gordon at Geneva; and fifty copies to Doctor John Hopkins at Tioga Point; and fifty copies to Mathias Hollenback, Esq., at Wilkesbarre, to be by these gentlemen distributed and sold, as hereafter directed.

"*Resolved*, farther, That the persons with whom the books shall be lodged at the above named places, be directed to deliver any number of said books to the order of any one of the missionaries sent by the General Assembly into those frontier countries; and that they sell of said books to any persons applying for the same, at one dollar per copy; and that they account with Mr. McCulloh for the sale and distribution of said books so delivered to them. And also that Mr. McCulloh account with the Treasurer of the Board of Trustees of the General Assembly of the Presbyterian Church in the United States of America, that may be hereafter appointed, for his whole agency in this business.

"*Resolved*, farther, That the missionaries of the General Assembly, may, and they are hereby directed, to give orders on those gentlemen with whom the books are lodged as above, in behalf of the congregations formed and forming on our frontiers, at the rate of one book for each congregation so formed or forming, to be to them gratuitously bestowed by the General Assembly."—*Minutes*, 1799, p. 185.

(*b*) " *Whereas*, many of our feeble Churches are nearly destitute of the Confession of Faith of the Presbyterian Church, and are not able at present to purchase a seasonable supply of that book; therefore,

"*Resolved*, That hereafter the income from all future editions of the Constitution of this Church, until further orders, be appropriated by the Stated Clerk in the gratuitous distribution of copies of said Constitution among the more remote and destitute Churches in our communion; and that any former resolutions of the Assembly, making any other appropriation of the income from the Constitution, be, and the same hereby are repealed."—*Minutes*, 1829, p. 383.

(*c*) "*Resolved*, That in view of the destitution of many Presbyterian families of our Confession of Faith, it is hereby earnestly recommended to all our Pastors and Elders to endeavour to induce every family in our connection to supply themselves with a copy of the Standards of our Church; and the Board of Publication is requested to furnish, through their colporteurs, every practicable facility for this purpose."—*Minutes*, 1853, p. 449.

§ 37. *Translation into German.*

"*Resolved*, That the Board [of Publication] be directed to have an accurate edition of the Confession of Faith published in the German language, and also such tracts from time to time as they may deem best."—*Minutes*, 1854, p. 43.

TITLE 3.—AUTHORITY OF THE MARGINAL NOTES.

§ 38.

[In the earlier editions of the Constitution there were inserted certain marginal notes, since expunged. In reply to an inquiry on the authority of these notes from the Presbytery of Philadelphia, the following statement was made.]

"That the book referred to was first published with nothing but the simple text, without any Scripture proofs, or any notes of any description whatsoever. This is evident not only from the Minutes of the General Assembly, but from the numerous copies of the first edition of the standards of our Church which are now in existence. It is also equally evident from examining the records of the General Assembly, that not a single note in the book has been added to, or made a part of the Constitution of the Church, since it was first formed and published, in the manner above recited. Several alterations and additions have been made by referring them, when contemplated, to the Presbyteries for their decision thereon, in the manner pointed out in the Constitution itself. But among all the points thus referred, there is not found a single note which now appears in the book containing the Constitution of our Church. Hence it follows, beyond a doubt, that these notes are no part of that Constitution. If, then, it be inquired how these notes obtained the place which they now occupy, and what is the character, as to authority, which they possess, the answer is this: When a second edition of the standards of our Church was needed, it was thought by the General Assembly, that it would be of great use in itself, highly agreeable to the members of our Church generally, as well as conformable to the example of the Church of Scotland, from which we derive our origin, if the Scripture proofs were added, in support of the several parts and clauses of the Confession of Faith, Catechisms, and Form of Government. A committee was accordingly appointed by the Assembly to select the Scripture proofs, and to prepare them for being printed in the second edition of the book. The work of this committee was, the following year, referred to another, and ultimately the committee charged with preparing the Scripture proofs, reported, along with these proofs, the notes which now appear in the book, and which were approved by the General Assembly, and directed to be printed with the proofs, in the form in which they now appear. These notes, then, are explanations of some of the principles of the Presbyterian Church, given by the General Assembly, and which, of course, the General Assembly may modify or altogether exclude, at their pleasure, whereas the articles of the Constitution must govern the Assembly themselves, and cannot be altered or abrogated, but in the manner pointed out in the Constitution itself.

"On the whole, in the book containing the standards of our Church, the text alone contains the Constitution of our Church; the notes are an exposition of principles given by the highest judicature of that Church, of the same force, while they continue, with the other acts of that judicature, but subject to alterations, amendments, or a total erasure, as they shall judge proper.

"*Resolved*, That as it belongs to the General Assembly to give direction in regard to the notes which accompany the Constitution, of which they are the supreme judicatory, this Assembly express it as their opinion, that in printing future editions of the Constitution of this Church, the parenthesis on the note, on this part of the Form of Government, which defines a Synod, and which is expressed in these words, 'since a Synod is only a larger Presbytery,' be omitted, as well as the note connected with the Scripture proofs in answer to the question in the Larger Catechism, 'what is forbidden in the eighth commandment,' in which the nature of the crime of man-stealing and slavery is dilated upon. In regard to this last omission, the Assembly think proper to declare, that in directing it, they are influenced by far other motives than any desire to favour slavery, or to retard the extinction of that mournful evil, as speedily as may consist with the happiness of all concerned."—*Minutes*, 1816, p. 630.

§ 39.

[From the preceding statement is to be excepted the note to Chap. IV. of the Form of Government, in regard to the title of Bishop, which was inserted in its present form in the original draught of the Constitution by the Synod of New York and Philadelphia.]

§ 40.

"*Resolved*, That as the *notes* which have been expunged from our public formularies, and which some of the memorials, referred to the committee, request to have restored, were introduced irregularly, never had the sanction of the Church, and therefore never possessed any real authority, the General Assembly has no power to assign them a place in the authorized standards of the Church, and does not deem it proper to take the constitutional measures for effecting their restoration."—*Minutes*, 1836, p. 248.

Title 4.—Of Amendments.

§ 41. *Sent down for a series of years.*

"*Resolved*, That the Presbyteries which have not sent up their decisions on this subject, [a proposed amendment of the Constitution,] be required to send them to the next Assembly; and that the Stated Clerk file the decisions reported to this Assembly, to be considered by the next Assembly, as the decisions of these Presbyteries respectively, unless they choose to send up a different decision."—*Minutes*, 1834, p. 13. See also, 1802, p. 255, and *passim.*

§ 42. *Amendment of the doctrinal part.*

[The Rev. Drs. Hoge, Hodge, Spring, Leland, and N. L. Rice, were appointed by the Assembly to consider the propriety of amending the Confession on "the marriage question." (*Minutes*, 1843, p. 197.) The following statement occurring incidentally in their report, gives a correct statement of the process necessary in order to amend the doctrinal part of the Constitution. The act in question occurs above, § 22, *b*. But see below, § 49.]

"The committee to whom was referred the overtures to strike out the last sentence of Chap. xxiv. Sec. 4, of the Confession of Faith, beg leave to submit, in the first place, the following views respecting the question: Whether there is any mode prescribed of amending or altering the Confession of Faith—as a preliminary inquiry.

"The Form of Government, Chap. xii. Sec. 6, gives power to the General Assembly to propose overtures, which, if approved by a majority of the Presbyteries, shall have the FORCE OF CONSTITUTIONAL RULES. This provision, it is thought, does not apply to altering or amending the Confession of Faith. 1st. Because it relates to the powers of the General Assembly, and is plainly designed to limit those powers in respect of legislation. 2d. The use of the terms 'Overtures or Regulations,' defines with sufficient clearness the meaning of the expression 'Constitutional Rules,' and limits its application to rules of government and discipline; but excludes alterations of the doctrine and fundamental principles of the Church. 3d. Unless the language used necessarily and certainly embraces alterations of the latter kind, it would be unwise to resort to a forced construction, and thus jeopard the stability of the great principles of faith and order embraced in our standards.

"On the other hand it is contended that there is, and ought to be, no method of altering our doctrinal formularies. And in support of this opinion it is said, that while prudential rules may be changed with circumstances, the doctrines of religion remain ever the same. But to this it is a sufficient answer, that, although the Bible and the truth which it contains are unchangeable, yet human compositions, such as our Confession of Faith undoubtedly is, are not infallible, but may err; and when any such error in the expression of truth is discovered, it ought to be corrected in an orderly manner. This was certainly the opinion of the Synod of New York and Philadelphia when they adopted the Constitution of the Church.

"That Synod in the adopting act inserted a provision which allows that 'two-thirds of the Presbyteries may propose alterations or amendments, which shall be valid if subsequently enacted by the General Assembly.' So far only as this embraces Constitutional Rules, this provision has been changed; but in every other respect remains in full force. It is insufficient to allege that it has been forgotten and become obsolete; for it has always been on the Records, and was published in the Digest in 1820, and it would be exceedingly unsafe to allow organic enactments thus to be overlooked and lost.

"It is conceived, therefore, that this method of proceeding is constitutional and is still in force, and should also be strictly observed. Likewise this resolution of the Synod should be prefixed to all future editions of the Confession of Faith."—*Minutes,* 1844, p. 422.

§ 43. *An attempt to change this provision.*

"A motion was made and seconded that the Assembly adopt the following resolution, viz.

"*Whereas,* the Synod of New York and Philadelphia, at their sessions in the year 1788, after adopting the Constitution, made and recorded a resolution on the subject, which is conceived by some to be at variance with the Constitution, and by others to be of equal authority with the Constitution itself: therefore,

"*Resolved,* That the Presbyteries instruct their commissioners to the next General Assembly on this subject, and authorize them to annul the said resolution, or to reconcile it with the Constitution.

"After some discussion, the Assembly

"*Resolved,* That it would be improper, in the conclusion of the sessions, to determine on an affair of such magnitude as the present appears to be; and that, therefore, it be recommended to the attention of the next General Assembly."—*Minutes,* 1800, p. 203.

[The subject was not again resumed.]

§ 44. *The article in regard to Constitutional Rules.*

(*a*) [This article (Form of Gov. Chap. xii. Sec. 6) in the original draught of the Form of Government as published for consideration in 1787, stood thus:]

Restriction of the power of the Council.

"Before any overtures or regulations, proposed by the Council to be established as standing rules, shall be obligatory on the Churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of the Presbyteries in writing, approving thereof."

[The only change in this before final adoption was the alteration of the title of the Supreme Court from Council to Assembly.]

§ 45. *The Scotch Barrier Act.*

[No one conversant with the laws and regulations of the Church of Scotland, can fail to recognise in this article a provision designed to correspond with the Barrier Act of that Church, which provides "that before a General Assembly of this Church pass any acts which are to be binding rules and constitutions to the Church, the same acts be first proposed as overtures to the Assembly; and being by them passed as such, be remitted to the consideration of the several Presbyteries of this Church, and their opinions and consent reported by their Commissioners to the next Assembly following, who may then pass the same into acts, if the more general opinion of the Church, thus had, agree thereto."—*Compendium of Laws of the Kirk of Scotland,* Part II. p. 205.

In explanation of this act, Principal Hill, in his Theological Institutes, Part II. § 5, has the following:

"*Legislative Power.*

(*b*) "Every judicatory is occasionally called to enforce the laws of the Church, by making such special enactments, in conformity with those general laws as are suggested by the circumstances of the district under its jurisdiction; and church courts, like all others, have a right within certain limits, to regulate the forms of their own proceedings. It is not to such partial enactments or regulations that we refer when we speak of the legislative power of the Church. We apply that term to the power of making standing laws concerning matters of general importance, which are binding upon all the members and judicatories of the Church. From the first establishment of Presbyterian government in 1560, till some years after the Revolution, [in 1688,] such laws proceeded from the sole authority of the General Assembly: but an act of the Church in the year 1697, which we are accustomed to call the Barrier Act, prescribes the following mode of enacting permanent and standing constitutions," &c. (Cited above.)

(c) Bearing in mind the fact that the Constitution of the Church of Scotland is unalterable, by any process which would not dissolve the body, it will be apparent that the above cited article in our Form of Government originally contemplated not amendments to the Constitution, but, as precisely expressed in its own terms, "standing rules" designed to be of permanent obligation on the Church, such for example as that in regard to the reception of foreign Ministers, and several of the reforming acts of 1837—1839. Misapprehension, however, early arose in regard to the intention of the language. The act in regard to the reception of foreign Ministers gave occasion to the first development of the difficulty. On this subject the Presbytery of New York sent up the following minute:]

§ 46. *Different interpretations of the article.*

"The Presbytery took into consideration the regulations adopted by the General Assembly at their last meeting, intended to embrace and extend the existing rules respecting the reception of foreign Ministers and Licentiates; whereupon the Presbytery were of opinion, that if the General Assembly designed these regulations as a standing rule, supposing that having passed through their body, they became obligatory upon the subordinate judicatories, and ought to be carried into immediate effect, they therein violated the sixth section of the eleventh chapter of our Constitution, which says, 'Before any overtures or regulations,'" &c.—*Minutes,* 1799, p. 172.

[To this paper the Assembly replied:]

"1. That the first reason assigned by the Presbytery of New York for their request, is founded on a misinterpretation of an ambiguous expression in the Constitution. The sixth section of the eleventh chapter is thus expressed: 'Before any overtures or regulations proposed by the Assembly to be established as *standing rules* shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of the Presbyteries in writing, approving thereof.' *Standing rules* in this section can refer only to one of the following objects, 1st. To articles of the Constitution which, when once established, are unalterable by the General Assembly—or 2d. To every rule or law enacted without any term of limitation expressed in the act. The latter meaning would draw after it consequences so extensive and injurious, as forbid the Assembly to give the section that interpretation. It would reduce this Assembly to a mere committee to prepare business upon which the Presbyteries might act. It would undo, with few exceptions, all the rules that have been established by this Assembly since its first institution, and would prevent it for ever from establishing any rule not limited by *the terms of the* act itself. Besides, *standing rules,* in the evident sense of the Constitution, cannot be predicated of any acts made by the Assembly and repealable by it, because they are limited, in their very nature, to the duration of a year, if it please the Assembly to exert the power inherent in it at all times to alter or annul them, and they continue to be rules only by the Assembly's not using its power of repeal. The law in question is no otherwise a *standing rule* than all other laws repealable by this Assembly."—*Minutes,* 1799, p. 179.

§ 47. *This article amended.*

[As a difference of opinion still continued, the General Assembly proposed to have the question decided by substituting the phrase "constitutional rules" for "standing rules."—*Ibid.* p. 180. This movement was embarrassed by the very misapprehension which induced its proposal, *e. g.*]

"A written report was received from the Second Presbytery of South Carolina, stating that the Presbytery has duly considered the amendment proposed to be made in the sixth section of the eleventh chapter of the

Constitution; that being of opinion that by the words *standing rules* in the Constitution, is intended *constitutional rules*, no alteration in the Constitution appears necessary."—*Minutes*, 1804, p. 298.

[The First Presbytery of South Carolina made a like return. The alteration was finally made in 1805 by a vote of 22 Presbyteries in the affirmative, 6 negative, and 3 not voting. Compare *Minutes*, 1803, p. 264, and 1805, p. 332.

From these facts it is apparent that by the organic act adopting the Constitution and basing the Church upon it, no alteration of any part of the Constitution could be made except in terms of the act of 1788, (§ 21, *b*); and that this provision has been so far altered that amendments of the Forms of Government and Discipline, "the constitutional rules" may be made upon the consent of a majority of the Presbyteries, and the subsequent enactment of the Assembly.

The result furthermore is, by the above described alteration of the limiting clause in the Form of Government, to sanction in the most authoritative manner the assertion by the Assembly (above, § 46) of its power to enact and enforce by its own authority such standing rules as may by it be deemed essential for carrying out the provisions of the Constitution, protecting and vindicating the purity of the Church, and calling out her energies in the dissemination of the gospel.]

§ 48. *The Assembly may reject amendments after they have been allowed by the Presbyteries.*

[See above, § 21, *b*.]

[In 1826, the Assembly sent down to the Presbyteries a series of nine propositions for amendment of the Constitution. (*Minutes*, 1826, pp. 22, 37.) Of these, three were rejected and six approved by the Presbyteries. One of the latter was at the next meeting of the Assembly enacted.—*Minutes*, 1827, p. 132.

In regard to the others the following report was adopted, viz.]

"The whole of them from Nos. 1 to 6 inclusive were framed with such reference to each other, and to their common object, as that they ought to have been either adopted or rejected all together; and further that the Presbyteries by rejecting the sixth have in effect defeated the very end which they must have intended to secure by the adoption of the rest; and have otherwise involved the whole subject in difficulties, which from the peculiar nature of the case it is but fair and reasonable to suppose they could not have distinctly designed, or foreseen. In this state of things your committee beg leave to submit the following resolution, as in their judgment proper to be adopted by the General Assembly, viz.

"*Whereas*, the Presbyteries have failed to report their decisions upon the subject of the proposed amendments, Nos. 1, 2, 3, 4, 5, 6, as recorded in page 37 of the printed Minutes of the Assembly of last year, in the full and distinct manner contemplated in the overture, submitted by that Assembly, and the Assembly do not deem it desirable to renew the said overture at the present time; therefore,

"*Resolved*, That the consideration of the said proposed amendments be, and the same is hereby, indefinitely postponed."—*Minutes*, 1827, p. 133.

§ 49. *Amendments thus disposed of.*

[The following were the amendments thus disposed of. See *Minutes*, 1826, p. 37.]

1. [Form of Government, Ch. xii. § 4, to read] "The General Assembly shall act upon all cases relating to complaints and appeals, which may be regularly brought," &c.

2. [Book of Discipline, Ch. vii. § 1, Art. 4, to read] "No judicial decision, however, of a judicatory, shall be reversed, unless it be regularly brought up by appeal, or complaint, or order of the General Assembly.

3. [Book of Discipline, Ch. vii. § 1, new Articles,] "VII. Should it appear to the General Assembly in reviewing the records of a Synod, that a Synod has, in the case of a complaint or appeal, acted unconstitutionally,

or done something manifestly unjust or oppressive, the General Assembly may pass a censure on its proceedings; but no judicial decision of a Synod shall be reversed by the General Assembly until due notice has been given to the original parties to appear before the next General Assembly, and to the inferior courts to send up all the documents, papers and testimony relative to the case, duly authenticated."

"VIII. When a case shall be brought up in the manner prescribed in the foregoing article, the Assembly shall be governed in their proceedings by the rules which regulate appeals before a lower judicature."

4. [Book of Discipline, Ch. vii. § 2, new Article] "X. References made by Presbyteries or Synods to the General Assembly shall not be for the trial of any cause, but only for advice."

5. [Book of Discipline, Ch. vii. § 3, new Article] "XVIII. All appeals from any Session or Presbytery, shall terminate in the Synods within whose jurisdiction they shall have originated."

6. [Book of Discipline, Ch. vii. § 4, new Article] "VIII. Complaints, like appeals, shall terminate in the Synods within whose jurisdiction they shall have originated."

[Of these the first five were allowed by the Presbyteries, and the sixth rejected. The ambiguity complained of in the final minute of the Assembly being, not as to what the Presbyteries had decided, but as to the effect of that decision upon the proposed modification of the system of Appeals, Complaints, and Review.]

PART III.

COMMEMORATIONS OF THE CONSTITUTION.

TITLE 1.—THE BICENTENARY OF THE WESTMINSTER ASSEMBLY.

§ 50. *A committee appointed.*

(*a*) "Dr. Breckinridge offered the following minute, which was adopted, viz.

"This General Assembly looking forward to the approaching second centennial period of the Westminster Assembly, as an era full of interest to the Churches under its care, and to all other Churches which adopt the Standards of Faith, Church Order, and Discipline, prepared by that venerable body; and believing that the occasion can be so used, as by the divine blessing, greatly to promote the interests of truth: it is

"*Resolved*, That a Standing Committee of ten members of this body shall be appointed, whose duty it shall be to mature a plan for a suitable commemoration of the aforesaid anniversary, on the first day of July, 1843; to take such measures by correspondence with other denominations, whether at home or abroad, which adopt these standards, as may, as far as possible secure their co-operation in such a commemoration; to invite the co-operation of all other denominations which are evangelical in doctrine and presbyterial in order; and to report their proceedings herein to the next General Assembly."

"The Moderator appointed the following to be the Standing Committee on the Commemoration of the Westminster Assembly, viz. Messrs. Robert J. Breckinridge, John M. Krebs, Charles Hodge, Drury Lacy, William W. Phillips, Alexander Macklin, George Howe, Robert Stuart, Benjamin M. Smith, Wm. Chester."—*Minutes*, 1842, pp. 17, 24.

§ 51. *Ultimate action of the Assembly.*

[In 1843, the committee made a report which was referred, and ultimately the following report of the committee of reference was adopted:]

"The committee to whom was referred the report on the observance of the bicentenary of the Westminster Assembly, having considered the subject, recommend it to the favourable consideration of the Assembly.

"A correct knowledge of the character of that Assembly, of the purpose for which they were convened, of the difficulties of their position, of the arduous nature of their task, and of the results of their labours, shows the extent of the benefit which they have conferred on the interests of truth and freedom; and our Church in common with other Churches, which have been formed on the same model, must feel that the occurrence of the two hundredth anniversary of their meeting, is a deeply interesting period in the lapse of time, and may prove profitable by its appropriate commemoration. It is therefore recommended to the Assembly, to adopt, with some modifications, the propositions reported by the committee of the last General Assembly, as follows:

"1. *Resolved*, That it is highly important that the venerable standards prepared by the Westminster Assembly, as substantially adopted by the Presbyterian Church, shall be more carefully studied, more perfectly understood, and more faithfully observed by all the members and office-bearers of this Church, and that the children of the Church be early and faithfully taught to understand and observe them.

"2. *Resolved*, That an accurate acquaintance with the history of the past trials, persecutions, and faithfulness of the true Church, and especially of our own branch of it, should be diligently sought, particularly by those who are office-bearers in the Church; and as one method of accomplishing this object, it is recommended that the 1st of July, when convenient to do so, and when not convenient, such other day during the current year as may be deemed expedient, be observed as a season specially devoted to the general instruction of our people, by the Ministers, in the great facts connected with this subject.

"3. *Resolved*, That it is the ardent desire of this Church to maintain friendly and fraternal relations with all evangelical Churches; and especially to be in more close and perfect union with those who adopt and maintain our own formularies, or others of a kindred spirit and form.

"4. *Resolved*, That the fourth proposition of the committee of the last Assembly respecting the preparation of a Commentary on the Holy Scriptures, be referred to the Board of Publication, with instructions to report thereon to the next Assembly.

"*And whereas*, a portion of our brethren of the Church of Scotland are now contending for those great principles which we and they have received from a common source,

"5. *Resolved*, That this General Assembly express deep and cordial sympathy with them in the trials they now endure, and the sufferings they may yet be called to bear; and earnestly pray that they may come forth from this great fight of afflictions, in the full enjoyment of that 'liberty with which Christ makes his people free,' and that in the mean time, they may in all their difficulties and troubles, be favoured with the guidance and consolations of the Holy Spirit of God."—*Minutes*, 1843, p. 191.

TITLE 2.—SEMI-CENTENARY OF THE GENERAL ASSEMBLY.

§ 52. *Celebration by the Assembly.*

(*a*) "On motion of J. Breckinridge,

"*Resolved*, That this Assembly will celebrate, with appropriate religious solemnities, the 21st day of May, instant, as the fiftieth anniversary of the organization of the General Assembly of the Presbyterian Church in the United States of America, with particular reference to the many and signal blessings and deliverances which God has vouchsafed to our beloved Church in its whole history, and especially to that recent deliverance, over which we now rejoice.

"*Resolved*, That the exercises proposed for that occasion be considered as coming in the stead of those usually performed on Wednesday afternoon.

"*Resolved*, That the Committee on Devotional Exercises be a Committee of Arrangements for the anniversary aforesaid."—*Minutes*, 1839, p. 149.

(*b*) "The Committee of Arrangements for the anniversary exercises of Tuesday afternoon next, made a report, which was amended and adopted, as follows, viz.

"1. By the Moderator of the General Assembly, invocation, and reading of Isaiah, chapter lx. 2. Psalmody, by J. T. Edgar. 3. Address, by Ashbel Green, on the prominent events in the history of the Presbyterian Church, connected with this anniversary. 4. Prayer and Thanksgiving, by J. Breckinridge. 5. Psalmody, by R. Steel. 6. Address, by A. Alexander. 7. Prayer, by T. Smyth. 8. Psalmody, by J. W. Platt. 9. Address, by J. C. Young. 10. Doxology and benediction, by W. D. Snodgrass."—*Minutes*, 1839, p. 150.

[The occasion was observed in accordance with this order.]—*Ibid.* p. 157.

§ 53. *Further action on the subject.*

[The following paper was subsequently adopted:]

"*Whereas*, by the great grace of God our beloved Church has now completed the fiftieth year since the organization of the General Assembly; and whereas, during that eventful and most interesting period, she has experienced, notwithstanding all her unworthiness, extraordinary mercies of manifold kinds; and whereas, this great cycle in her history has been characterized by a series of remarkable deliverances from imminent dangers which threatened her purity, her peace, her Christian order, and sacred liberty; therefore,

"1. *Resolved*, That the second Lord's day of December next be, and it is hereby appointed a day to be observed with religious solemnity by all our people, in celebrating the praises of God, and in rendering thanks to his great name for all his mercies.

"2. *Resolved*, That it be earnestly recommended to all Pastors and other preachers of the gospel, under the care of this General Assembly, to convene all the people on that day, to instruct them more fully in the history of those great events in which we rejoice; and to invite them to acts of personal, public, and united praise to God.

"3. *Resolved*, That as a timely and open expression of the Church's gratitude, it be recommended, that either by collections, or in some other way approved and in use among the people, every member of the Presbyterian Church in the United States, be called on to 'offer gifts,' for the glory of God, and the good of man; and that the same be remitted to the Treasurer of the Presbyterian Board of Publication, and that the thank-offering of the people of God, made at the said semi-centenary celebration, be appropriated to the great object contemplated in the above resolutions, under the direction of the said Board.

"4. *Resolved*, That a committee of one from each Synod represented in this General Assembly, be appointed to address a circular letter to the Churches, explaining the objects of the above resolutions, inviting their universal and cordial co-operation; and also calling on all the Presbyteries and Synods in our connection to take action on this important subject at their next stated meeting.

"5. *Resolved*, That nothing in the foregoing resolutions shall be so construed as to prevent any individual who may prefer it, from directing their thank-offerings to the erection of buildings for the use of the General Assembly and its Boards, in the cities of New York, Philadelphia, and Louisville."—*Minutes*, 1839, p. 169.

BOOK II.

THE CONGREGATION.

PART I.

ITS CONSTITUTION.

CHAPTER I.

FORMATION OF NEW CONGREGATIONS.

§ 1. *Manner of organizing them.*

"A particular Presbyterian Church, so far as adults are concerned, is constituted and organized, as such, by a number of individuals, professing to walk together as the disciples of Jesus Christ, on the principles of the Confession of Faith, and Form of Government of the Presbyterian Church, and the election and ordination of one or more Ruling Elders, who, by the ordination service, become the spiritual rulers of the persons voluntarily submitting themselves to their authority in the Lord.

"This organization ought always to be made by application to the Presbytery, within the bounds of which the Church to be organized is found, unless this be exceedingly inconvenient, in which case it may be done by a duly authorized missionary, or a neighbouring Minister of the gospel.

"At the time appointed for the purpose, after prayer for divine direction and blessing, the presiding Minister, or committee appointed by the Presbytery, should first receive from those persons to be organized into the new Church, if they have been communicants in other Churches, letters of dismission and recommendation; and in the next place, examine and admit to a profession of faith, such persons as may offer themselves, and may be judged suitable to be received on examination. If any of these persons admitted to a profession on examination, have not been baptized, they should, in this stage of the business, be made the subjects of Christian baptism.

"The individuals ascertained in the foregoing manner to be desirous and prepared to associate as a church of Christ, should now, by some public formal act, such as rising, joining hands, or subscribing a written statement, agree and covenant to walk together in a church relation, according to the acknowledged doctrines and order of the Presbyterian Church.

"The next step is to proceed to the election and ordination of Ruling

Elders, in conformity with the directions given on this subject in the Form of Government of the Presbyterian Church.

"Deacons are to be elected and ordained in like manner as in the case of Ruling Elders.

"When a Church has been organized in the manner already described, report of the same should be made as soon as practicable to the Presbytery within whose bounds it is located. And when a missionary, or other Minister of the gospel, not specially appointed to the work by a Presbytery, has, in the manner above specified, organized a Church, not within the known bounds of any Presbytery, the Church thus organized should, as soon as practicable, make known to some Presbytery, with which it may be most naturally and conveniently connected, the time and manner of its organization, and desire to be received under the care of said Presbytery.

"In cases in which churches are to be formed within the known boundaries of any Presbytery, it is most desirable that persons wishing to be organized as a Presbyterian Church, should petition that Presbytery to receive them under its care for the purpose of organizing them in due form."—*Minutes*, 1831, p. 177.

§ 2. *Congregations formed without officers.*

"There may be people in destitute portions of our land, who may be disposed to associate for the purpose of forming a Presbyterian Congregation, when no Minister of the gospel can be obtained to aid them. The forming of associations for such a purpose, in the circumstances contemplated, should be considered not only as lawful, but highly commendable. And such associations when formed, should, as speedily as possible, take measures for obtaining the preaching of the gospel, and for becoming organized as regular churches.

"Cases may also occur, in various places, in which a collection or association of people may desire the preaching of the gospel, and be willing, in whole or in part, to support it, and yet may not have suitable men among them to sustain the office of Ruling Elders.

"Such people may, and ought to obtain a preacher of the gospel to labour among them, and occasionally to administer ordinances, under the direction of some Presbytery, till they shall find themselves in circumstances to make a proper choice of Ruling Elders, and to have them regularly set apart to their office."—*Minutes*, 1831, p. 177.

§ 3. *An order of Presbytery usually requisite.*

"*Resolved*, That except in frontier and destitute settlements, where by Form of Government, Chap. xv. Sec. 15, it is made a part of the business of Evangelists to organize churches; and, except in cases where it is exceedingly inconvenient to make application to a Presbytery, (for which provision is made in the act of Assembly of 1831,) it is not the prerogative of a Minister of the gospel to organize churches, without the previous action of some Presbytery, directing or permitting it; since in Form of Government, Chap. x. Sec. 8, to form new congregations is enumerated among the powers of a Presbytery; and since in Chap. iv., 'Of Bishops or Pastors,' no mention is made of any such power being lodged in the hands of an individual Minister."—*Minutes*, 1833, p. 496.

§ 4. *Small Churches ought not to be divided.*

"The Assembly fix the seal of their disapprobation upon the following irregularities, viz.

"1st. The conduct of the Rev. Mr. Kellar in dividing the church in

Peoria,* by which he did not make a separation from the great body of the Presbyterian Church, but a schism in the body contrary to the word of God and the government of the Church, which allow of the division of the Church universal into separate congregations, only when the people of God are too numerous or too remote from each other to assemble in one place to worship God."—*Minutes*, 1840, p. 302.

§ 5. *When the people do not request it.*

[The Synod of Illinois] "seem to have overlooked the irregularity of the Presbytery in dividing a congregation when there was no request from the people."—*Minutes*, 1840, p. 303.

§ 6. *When the majority oppose it.*

(*a*) *An organization may be granted.*

"Has a Presbytery the constitutional right to divide a Church, where a majority of the members of said Church are opposed to its division?"

"*Resolved*, That where the minority request it, and the Presbytery has reason to believe that the interests of religion will be promoted by it, the Presbytery has the right to form the minority into a new congregation."—*Minutes*, 1848, p. 29.

(*b*) *Supplies granted without an organization.*

[The Presbytery of Redstone referred to the Synod of Pittsburgh a memorial from "a number of the inhabitants of the town of Pittsburgh, praying to be erected into a separate Congregation, and receive supplies." The memorialists represented "that we have not united in the call of the Rev. Robert Steele, as Pastor of the Presbyterian Church in Pittsburgh, but that nevertheless, being averse to a separation, if it could be avoided consistently with our spiritual advantage, did for some time attend the preaching of the said Rev. gentleman, and most of us did subscribe to his support, but finding no kind of spiritual advantage, have long since withdrawn, and are now as sheep without a shepherd."

[In the Synod] "The Commissioners on behalf of the established Congregation of Pittsburgh, proposed to shed some new light on the subject, which would evince the impropriety of granting the prayer of the petition; after hearing them to some length, and also the reply of the supporters of the petition, and maturely deliberating thereon, the Synod were of opinion, that though they did not think proper to erect them into a Congregation at present, yet the Presbytery of Redstone might grant them supplies as they may find convenient."

[An appeal was taken to the General Assembly.]—*Minutes of the Synod of Pittsburgh*, 1803, pp. 18, 19.

[In the Assembly] "The papers relating to the subject" were again read.

"The Assembly perceiving from these, that the case before them was an appeal from a decision of the Synod of Pittsburgh, the Minutes of that Synod affecting the case were read. The Rev. Mr. Steele having been appointed by the appellants as their commissioner for prosecuting the appeal, was heard in support of it. The members of the Synod, who are members of this Assembly, were heard in defence of the decision of Synod.

"The parties having been fully heard, a motion was made and seconded, that the decision of the Synod be confirmed. The question to agree to this motion was determined in the affirmative."—*Minutes*, 1804, p. 297.

---

* [Upon further information this censure was recalled.—*Minutes*, 1842, p. 33.]

CHAPTER II.

QUALIFICATIONS OF MEMBERS.

§ 7. *Adoption of the Confession of Faith not required.*

[In the act preliminary to the Adopting Act, the General Synod whilst in the act of enforcing the adoption of the Confession upon office-bearers, yet in regard to private members declares itself willing to "admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven." See Book I. § 7. In 1839 the General Assembly put forth a similar statement. See Book VII. § 2, *b*.]

§ 8. *Subjection to the Discipline of the Church requisite.*

"Is a Church Session authorized by the principles laid down in the Confession of Faith, to admit individuals to the Lord's table, who do not subscribe to the doctrines and submit to the discipline of the Church?"

"There can be no doubt that all persons admitted to the communion of the Presbyterian Church do in fact and form submit to its discipline, (except in cases of occasional communion by members of other churches;) but every Session must judge for themselves of that degree of knowledge of Christian doctrine and adherence thereto on the part of those examined by them, which may render their reception suitable, and for their own edification and the peace of the Church."—*Minutes*, 1853, p. 434.

§ 9. *Persons who refuse to dedicate their children in baptism.*

[In reply to an overture on this subject the committee refer to the case of Bethel Church, (Book III. § 9,) as settling the principle that Antipædobaptists are not to be excluded from the Lord's table. But as to admission to church membership, they say]—

"While it is clear that persons otherwise of good Christian character are not to be excluded from the communion of the Church because they have scruples concerning infant baptism, there is in every case where such persons apply for admission a question as to the expediency of receiving them, upon which the Session of the Church must decide."—*Minutes*, 1834, p. 35.

§ 10. *Persons engaged in the sale of intoxicating drinks.*

"*Resolved*, That the records [of the Synod of Pittsburgh] be approved, except so far as they seem to establish a general rule in regard to the use and sale of ardent spirits as a beverage, which use and sale are generally to be decidedly disapproved, but each case must be decided in view of all the attendant circumstances that go to modify and give character to the same." —*Minutes*, 1843, p. 189. See also 1842, p. 16.

§ 11. *Universalists excluded.*

"A question from the Synod of the Carolinas was introduced through the Committee of Bills and Overtures, which was as follows, viz.

"Are they who publicly profess a belief in the doctrine of the universal and actual salvation of the whole human race, or of the fallen angels, or both, through the mediation of Christ, to be admitted to the sealing ordinances of the gospel?"

"The Assembly determined that such persons should not be admitted." —*Minutes*, 1792, p. 60. Reaffirmed, 1794, p. 86.

§ 12. *Sabbath mail-stage proprietors.*

"An overture relative to receiving a person as a member of the Church who is a proprietor in a line of stages which carries the mail, and runs on Sabbath. * * *

"*Resolved*, That it is the decided opinion of this Assembly that all attention to worldly concerns on the Lord's day, further than the works of necessity and mercy demand, is inconsistent both with the letter and spirit of the fourth commandment; and consequently all engagements in regard to secular occupations on the Lord's day, with a view to secure worldly advantages, are to be considered inconsistent with Christian character, and that those who are concerned in such engagements, ought not to be admitted into the communion of the Church while they continue in the same."—*Minutes*, 1819, p. 713.

§ 13. *Postmasters officiating on the Sabbath.*

"An appeal by Mr. Wiley, postmaster in Washington, Pennsylvania, from a decision of the Synod of Pittsburgh, by which it is determined that Mr. Wiley's officiating as postmaster on the Sabbath day, in existing circumstances, is a sufficient reason to exclude him from the special privileges of the Church, was overtured and read.

"*Resolved*, That the above decision of the Synod of Pittsburgh be affirmed."—*Minutes*, 1810, p. 456.

"A petition signed by a number of persons in Washington, Pennsylvania, and vicinity, praying the revision, with a view to its being rescinded, of the decision of the General Assembly of 1810, respecting the case of Mr. Wiley, postmaster, was overtured.

"*Resolved*, That the prayer of the petitioners be not granted."—*Minutes*, 1812, p. 508.

CHAPTER III.

RECEPTION AND DISMISSION OF MEMBERS.

§ 14. *A member received from another Church should bring a Certificate.*

"Nor can the Assembly forbear to regret that the Session of the Church of Chilicothe had not acted in a more formal manner in receiving Mr. McCalla, and had not required a regular certificate of dismission from the Church to which Mr. McCalla belonged before they received him."—*Minutes*, 1821, p. 14.

§ 15. *Reception on Examination.*

"The committee to whom was referred the subject involved in so much of the records of the Synod of Cincinnati as relates to the admission of persons to church privileges at the great meetings common in that region, made the following report, which was adopted, viz.

"That they have given this subject a careful consideration, and recommend the adoption of the following resolutions, viz.

"1. *Resolved*, That the order of the Churches requires that all persons making a public profession of religion, be introduced to the communion of the Church only by an individual Session regularly constituted.

"2. *Resolved*, That it is the right and duty of Sessions to take the exclusive oversight of their respective Congregations, and the practice of one session admitting to a Christian profession persons belonging or intending to belong to a Congregation under the care of another Session, is irregular, and ought not to be countenanced.

"3. *Resolved*, That the purity and prosperity of the Church, as well as the best interests of those immediately concerned, demand great circumspection in the admission of persons to church privileges; and that ordinarily it is deemed improper to receive persons immediately upon their indulging a hope of reconciliation with God, and especially in the case of the young, and of persons of previously immoral lives or lax principles, and of those concerning whom little is known."—*Minutes*, 1832, p. 334.

§ 16. *Members long absent without dismission.*

"The committee appointed on the overture from the Synod of New Jersey, inquiring what a Church Session ought to do with members in communion who have been absent for years, without having taken a certificate of dismission, and whose place of residence is unknown, made a report, which was adopted; and is as follows, viz.

"That although this particular case is not provided for by a specific regulation in our Book of Discipline, yet it is embraced by certain general principles which are recognized in that book, and interwoven with many of its provisions. These principles, together with the result bearing on the case in question, the committee beg leave most respectfully to state.

"1. Every Church member is amenable to some appropriate tribunal, by the wisdom and fidelity of which, in case of his falling into any error, immorality, or negligence, he may be dealt with according to the word of God.

"2. No member of a Church can properly ever cease to be such, but by death, exclusion, a regular dismission, or an orderly withdrawing to join some other Christian denomination; and must of necessity continue to be amenable to that Church until he becomes regularly connected with another.

"3. For a Church member to withdraw from a use of his privileges as a member, either by irregularly connecting himself with another denomination, or by going to a distant part of the world to reside for a number of years, without making known his removal to the Church Session, and asking a certificate, either of good standing, for the purpose of enjoying occasional communion elsewhere, or of dismission to join some other Church, is itself a censurable violation of the principles of church fellowship, and may infer suspension from its privileges.

"4. Church members, therefore, who have been absent for a number of years in unknown places, are by no means to have their names erased from the Churches to which they respectively belong; but are to be held responsible to their respective Churches; and if they should ever return or be heard from, are to be regularly dealt with according to the word of God and the principles of our Church; and although great caution and tenderness ought to be exercised towards those whose withdrawing from Christian privileges may be occasioned by the unavoidable dispensations of Providence, without any material fault of their own, yet in all cases in which a Church Session has good reason to believe that any of the Church under their care have absented themselves with design, either from a disregard of Christian privilege, or from a wish to escape from the inspection and discipline of the Church, they ought, without unnecessary delay, to declare such persons suspended from the privileges of the Church, until they give evidence of repentance and reformation, and of course, in making their statistical reports, ought to enumerate such among the members under suspension."—*Minutes*, 1825, p. 255.

§ 17. *A dismission may be irregular, yet valid.*

"A memorial from individuals in the Presbytery of Concord, formerly under the pastoral care of the Rev. Mr. Davies, asking the Assembly to determine whether they are to be considered members of the Prospect Church, or whether their dismission from the Church of Centre is to be considered null and void. The committee recommended that the Assembly, while not approving of the haste and confusion with which their dismission was given, declare their actual connection with the Church of Prospect now to be valid and regular. The recommendation was adopted."—*Minutes*, 1849, p. 266.

§ 18. *Dismission to join another denomination.*

(*a*) "*Resolved*, That in all cases where members of any of our Churches apply for dismission to unite with a Church of another denomination, the proper course is to give a certificate of Christian character only."—*Minutes*, 1839, p. 177.

(*b*) [The Presbytery of Hudson requesting that this rule be rescinded, the Assembly replied:]

"The Presbytery of Hudson has misapprehended the spirit and scope of the resolution in question. It is neither a censure on the individuals, nor the Churches to which they seek to be dismissed, but sets forth the only fact which it is important that those Churches should know."—*Minutes*, 1848, p. 22.

§ 19. *A different decision.*

"*Resolved*, That this whole subject is one that ought to be left to the sound discretion of the various Church Sessions, according to the Constitution of the Presbyterian Church."—*Minutes*, 1851, p. 28.

§ 20. *Dismission indefinite.*

"Is it regular in any case for a Church Session to dismiss a member, without specifying the particular Church with which he is to be connected?

"At the recommendation of the committee, the question was answered in the affirmative."—*Minutes*, 1853, p. 444.

§ 21. *Dismission of a suspended member.*

"Is it orderly in any case to dismiss to another Church a suspended member, stating the case, and submitting it to the Session to which he has removed?

"It may be orderly in circumstances of necessity arising from removal to an inconvenient distance; provided that in no instance the Session to which he is dismissed, be allowed to review or rejudge the case."—*Minutes*, 1849, p. 239.

§ 22. *A suspended person being restored by the superior courts may claim dismission in good standing.*

(*a*) "In regard to the complaint of Mr. Dobbins, against the Session of the Church of Augusta, for receiving members suspended by the Session of the Church of Smyrna, the Assembly are of opinion that both Sessions acted unconstitutionally: the Session of Smyrna in suspending said members, and the Session of Augusta in receiving them when suspended. Therefore,

"*Resolved*, That the appeal, on this complaint, be and it is hereby sustained; and the members in question are hereby declared to be still members in good standing in the Church of Smyrna; and the Session of the Church of Smyrna are hereby directed to dismiss said members if they still desire it, that they may regularly connect themselves with the Church of Augusta."—*Minutes*, 1824, p. 223.

(*b*) "*Resolved*, That the Presbytery of Nashville having fully exonerated the appellant from all blame in the matters respecting which he was charged before the Session of the Church at Clarksville, his character is unimpeached, and that he is now, and ever has been since the action of the Presbytery in his case, entitled to a dismission from the Church at Clarksville, whenever applied for, in order to connect himself with any Church in the vicinity of his present residence."—*Minutes*, 1849, p. 237.

§ 23. *Testimonials to a person who has been under judicial charges.*

[Complaint was made to the General Assembly, that] "the Presbytery of New Castle gave testimonials in due form to a certain Mr. Munro; the said Munro was a man of uncommon infamy. He had been charged before the Presbytery of New Castle with crimes which decency forbids to mention, and had been convicted and suspended from his ministry. Afterward he was restored; and sent, with the usual Presbyterial certificate, to labour in the bounds of the Presbytery of New York. This certificate was accompanied with recommendatory letters from Dr. Robert Smith, Mr. Mitchel, and Mr. Peppard. Neither certificate nor letters intimated the least hint of this man as scandalous."

[On this complaint the Assembly]

"*Resolved*, That on the investigation of the subject which gave foundation to the complaint, there appears to have been some matter of grievance on the part of the complainants; yet, all things considered, the General Assembly do find, that there is not sufficient evidence before them to censure either the Presbytery of New Castle, or the individuals referred to in said complaint; but nevertheless,

"*Resolved*, That no judicatory or private member shall certify any person's character as good, for a space of time, without mentioning whether he has been under process of scandal during that time, and the issue of it."—*Minutes*, 1791, pp. 41, 42. [A rule calling for great prudence in its use.]

§ 24. *Members released to the world.*

[An overture from] "The Presbytery of Baltimore, submitting the action of a Session, by which the name of a member was stricken from the roll at his own request, and for the reason that he did not feel himself actuated in his life by Christian principles."

"*Resolved*, That in the opinion of this Assembly there is no constitutional or scriptural mode of separating members from the communion of the Church, except by death, by dismission to join another Church, or by discipline; consequently, the action of this Session is regarded as irregular."—*Minutes*, 1851, p. 32.

[See also the case of Mr. Stone and the Session of the Irish Grove Church, Book III. § 169.]

CHAPTER IV.

CHARTERS AND TRUSTEES.

§ 25. *Trustees may not infringe upon the office of the Deacon.*

"It is not inconsistent with the Presbyterian plan of government, nor the institutions of our Lord Jesus Christ, that Trustees, or a committee chosen by the Congregatión, should have the disposal and application of the public money raised by said Congregation, to the uses for which it was designed; provided that they leave in the hands and to the management of the Deacons, what is collected for the Lord's table, and the poor. And that Ministers of the gospel, by virtue of their office, have no right to sit with or preside over such Trustees or committees."—*Minutes,* 1752, p. 249.

§ 26. *Charters should not infringe the Constitution of the Church.*

"Considering that it is necessary to the due and orderly maintenance of the Constitution of the Presbyterian Church in its various provisions, that care be taken, in obtaining legal enactments of a secular kind, that they be so formed as not to come in conflict with any such provisions—and whereas, it is known, that instances have existed, and probably do still exist, in which the charters of Churches, and perhaps other legal instruments, are so framed that the laws of the Church and the laws of the land are not reconcilable with each other: Therefore,

"*Resolved,* That the General Assembly earnestly recommend it to all the Congregations under their supervision, that in resorting to the legislatures or tribunals of our country, they use the utmost care to ask nothing, which, if granted, will in any respect contravene the principles or order of our Church; and in any cases in which civil enactments, heretofore obtained, do militate with any of the principles or order of our Church, they endeavour, as soon as possible, to obtain the repeal or modification of such enactments, so as to make them consistent with the ecclesiastical order and principles of the Presbyterian Church."—*Minutes,* 1838, p. 26.

[On this subject, see the functions of the Deacon's office, below, § 29-31.]

PART II.

CHURCH OFFICERS.

CHAPTER I.

OF DEACONS.

§ 27. *Appointment of Deacons enjoined.*

"*Resolved*, That it be enjoined upon all the Presbyteries under the care of the General Assembly, to take such order on this subject as shall secure the appointment of Deacons in all the Churches, with the exception of those in which it is impracticable from paucity of male members."—*Minutes*, 1840, p. 286.

"On motion, the Presbyteries were called upon in their order, to say what they had done in regard to the injunction of the last Assembly respecting Deacons. It appeared that to a considerable extent the Presbyteries had taken order on the subject.

"*Resolved*, That the injunction be continued."—*Minutes*, 1841, p. 418.

§ 28. *The function of the Deacon.*

(*a*) "We need only represent unto you the ends and institution of Scripture Deacons; and that there is no juridical power allowed them in the Scriptures."—*Minutes*, 1715, p. 42, margin.

(*b*) [In reply to a question from the Synod of West Tennessee the Assembly says,]

"The answer we conceive to be explicitly given in our Form of Government, Chapter vi. Their duties there are plainly made to consist in distributing the charities of the Church to which they belong, to the poor of that Church. Over charities collected for any other purpose than those specified, their office gives them no control. In addition to this the temporalities of the Church generally may be committed to their care."—*Minutes*, 1833, p. 490.

§ 29. *The Scotch account of the office.*

[The disuse of this scriptural and important office, it cannot be doubted has done great injury to the Churches, as well as induced vague and erroneous views in regard to the nature and importance of the office. In default of decisions of our own General Assembly developing the duties of the Deacon, we select two or three passages from Scotch authorities.]

(*a*) "The Deacons should take up the whole rents of the Kirk, disposing them to the ministry, the schools, and poor within their bounds, according to the appointment of the Kirk."—*Sum of the First Book of Discipline*, Ch. 17: 3.

(*b*) "The word *diakonos* sometimes is largely taken; comprehending all them that bear office in the ministry and spiritual function in the Kirk. But now, as we speak, it is taken only for them unto whom the collection and distribution of the alms of the faithful, and ecclesiastical goods doth belong. The office of the Deacons, so taken, is an ordinary and perpetual ecclesiastical function in the Kirk of Christ."

"Their office and power is to receive and to distribute the whole ecclesiastical goods unto them to whom they are appointed. This they ought to do according to the judgment and appointment of the Presbyteries or Elderships, [Church Sessions,] (of the which the Deacons are not members,) that the patrimony of the Kirk and poor be not converted to private men's uses, nor wrongfully distribute.

By the patrimony of the Kirk we mean whatsoever thing hath been at any time before, or shall be in times coming, given, or by consent, or universal custom of countries professing the Christian religion, applied to the public use and utility of the Kirk. So that under the patrimony we comprehend all things given, or to be given, to the Kirk and service of God; as lands, buildings, possessions, annual rents, and all such like wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawful titles, of kings, princes, or any persons inferior to them; together with the continual oblations of the faithful. We comprehend also all such things, as by laws or custom, or use of countries, have been applied to the use and utility of the Kirk; of the which sort are tiends, manses, glebes, and such like, which by common and municipal laws, and universal custom are possessed by the Kirk.

The goods ecclesiastical ought to be collected and distributed by the Deacons, as the word of God appoints, that they who bear office in the Kirk, be provided for, without care or solicitude.

In the apostolical Kirk, the Deacons were appointed to collect and distribute what sum soever was collected of the faithful to distribute unto the necessity of the saints; so that none lacked among the faithful. These collections were not only of that which was collected in manner of alms, as some suppose; but of other goods movable and immovable, of lands, and possessions, the price whereof was brought to the feet of the Apostles.

This office continued in the Deacons' hands, who intromitted with the whole goods of the Kirk, ay and while the estate thereof was corrupted by Antichrist, as the ancient canons bear witness. The same canons make mention of a fourfold distribution of the patrimony of the Kirk, whereof one part was applied to the Pastor or Bishop, for his sustentation and hospitality; another to the Elders and Deacons, and all the Clergy; the third to the poor, sick persons and strangers; the fourth to the upholding of other affairs of the Kirk, especially extraordinary. We add hereunto the schools and schoolmasters also, which ought, and may be well sustained of the same goods, and are comprehended under the Clergy. To whom we join also Clerks of Assemblies, as well particular as general; Syndics or procurators of the Kirk affairs; takers up of psalms; and such like other ordinary officers of the Kirk, so far as they are necessary."—*Second Book of Discipline*, Chaps. 8 and 9.

§ 30. *May a person at once be Deacon and Elder?*

"*Resolved*, That while it is important and desirable that the several offices in the Christian Church should be kept distinct, and be sustained by different individuals wherever a sufficient number of competent men can be found; yet in the opinion of this Assembly, it is not inconsistent with the constitution of the Presbyterian Church, nor with the precedent furnished in filling the office of Deacon at its first institution, that where a necessity exists, the same individual should sustain both offices."—*Minutes*, 1840, p. 306.

CHAPTER II.

RULING ELDERS.

§ 31. *In the older time.*

(*a*) "For the better establishing and settling Congregations, it is ordered and appointed that in every Congregation there be a sufficient number of assistants chosen to aid the Minister in the management of Congregational affairs."—*Minutes*, 1714, p. 37.

(*b*) "We expect your acquiescence in our last year's act, touching Sessions and Session books; which we presume you know to be agreeable to the laudable practice of the best Reformed Churches."—*Letter in Minutes*, 1715, p. 42.

§ 32. *The Eldership essential to Presbyterianism.*

"The report of the committee to examine the records of the Synod of the Western Reserve, was taken up and adopted, and is as follows, viz., That the records be approved, with the exception of the sentiment on page 154, viz., that the Eldership is not essential to the existence of the Presbyterian Church. In the opinion of the committee the Synod advance a sentiment that contravenes the principles recognized in our Form of Government, Ch. 2, sec. 4; Ch. 3, sec. 5; Ch. 5; and Ch. 9, sec. 1 and 2."—*Minutes*, 1833, p. 489.

§ 33. *Election by the people essential.*

[Mr. Balch having selected and ordained certain persons in the Church of Mount Bethel, without election by the people, in reply to the question, "In what point of light are the Elders nominated and ordained by Mr. Balch to be viewed hereafter in Mount Bethel Congregation?"]

"It was determined by the Assembly that the 'Elders' mentioned in the inquiry, are to be henceforth viewed as private Church members only, unless they be duly elected and set apart as church officers hereafter."—*Minutes*, 1798, p. 158.

§ 34. *The Session may propose names to the Congregation.*

"The reports on the Records of the Synod of Pittsburgh were taken up and read. The majority report is as follows, viz., 'The committee to whom the Records of the Synod of Pittsburgh were committed, would report that they have examined the same and find them regularly and neatly kept; and would recommend their approval.'

"The report of the minority is as follows, viz., 'The minority of the committee on the Records of the Synod of Pittsburgh, recommend that they be approved, with the exception of the censure passed on the Presbytery of Redstone, p. 284, for their disapproval of the action of the Session of Morgantown, in nominating two persons to the office of Ruling Elder in that Congregation; and recommend that the judgment of the Synod be reversed, and that the following resolution be adopted, to wit:

"'*Resolved*, That in the judgment of the Assembly, the nomination by the Session of persons to the office of Ruling Elder or Deacon, is contrary to Form of Government, Ch. 13, sec. 2d, which says, "Every Congregation shall elect persons to the office of Ruling Elder or Deacon, in the mode most approved and in use in that Congregation," and is inconsistent with the freedom of elections.'

"On motion, the report of the majority was adopted as the sense of the Assembly, and the whole ordered to be entered on the minutes."—*Minutes*, 1847, p. 381.

§ 35. *The customary mode of election may be changed by the Church.*

"While the Assembly would recognize the undoubted right of each Congregation to elect their Elders in the mode most approved and in use among them, they would recommend that in all cases where any dissatisfaction appears to exist, the Congregation be promptly convened to decide on their future mode of election; and they are inclined to believe that the spirit of our Constitution would be most fully sustained by having in all cases a direct vote of the Congregation in the appointment of Elders."—*Minutes*, 1827, p. 130.

§ 36. *None but members of the Church ought to vote.*

(*a*) "Ought an unbaptized person, who yet pays his proportion for the support of a Congregation, to be permitted to vote for Ruling Elders?

"The office of Ruling Elder is an office in the Church of Christ; that Ruling Elders as such, according to the Confession of Faith, Book I. on Government, Ch. v., are 'the representatives of those by whom they are chosen, for the purpose of exercising government and discipline,' in the kingdom of our Lord Jesus Christ; that the discipline lawfully exercised by them is the discipline exercised through them by their constituents, in whose name and by whose authority they act in all that they do. To suppose, therefore, that an unbaptized person, not belonging to the visible kingdom of the Redeemer, might vote at the election of Ruling Elders, would be to establish the principle that the children of this world might through their representatives exercise discipline in the Church of God; which is manifestly unscriptural and contrary to the standards of our Church; and your committee would therefore recommend that the question in the said overture be answered in the negative."—*Minutes*, 1830, p. 9.

(*b*) "The General Assembly, having gone fully into the consideration of the appeal from the decision of the Synod of Ohio, by Messrs. Lowerie and Kelso, and having seen with deep regret the appearance of much disorder in the whole business, which they disapprove; believing as the Assembly do, that the election of Elders should be conducted with all due deliberation, according to the letter of the Constitution of the Presbyterian Church, and in the spirit and temper of the gospel, and although the Assembly are of the opinion that it would be most desirable to have the communicants only as the electors of Ruling Elders, yet, as it appears to be the custom in some of the Churches in the Presbyterian connection, to allow this privilege to others, they see no reason why the election be considered void, nor any reason why the decision of the Synod of Ohio should not be affirmed. Therefore,

"*Resolved*, That the sentence of the Synod of Ohio be and it is hereby affirmed. And the Assembly gave their opinion that the Session of a Church has the authority to convene the Congregation for all such purposes; but should the Session neglect or refuse to convene the Congregation, the party feeling aggrieved has its remedy by application to Presbytery in the form of a complaint."—*Minutes*, 1822, p. 21.

§ 37. *The people may appeal to Presbytery, if the Session abuse their power of supervision.*

"The Assembly deem it proper, in sustaining the complaint of the Presbytery of Blairsville, to declare that they do it on the ground that the decision of the Synod of Pittsburgh, disapproving of the act of the Presbytery, if carried into effect, would render it necessary for the Churches in that Presbytery, and any other within the bounds of that Synod whose practice may be the same, to change their usage as to the manner of electing Ruling Elders, which by the Constitution is left to be regulated by 'the mode most approved and in use in each Church.' At the same time, the Assembly, in coming to this result, have no design to establish a uniform mode of electing Elders throughout the Church, which is designedly left by the Constitution to be regulated by the usage of each particular Church.

"And it may be added, that in those Churches in which the usage has prevailed, for the existing Eldership to determine when and how large an addition shall be made to the Session, the Church has an effectual security against the abuse of that power, in the right of appeal or complaint, secured by the Constitution."—*Minutes*, 1840, p. 305.

§ 38. *An Elder can serve but a single Church.*

[The Synod of Philadelphia having rejected a resolution declaring it lawful for an Elder to exercise the office in two different Congregations, the minority complained to the General Assembly.]

"The complainants were heard in support of their complaint; the Synod was heard in defence of their decision, and the complainants concluded with a reply, when it was

"*Resolved*, By the Assembly, that the decision of the Synod be affirmed and the complaint dismissed."—*Minutes*, 1827, p. 118.

"The following question from the Presbytery of Salem—'Has a Ruling Elder, in any case, a legal right to adjudicate in another Church than that of which he is an Elder?'—was taken up and decided in the negative.'—*Minutes*, 1831, p. 175.

§ 39. *May not be elected for a term of years.*

"Agreeably to the Constitution of our Church the office of Ruling Elder is perpetual, (see Form of Government, Ch. xiii. Sec. 6,) and cannot be laid aside by the will of the individual called to that office; nor can any Congregation form rules which would make it lawful for any one to lay it aside. Your committee are of opinion that the mode of electing Elders in the Congregation of Wheatland for a term of years was irregular, and ought in future to be abandoned, but cannot invalidate the ordination of persons thus elected, and ordained to the office of Ruling Elder." [The report was adopted.]—*Minutes*, 1835, p. 12.

§ 40. *Restoration to the communion of the Church after suspension, does not of itself restore to the Eldership.*

"The two things are distinct; and since an Elder as well as a Minister may be suspended from his office and not from the communion of the Church; so there may be reasons for continuing his suspension from his office, after he is restored to the privileges of the Church. He cannot be restored to the functions of his office, without a special and express act of the Session for that purpose, with the acquiescence of the Church."—*Minutes*, 1836, p. 263.

§ 41. *An Elder without charge can sit in no Church Court.*

"*Resolved*, That no Ruling Elder who has retired from the active exercise of his office in the Church to which he belongs, can be admitted as a member of a Presbytery, Synod, or General Assembly."—*Minutes*, 1835, p. 32.

§ 42. *Installation on Re-election.*

"When a Ruling Elder in the Presbyterian Church, by removal or otherwise, terminates his connection with the Session by whom he was ordained, does he require installation before he can regularly exercise again the office in the same Church or in any other one?" [Answered in the affirmative.]—*Minutes*, 1849, p. 265.

[An overture from the Presbytery of Erie, asking whether the answer of the General Assembly of 1849, in relation to the installation of Ruling Elders who have removed from one Church to another, has a retrospective, or only a prospective bearing.]

"The committee recommended the following answer to the question:—That it has a prospective bearing.

"The recommendation was adopted."—*Minutes*, 1850, p. 454.

§ 43. *Elders who cannot acquiesce in the decisions of the Superior Courts should resign.*

"A petition from the members of the Session of the third Presbyterian Church in this city, asking advice of this Synod with respect to the execution of their office in consequence of the judgment of the Synod respecting that Church. After it was duly considered, they returned the following answer, viz., The Synod advise them to continue to act as Elders, but in case they cannot, consistently with what they apprehend to be their duty, continue as such, and act upon the decisions of Synod, that they may resign their office, and the Congregation proceed to choose other Elders who may have freedom to act according to the determinations of the Synod."—*Minutes,* 1772, p. 435.

§ 44. *Resignation of the Eldership.*

[Dr. S. F. Day, declining to have his children baptized, his wife being a Baptist, the Session of the Wooster Church, in which he was an Elder, was advised by the Presbytery that in such a case, (proposed *in thesi,*) the Elder should be removed from office. Hereupon Dr. Day gave notice to the Session that he resigned the Eldership. At a subsequent meeting of Presbytery, upon a memorial from Dr. Day, the Presbytery reconsidered its action and ordered the Session to restore him. Upon appeal the Synod sustained the Presbytery. A complaint was taken up by the Pastor, the Rev. James H. Baird, and by the Session. The following was the decision:]

"*Whereas,* It appears from the record, that Dr. Day was removed from the Session of the Church of Wooster by his own resignation of his office in that Church, and not by the judicial action of the Session, it was not competent to the Presbytery to order his restoration to office by the Session; and therefore the judgment of the Synod of Ohio, confirming such action of the Presbytery, was erroneous, and ought to be and is hereby reversed, and the complaint of the Session, so far as it relates to this point, is sustained."—*Minutes,* 1854, p. 33.

§ 45. *The quorum and ordination questions.*

(*a*) "*Resolved,* That it is the judgment of this General Assembly, that neither the Constitution nor the practice of our Church authorizes Ruling Elders to impose hands in the ordination of Ministers." [Yeas 138, Nays 9, Non liquet 1, Excused 2.]—*Minutes,* 1843, p. 183.

(*b*) "*Resolved,* That any three Ministers of a Presbytery being regularly convened, are a quorum competent to the transaction of all business, agreeably to the provision contained in the Form of Government, Chap. x. Sec. 7. [Yeas 83, Nays 35.]—*Ibid.* p. 196.

[Against this resolution a protest was entered, with a reply, the substance of which is embodied in similar documents which follow below.]

§ 46. *Action of the Assembly of* 1844.

[In the next Assembly the Committee of Bills and Overtures] "Reported on Overture No. 3, it being a memorial from the Presbytery of Cincinnati, asking *this* Assembly to reverse the decision of the *last,* respecting the right of Ruling Elders to impose hands in the ordination of Ministers, and respecting the necessity of the presence of Ruling Elders to constitute a quorum of Presbytery, and on an overture from the Presbytery of Transylvania on a branch of the same subject; and also an overture from the Presbytery of South Alabama respecting an amendment of the Form of Government, so as to provide that Ruling Elders shall be necessary to a quorum."

[Upon these papers the following resolutions were adopted.]

"1. *Resolved,* That in the opinion of this Assembly, the last Assembly, in determining that Ruling Elders are not authorized by the Form of Government to impose hands in the ordination of Ministers, did not depreciate the office of Ruling Elder, nor did they in any respect contravene the letter or the spirit of the Constitution, or the principles and practice of Presbyterian Churches in Europe or America since the Reformation; but in conformity with both the principles and practice of our own and other Presbyterian Churches, they did decide that as the rite of ordination is simply a declaratory ministerial act, the laying on of hands as a part thereof belongs properly to ordained Ministers, while to Ruling Elders is left unimpaired and unquestioned the full and rightful power of ordering the work of ordination, and of judging in the discipline of Ministers in common with those Presbyters who labour in word and doctrine as in all other cases." [Yeas 154, Nays 25.]

"2. *Resolved*, That the last Assembly, in determining that three Ministers are a quorum of the Presbytery when no Ruling Elders are present, did not detract in any degree from the dignity and importance of this office, nor did they question the perfect right or duty of Elders to be present and take part in all acts of government and discipline; but only declared that according to the true intent and meaning of our constitutional rules, their absence does not prevent the Presbytery from constituting and transacting business, if three Ministers are present; and this decision is based upon the fact that Ministers are not only preachers of the gospel and administrators of sealing ordinances, but also Ruling Elders in the very nature of their office. [Yeas 134, Nays 45.]

"3. *Resolved*, That this Assembly, in re-affirming these decisions of the last Assembly which have been called in question, design to maintain the purity, order, and peace of the Church, and the continued and faithful observance of those principles and regulations which have heretofore been found to consist with true Christian liberty, and secure the common welfare of all classes in the Church. Also, they re-affirm and maintain the scriptural authority of the office of Ruling Elder, and the great importance and solemn obligation of the attendance of Elders on the meetings of the judicatories of the Church, and of their equal participation in the exercise of government and discipline."—*Minutes*, 1844, pp. 362, 370, 371.

[Upon these resolutions the following protests and replies were entered.]

§ 47. *Protest on the quorum question.*

"The undersigned, members of the General Assembly, desire to record their protest against the decision of the Assembly upon the quorum question.

"The following are some of the grounds of protest.

"1. We consider the act of the last General Assembly in affirming, and of this General Assembly in re-affirming, that 'any three Ministers of a Presbytery, being regularly convened, are a quorum competent to the transaction of all business,' to be unconstitutional. As by this decision, the Assembly have in effect, as we believe, stricken out from the 7th section of Chapter x. of the Form of Government, the words 'and as many Elders as may be present belonging to the Presbytery,' thus virtually changing a constitutional rule, which they are expressly forbidden to do.—See Section 6 of Chapter xii.

"2. The Constitution clearly defines the Presbytery as a body consisting of two sets of Church officers, Preachers on the one hand, and on the other Ruling Elders. To enable one of the constitutional elements of such a body to do business in the absence of the other, *without clear and express provision of law authorizing it*, we believe to be contrary to all precedent in cases of bodies similarly constituted.

"3. The provision of our Form of Government, (Chap. x. Sec. 10,) requiring the consent of two Elders of different Congregations to enable the Moderator of Presbytery to call a special meeting, shows that our Constitution intended to guard with care against the possibility of holding a meeting of Presbytery without the consent and presence of Ruling Elders.

"4. The natural construction of the clause 'as many Elders as may be present,' implies, as we believe, the presence of some one or more Elders—and similar expressions in other writings show that the language conveys an idea not of contingency or uncertainty as to the presence of any, but only indefiniteness as to the number of those who are to be present.

"5. Ruling Elders are, in Chapter v., declared to be 'properly the representatives of the people, chosen by them for the purpose of exercising government and discipline;' and to permit government and discipline to be exercised in the absence of all the representatives of the people, as is permitted by this decision, seems to us to be strangely in conflict with the representative character of our Constitution.

"6. According to this decision, the government of the Church may be exercised by even three Ministers who have been ordained *sine titulo*, and who have never been called to rule even an individual Church; and we certainly believe that our Book never can sanction a decision which might even occasionally devolve the whole authority of a Presbytery upon those who have never in any way been elected by the people to govern them.

"For the reasons herein set forth we dissent from the opinion of the General Assembly on the above mentioned decision, and respectfully request that this our protest may be recorded on the Minutes.

John C. Young,
D. X. Junkin,
Alex. A. Campbell,
Wm. C. Emerson,
Robert B. Dobbins,
E. M. Donaldson,
Wm. M. Francis,
Samuel McCampbell,
G. H. Briscoe,
V. King,
P. R. Fleming,
James K. Douglass,
Hays W. Beatty,
J. S. Hopkins,
J. A. Crevling,
N. H. Hall,
John S. Reid,
Gilbert T. Snowden,
Samuel Taylor,
Chas. A. Poellnitz,
L. Oatman,
A. B. McKee,
J. D. Paxton,
James F. Gibert,
Benjamin Junkin,
John Breckinridge,
Singleton Wilson,
P. J. Timlow.

—*Minutes*, 1844, p. 386.

§ 48. *Reply to the foregoing protest.*

"The Committee appointed to answer the protest of the Rev. Dr. Young and others against the decision of the General Assembly in regard to the quorum of Presbytery, respectfully present the following suggestions in reply.

"That as the protest consists chiefly in mere declarations of opinions held by the protesters, the Committee deem it unnecessary to enter into a full discussion of the points presented in the protest, and will content themselves with stating what they understand to be the views of the Assembly, and with giving a brief outline of the reasons by which the Assembly was governed in their decision. In the execution of their purpose, the Committee will follow the course of the protesters, and take up the several points to be considered, in the order in which they occur in the protest itself.

"1. The protesters say, that they 'consider the act of the last General Assembly (1843) in affirming, and of this General Assembly (1844) in reaffirming, that "any three ministers of a Presbytery regularly convened are a quorum competent to the transaction of all business" to be unconstitutional, as the Assembly have in effect, as we [the protesters] believe, stricken out from the seventh section of chapter ten of the Form of Government the words "and as many Ruling Elders as may be present belonging to the Presbytery," thus virtually changing a constitutional rule.' That the protesters so believe, the Committee do not question, but they are perfectly confident that the Assembly were of a different mind, and that there is no discrepancy between the rule in our Form of Government and the decision of the General Assembly. The Assembly did not decide that any three ministers regularly convened, to the exclusion of any number of Elders, however large that number, were a quorum competent to the transaction of all business, but merely this, that under the provisions of the rule properly understood, any three ministers regularly convened were competent to transact business, although no Elders should be present; understanding the phrase 'as many Elders as may be present belonging to the Presbytery,' as implying that all such Elders as belong to the Presbytery should be entitled to a seat in the body, although they should outnumber the ministers, and also as implying the possibility that no Elders might be present, the form of expression being one that would include all the possible cases that could arise: 1. That in which no Ruling Elders were present; 2. That in which the number of Ruling Elders would be less than the number of ministers; 3. That in which the numbers would be equal; and 4. That in which the Ruling Elders would outnumber the ministers. If the words of the rule are susceptible of this explanation, and we regard it as the only just and legitimate one, then the Assembly have done no violence to the rule, but have given a decision in accordance with the true import of its terms.

"2. The protesters again object to the decision of the Assembly, on the ground, 'That the Constitution clearly defines the Presbytery as a body consisting of two sets of Church officers—Preachers on the one hand, and Ruling Elders on the other.' And they maintain, that 'to enable one of the constituent elements of such a body to do business in the absence of the other, *without clear and express provision of law authorizing it*, we believe to be contrary to all precedent in cases of bodies similarly constituted."

"On the ground assumed by the protesters, the committee maintain that the decision of the Assembly can be justified; for the very terms of the law or specific provision relating to the quorum of Presbytery require the construction given to the rule by the Assembly. And were the import of the rule doubtful, which the committee do not admit, the facts that there can be a quorum of a Church Session without a Minister present, and a quorum of a General Assembly without a Ruling Elder present, would show conclusively, that in interpreting the rule, the mere fact that the Presbytery is composed of two classes of Church officers, would of itself be no evidence that a quorum of the body could not consist of those belonging to one class; and that class, too, the members of which are invested with all the powers belonging to the members of the other class. If, from the nature of the case, or, in other words, if from the composition of the General Assembly, to which the Constitution requires an equal number of Ministers and Ruling Elders to be delegated, there is no impediment in the way of a quorum being composed of Ministers alone, what can there be in the composition of a Presbytery to prevent Ministers alone from composing a quorum? But the fact is otherwise than as stated by the protesters. In the Scottish Church the quorums of Presbyteries, Synods, and of the General Assembly and its General Commission, may be composed of Ministers alone: and the House of Lords, in Britain, composed of the peers and bishops, may, and do, transact business in the absence of the bishops. And even if the bishops have seats in the House of Lords, in virtue of their holding in ancient times certain baronies, and thus virtually composing one class, as some maintain, do not the protesters themselves, or at least some of them hold, that it is only as Ruling Elders that Ministers are entitled to seats in our Church courts? And therefore upon their own showing, there is no impediment arising from the composition of these courts in the way of the Ministers alone constituting a quorum.

"But, beyond all question, the safest precedents in this matter are those furnished by our own and other Presbyterian Church courts, and more especially those of Scotland and Ireland, from which we derived our own forms of government and discipline.

"3. The next objection urged by the protesters is, that 'the provision of our Form of Government, (Chap. x. Sec. 10,) requiring the consent of two Elders of different Congregations to enable the Moderator of the Presbytery to call a special meeting, shows that our Constitution intended to guard against the possibility of holding a meeting of Presbytery without the consent and presence of Ruling Elders.

"That this provision was designed to guard against the holding of a special meeting without the consent of a fair proportion of the eldership assenting thereto, we admit; but surely the protesters draw an inference altogether unwarranted, when they consider this provision designed to secure the presence of the Ruling Elders. That there may be a quorum at this special meeting, it is not necessary that any of the Ministers or Ruling Elders, who request the meeting to be called, should be present, or even that the Moderator himself should be present. Before the Ruling Elders who united in the request for calling the meeting could attend said meeting, it would be necessary for their respective Sessions to commission them.

"The design, therefore, of this provision was not 'to guard against the possibility of holding a meeting of Presbytery without the . . . . presence of Ruling Elders,' but for the reason that, as the Elders are equally interested with the Ministers in the business of the Presbytery, and their convenience should be consulted as well as that of the Ministers, it is fit that no special meeting should be called without the consent of an equal number of Ministers and Elders. The circular letter of the Moderator is designed to secure as far as practicable the attendance of all the Ministers and of a Ruling Elder from each Church. But neither the issuing of the letter, nor the concurrence of the two Ministers, or of the two Ruling Elders, determines anything as to the question whether there can be a quorum without the presence of one or more Ruling Elders.

"4. The objection derived from the import of the phrase, 'as many as may be present,' has been sufficiently answered under the first head.

"5. The fifth objection urged against the decision of the Assembly is, that 'Ruling Elders are (in Chap. v.) declared to be "properly the representatives of the people, chosen by them for the purpose of exercising government and discipline;" and to permit government and discipline to be exercised in the absence of all the representatives of the people, as is permitted by this decision, seems to us, (the protesters,) to be strangely in conflict with the representative character of our Constitution.'

"The objection, if of any force, is of equal avail against a quorum of the General Assembly consisting of Ministers alone, which, beyond all question, may be the case, and condemns the early practice of our own Church, both before and after the adoption of the Constitution in 1788. Besides, it assumes what the protesters have no where attempted to prove, viz., that the Ministers of Christ assembled in Presbytery, can do no business in the absence of the people or their representatives. Although the people have the right to be represented in Presbytery by their Ruling Elders, it by no means follows from this circumstance, that they must be represented, before the regular business of the body can be transacted. The representative character, therefore, of our Constitution, forms no valid objection against the decision of the Assembly.

"6. The sixth and last objection urged by the protesters against the decision of the Assembly is, 'that the government of the Church may be exercised by even three Ministers who have been ordained *sine titulo*, and who have never been called to rule in an individual Church;' and then follows an expression of their belief, that 'our Book can never sanction a decision which even occasionally devolves the authority of a Presbytery upon those who have never in any way been elected by the people to govern them.'

"This is evidently a hypothetical case, rather than one likely to occur in real life; and if such an one should ever happen to occur, it would be with the implied consent, at least, of all the regularly settled Pastors, and of all the Elderships within the limits of the Presbytery; for without their knowledge and consent it could not possibly take place. And, further, no man is ever ordained *sine titulo*, except with the express or implied consent of the Churches, given through their Pastors and Ruling Elders.

"It is believed by the committee, that the objections of the protesters have been fully met, and that it is unnecessary to enter into a full specification of the reasons in favour of the decision of the Assembly—a decision which the Assembly believed to accord with the true import of the terms of the rule, and to be confirmed by the practice of our own and other Presbyterian Church courts, and by the practice of other bodies similarly constituted. Of all this, full evidence has in various forms been given to the Churches. For further evidence of the correctness of the decision of the General Assembly, the committee would refer to the Minutes for 1843.

James Hoge, B. H. Rice,
John Maclean, H. A. Boardman,
C. C. Cuyler, *Committee.*"

—*Minutes*, 1844, p. 387.

§ 49. *Protest on the imposition of hands by the Eldership in the ordination of Ministers.*

"The undersigned, who voted in the minority on the first resolution of the series reported by the Committee of Overtures, viz., The resolution which explains, justifies, and reaffirms the decision of the last Assembly, that Ruling Elders, when members of Presbytery, have no authority to impose hands in the ordination of Ministers of the word, by way of protest against the action of the present Assembly adopting the said first resolution, respectfully submit:

"I. That they are gratified to find the Assembly in the said resolution distinctly asserting the right and power of Ruling Elders in common with Preaching Elders, to order the whole work of ordination, and their further rightful power of judging in the discipline of Ministers of the word. And, further, in the third resolution, affirming and maintaining the scriptural authority of the office of Ruling Elder, and their equal participation in the exercise of government and discipline. These are important, nay, fundamental principles; and in the existing state of opinion amongst many in our Church, we hail their open and formal avowal as a most important event, and make this statement, lest our vote against the said first resolution might be construed into a denial of these great truths.

"II. We believe that the Assembly erred in matter of fact, matter of law, and matter of reason, in the said resolution, in the things following, viz.

"1. It is in our opinion an error of fact, to assert or assume that the prac-

"1. It is in our opinion an error of fact, to assert or assume that the practice of our Church has been clear and uniform against the exercise of the right of Ruling Elders to impose hands in ordination: for that the contrary practice has obtained in various portions of our Church, and for a period beyond the memory of some of our oldest ministers, is capable of distinct proof. There is a member of this Assembly, who was ordained more than twenty years ago, upon whom Ruling Elders imposed hands. And, moreover, since as the law stands, the act of any part of the Presbytery is valid at all, only so far as it is the act of the body itself, the mere presence of Elders in the body nullifies the allegation that it was the practice that they should not unite in acts of the body, and requires positive proof of a positive practice which forbade their acting, and we deny the existence of any such proof. As to matter of fact, therefore, we take issue with the Assembly, and deny that any such positive practice at all, in our Church, much less any clear and uniform practice, as assumed in the resolution, justifies the statement that it is against law for Elders to lay on hands.

"2. As to the whole influence of practice in determining the sense of written constitutions, much less of divine ordinances and records, we consider the ground assumed by the Assembly, in the said resolution, as erroneous in point of reason: And we contend that the practice of our own Church, if it were clear, uniform and unquestioned, could never oblige the conscience of its office bearers to put on written language a sense different from the sense contained in the words, more especially when the language and not the practice, is adopted under solemn vows to God. And we deny that the practice of all the Churches in the world can ever do more than afford a presumption in favour of the truth of what the practice favours—a presumption whose force depends entirely on the character of the things themselves, and that of the Churches which practise them: and our Church has in practice done what was forbidden, and failed to do what was commanded; and the practice under the Westminster Form of Government should not be relied on, because the language of that form has been materially changed in our book.

"3. In the distinction which the Assembly takes between the *rite* of ordination, and the substance of the act, we are of opinion that there is an error both of law and of reason. Of law, because our Constitution does not say that imposition of hands is by the ministers of the word as a *rite* superadded to the act of the Presbytery; but it says that the imposition of hands is the act of the Presbytery, conjoined to the ordination by the Moderator of the body in its behalf. Of reason, because, in the nature of the case, a Church court cannot perform a *rite*, which is personal to ministers of the word; and therefore if imposition of hands be a rite, belonging to ministers of the word as such, it belongs to them individually, and is as incapable of joint exercise as the rite of baptism.

"4. If the Assembly means to say that the whole of ordination is merely a ministerial and declarative *rite*, as its language seems to bear, then we say, this seems to us to be a total error of fact, of law, and of reason; for, as we believe, ordination is by God's word, simply and merely an act of jurisdiction, and belongs absolutely and exclusively to such assemblies, as being composed of Teaching and Ruling Elders, are invested with power to rule, and by our Constitution, to a court of this sort called a Presbytery. The Presbytery, composed of Ministers and Elders, has power to ordain Ministers, is the express language of our Constitution; and to us it seems clear, that to separate the power of ordination from the other portions of jurisdiction in the Church, and to make it a *rite*, instead of an exercise of rule or government, is inconsistent not only with Presbyterian, but with Protestant ground of Church order.

"5. When the Assembly say that because 'the *rite* of ordination is simply a declaratory ministerial act,' therefore the laying on of hands as a part thereof must belong properly to ordained ministers; and for the same reason Ruling Elders cannot unite in this part of the act, their words necessarily bear that, for the same reason the same Elders ought not to take part in any other portion of the act or *rite* of ordination; and moreover, if Ruling Elders cannot take part, as the Assembly say they cannot, in any act which is *declaratory* and *ministerial*, then they cannot take part in any act of any kind whatever, for the only power possessed by Teaching or Ruling Elders, whether *jointly* or severally, is merely *declarative* and ministerial, as God's word and our Constitution abundantly declare.

"6. It appears to us that the denial of the right of Ruling Elders to impose hands, involves the denial that they are scriptural presbyters, which denial seems to us to undermine the foundation of Presbyterian order; and to assert that ordination, embracing imposition of hands, is more or less than an act of church power exerted by the constitutional tribunals, seems to us to imply that it is a mere form, or that it is a true sacrament—either of which errors appears inconsistent with the principles of Protestantism.

"With great respect for the authority of the Assembly, we feel obliged by a sense of what is due to truth, as we understand it, to offer these reasons of protest, that our true position, and the exact objections we take to the aforesaid resolution of the Assembly may appear in time to come.

Jas. Stonestreet,
N. H. Hall,
Robert B. Dobbins,
Chas. A. Poellnitz,
Samuel Taylor,
P. R. Fleming,
Gilbert T. Snowden,
James K. Douglass,
J. S. Hopkins,
Samuel McCampbell,
John S. Reid,
J. D. Paxton,
Singleton Wilson,
James F. Gibert,
Alex. A. Campbell,
G. H. Briscoe,
V. King,
A. B. McKee,
W. C. Emmerson,
H. W. Beatty,
John C. Young,
J. R. McMullen."

—*Minutes*, 1844, p. 390.

§ 50. *Answer to the foregoing Protest.*

"The Committee appointed to answer the protest of Messrs. James Stonestreet, N. H. Hall, and others, against the decision of the General Assembly, respecting the 'imposition of hands' in the ordination of ministers, respectfully present the following reply to the positions in said protest.

"We fully concur with the protesters, in the satisfaction which they express, that the Assembly distinctly asserts 'the right and power of Ruling Elders, in common with Preaching Elders, to order the whole work of ordination,' 'and their equal participation in the exercise of government and discipline,' &c.; yet as the language employed by our protesting brethren may convey the idea, that the Assembly has been constrained to make these admissions by force of argument in the recent controversy, we feel called upon to state most explicitly, that no change in sentiment has been produced by the arguments of the protesters, or of those who agree with them in opinion. The opinions of the Assembly of 1844 are identical with those of the Assembly of 1843, and the resolution protested against merely expresses what were the doctrine and practice of the Presbyterian Church when the Constitution was framed, and, as far as we are informed, at every period of its previous and subsequent history. Of this statement full proof was given in the debates of the last Assembly.

"1. The protesters charge that 'the Assembly erred in matter of fact, matter of law and matter of reason,' and as evidence of error in matter of fact, they state that there was, on the floor of the Assembly, a minister ordained more than twenty years ago upon whom Ruling Elders imposed hands. This it is presumed, is the earliest instance of the kind, of which our protesting brethren have any certain knowledge, and if so, how very far short does it come of overthrowing the position, that the practice of our own and of all other Presbyterian Churches is adverse to the opinions of the protesters? Admitting, as they assert, that 'a contrary practice has obtained in various portions of our Church,' and that too 'from a period beyond the memory of some of our oldest Ministers,' of which however no certain evidence has ever been furnished, yet it is evident from the whole current of testimony, that these instances are but mere exceptions to the general practice, and that they occurred in portions of the Church remote from the seats of the older Churches and Presbyteries, by which, in 1788, our Constition was ratified and adopted. And after all, 'the various portions of our Church' spoken of, will doubtless, upon examination, be found to be very few in number, and the contrary practice can in all probability be traced to the mistaken views of a few men in what was at that time a distant and feeble Presbytery. Not a single instance has ever been adduced, within the limits of the older Presbyteries, in which Ruling Elders imposed hands in the ordination of ministers; and all tradition is in favour of the ground taken by the General Assembly. In Europe and America, there are various denominations of Presbyterians, yet none of them permit any others than ministers of the word to impose hands in the ordination of ministers.

"2. 'The mere presence of Elders in the body,' say our brethren, 'nullifies the allegation that it was the practice that they should not unite in acts of the body, and requires positive proof of a positive practice which forbade their acting, and we deny the existence of such proof.' If the committee understand this language, of which they are not at all confident, they would say in reference to the practice of the Church, that the allegation has no respect to what in time past Ruling Elders should not have done, but has respect to what they did not do; and we know of no one who maintains, that any 'positive practice forbade' Ruling Elders to act in the imposition of hands, but that it was contrary to practice for them to do so. The rule limits the imposition of hands to the Clergy, and reference was made to the practice to show that the construction put upon the rule was the construction universally put upon it by those who framed the rule, and almost universally by those who have acted upon it.

"3. Again, the protesters charge what we most positively and unequivocally disavow, viz., that we plead practice against the plain and obvious meaning of the words. We maintain that the words of the rule, properly understood and compared with the other parts of the Constitution, require the construction given to the rule by the Assembly. We appeal to the practice of our own and other Presbyterian Churches as confirmatory of the exposition given to the rule, and as the best evidence, in addition to the language which they have used, of the meaning and intention of those who framed our system of government and discipline. And will any one question the propriety of this use of well attested practice carried through generations and even centuries? Or will any intelligent and candid men set up against uniform and general practice mere exceptions which are limited in their extent, and of modern date?

"4. The protesters next observe that, 'in the distinction which the

Assembly takes between the rite of ordination and the substance of the act, we (the protesters,) are of the opinion, that there is an error both of law and of reason.' The committee do not understand the Assembly as making the distinction to which objection is here made. The Presbytery has power to ordain because it is composed in part of those to whom the power of ordaining belongs, but who, agreeably to the principles of Presbyterian government and the law of our Church, are not to exercise this power without the consent of the Ruling Elders, the representatives in Presbytery of the people. And hence, although ordination belongs to the power of jurisdiction as contended for by our brethren, yet the power of the Eldership in regard to it is limited to a concurrence with the Ministers in deciding and ordering that it shall take place, and in determining the time, place, and the persons who are to take part in the public services. And this is the utmost point to which the most strenuous advocates for ordination pertaining to the jurisdiction of the Church have gone till recently, in reference to the power of Ruling Elders in the matter of ordination.

"5. The remarks just made, the committee consider a sufficient reply to what is said in the next section of the protest.

"6. In saying that 'the rite of ordination is simply a declaratory ministerial act, of which imposition of hands is a part,' the Assembly meant nothing more than this, that the solemn ceremony of setting a candidate apart to the office of the holy ministry, was a rite that appertained to Ministers alone, and that 'imposition of hands' was used as a moral sign to declare publicly who the party is that is set apart to the work of the Ministry. In this sense it is properly called a declarative act, and in as much as it is to be performed by Ministers alone, it is properly called a ministerial act.

"7. The protesters next say, that it appears to them 'that the denial of the right of Ruling Elders to impose hands, involves the denial that they are scriptural Presbyters.'

"But do they not themselves advert with satisfaction to the fact, that the Assembly in their resolutions on this subject, affirm and maintain 'the scriptural authority of the office of Ruling Elder?' With no propriety, therefore, can the denial by the Assembly of the right of Ruling Elders to impose hands in the ordination of Ministers be regarded as involving a denial that they are scriptural officers. That it involves a denial that they are 'Bishops,' 'Pastors,' 'Ministers,' and even 'Presbyters,' in exactly the same sense that Ministers are Presbyters, is conceded; their distinctive character being that of 'representatives of the people,' and their official name being that of 'Ruling Elders,' in order to distinguish them the more fully from those who both in the Scripture and our Form of Government, are styled simply 'Presbyters,' or 'Elders,' meaning Ministers of the word, who alone are the Presbytery to whom the imposition of hands appertains: it appertaining to the Ruling Elders to concur with the Ministers or Presbyters as to the propriety or impropriety of ordaining a candidate for the sacred office.

"Much of the erroneous reasoning respecting the powers of the Ruling Elders, arises from overlooking the distinction between Ministers of the gospel and Ruling Elders. Both these classes of officers are appointed to exercise government and discipline, but to the former only does it belong to labour in word and doctrine, and therefore to set apart in the name of the Lord Jesus Christ, after due trial and approbation, those who are to take part in the same Ministry.

"We have now taken notice of all the objections of the protesters, and if we mistake not, we have fairly met them. Were it requisite, we could, without difficulty, set forth the objections to the views entertained by the protesters, and show that their views are contrary to Scripture, to the Constitution of our Church, and to the practice of our own and all other Presbyterian Churches; and that they tend to subvert the office of Ruling Elder, by confounding it with that of Minister of the word. It was the doctrine of the Independents and not of the Presbyterians, that Ruling Elders had the right to impose hands in the ordination of Ministers, as could be abundantly shown from authorities not to be questioned.

"In favour of the decision of the last Assembly, or rather of the last three General Assemblies, it can be shown, 1. That the decision accords with the word of God; 2. With the very words of our Constitution; 3. With the uniform practice of those who framed the Constitution; 4. With the uniform practice of all other Presbyterian Churches; and we cannot but express the hope that a matter which has been decided, after a full and careful examination, by our whole Church, and by such large majorities, may be considered as settled, and that it will not be made a subject of further agitation.

James Hoge, B. H. Rice,
John Maclean, H. A. Boardman,
C. C. Cuyler, *Committee.*"
—*Minutes*, 1844, p. 392.

§ 51.

[The replies above given were prepared in accordance with the following resolution.]

"Inasmuch as there is not time for the committee appointed to answer the protests on the quorum and ordination questions previously to the adjournment of the Assembly, therefore,

"*Resolved*, 1st. That the protests be admitted to record. 2d. That the committee appointed to prepare answers, be requested to do so after the rising of the Assembly, and forward them to the Stated Clerk. 3d. In taking this course, the Assembly disclaim any want of respect to said protestants, and express the hope that agitation on the subjects in question may cease."—*Ibid.* p. 385.

CHAPTER III.

OF THE MINISTRY.

TITLE I.—CANDIDATES.

§ 52. *To be sought for and encouraged.*

"*Resolved*, That each Minister and Church Session be affectionately requested to search diligently and prayerfully for young men of piety and promising talents, proper to be taken under the patronage of the Church as candidates for the gospel Ministry, and recommend such young men to the Presbytery within whose bounds they are found, or to some education society."—*Minutes*, 1828, p. 240. Reiterated in the Minutes *passim.*

§ 53. *Undoubted piety essential.*

"Mr. Gilbert Tennent having brought some overtures into the Synod with respect to the trials of candidates both for the Ministry and the Lord's supper, that there be due care taken in examining into the evidences of the grace of God in them, as well as of their other necessary qualifications; the Synod doth unanimously agree, that as it has been our principle and practice, and as it is recommended in the Directory for worship and government, to be careful in this matter, so it awfully concerns us to be most serious and solemn in the trials of both sorts of candidates above mentioned. And this Synod does, therefore, in the name and fear of God, exhort and obtest all our Presbyteries to take special care not to admit into the sacred office loose, careless, and irreligious persons, but that they particularly inquire into the conversations, conduct, and behaviour of such as offer themselves to the Ministry, and that they diligently examine all the candidates for the Ministry in their experiences of a work of sanctifying grace in their hearts, and that they admit none to the sacred trust that are not in the eye of charity serious Christians. And the Synod does also seriously and solemnly admonish all the Ministers within our bounds to make it their awful, constant, and diligent care, to approve themselves to God, to their own consciences, and to their hearers, serious, faithful stewards of the mysteries of God, and of holy and exemplary conversations. And the Synod does also exhort all the Ministers within our bounds to use due care in examining those they admit to the Lord's Supper.

"This admonition was approved by the whole Synod."—*Minutes*, 1734, p. 110.

§ 54. *Thorough literary training requisite.*

(*a*) "It was requested by the First Presbytery of Philadelphia, that the Synod declare to them their sense on this point, viz., Whether a person without a liberal education may be taken on trial, or licensed to preach the gospel? The question being put, it was carried in the negative."—*Minutes*, 1783, p. 499.

(*b*) "An overture was brought in, in the following terms, viz., Whether, in the present state of the Church in America, and the scarcity of Ministers to fill our numerous Congregations, the Synod or Presbyteries ought therefore to relax, in any degree, in the literary qualifications required of intrants into the Ministry? And it was carried in the negative by a great majority."—*Minutes*, 1785, p. 511.

(*c*) [The Assembly enjoins it on all the Presbyteries] "to take the most effectual order in their power to increase, if possible, the qualifications of candidates for the gospel Ministry, with regard both to sincere piety and solid and extensive learning; that the improvements of the pulpit may keep pace with the progress of society and letters."—*Minutes*, 1799, p. 181.

§ 55. *Letter to Rev. David Rice on thorough literary training for the Ministry.*

"*Dear Sir*—Your letter of the 18th of April has been regularly laid before the General Assembly, and although it ought to have been accompanied with an extract from the Minutes of the Presbytery of Transylvania, yet the Assembly having perfect confidence in you, easily waived that formality.

"The inquiry which you propose, in the name of the Presbytery, concerning the propriety, in your present circumstances, of licensing and ordaining men to the work of the gospel Ministry, without a liberal education, is certainly of great magnitude. Considering the great and ardent zeal on the subject of religion which has been awakened throughout so large a portion of the United States, the multitudes who are earnestly demanding of you the bread of life, and the few, comparatively, who are regularly ordained to break it among them; the reasoning seems specious at first, which would encourage us, in the instances you mention, to depart from the spirit of our standards on this subject; and some plausible facts frequently occur which appear to confirm this reasoning, and mislead the judgments of many honest and well meaning men. On all subjects on which the human mind is roused to uncommon exertions, and inflamed with uncommon ardour, men become eloquent for a season, and even the most weak and ignorant often surprise us by the fluency and pertinency, as well as fervour of their expressions. And in general revivals of the spirit of religion, that copiousness and pathos in prayer and exhortation, which are not uncommonly to be found among men who are destitute of any liberal culture of mind, and often even of any considerable natural talents, may tempt themselves, and lead others to conclude, that they are endued with peculiar and extraordinary gifts for the service of the Church, which ought not to be suffered to lie useless and unemployed.

"An ardent zeal, too often united with a certain spiritual pride, and strong self-love, is apt to inspire some weak persons of an enthusiastic temperament, with vehement impulses to preach the gospel, which they flatter themselves are calls from Heaven; but experience has repeatedly shown us, that these inward impulses most commonly affect men of great imbecility of mind, or of strong vanity. Experience farther shows, that when this fervour is somewhat abated, all their barrenness and defect of furniture for the holy ministry, and the sound interpretation of the sacred Scriptures, become manifest; and too many unhappy examples have occurred of those who have abandoned good morals when deserted by their zeal. And with regard to supposed calls to preach the gospel, no man can be rightly called to that sacred office out of the regular order which Christ has established in his Church; no such inward call can be judged of by any Church judicatory, nor distinguished by any certain criterion from the visionary impulses of enthusiasm. The judicatories of the Church can judge only of the life and conversation of men, their knowledge and their talents to teach.

"Besides, we know that the nature of true religion is to render men humble. And such is the solemnity and importance of the duty of interpreting the word of God to the people, and speaking in his name, that a sincere penitent will rather wait to be sought out, than forwardly intrude himself into so holy a calling. And do we not find in fact, that they are not usually the most prudent, judicious, and qualified to teach among the laity, who are most solicitous to be constituted public guides and instructors in the Church?

"We do not say that a liberal education is absolutely essential to a man's usefulness in the Ministry of the gospel; but reason and experience both demonstrate its high importance and utility. And where ignorant men are permitted to explain the Holy Scriptures, it ought to be subject to the direction and control of others of greater knowledge. But this is an order which it has not been thought proper to adopt in the Presbyterian Church. And the superior comparative prosperity and usefulness of our Church, and that of our eastern brethren, which is similarly constituted, is a demonstration by no means equivocal, of the approbation and smiles of Heaven upon us, in the exercise of our present form of government and discipline. But were our opinion on this subject different from what it is, we cannot lawfully and conscientiously depart from our present standards till they be changed in an orderly manner by the consent of a majority of the Presbyteries which compose the body of the General Assembly.

"You express your apprehensions, lest, if certain illiterate and unqualified men* should not be admitted to the ministry of the gospel among you, they may withdraw from the Church, and become the promoters of dangerous schisms. We answer, The path of duty is a safe path. Do what is right, and commit the event to God. If they are men of such a spirit, it is only a new proof that they are most unfit for the office to which they aspire. Parties created by them will neither be important nor durable. But if the gates of the Church are opened to weakness and ignorance, she will soon be overflowed with errors, and with the wildest disorders. We shall bring the Ministry into disgrace and contempt; which should be like the priesthood of Aaron, without blemish. If men are sincerely desirous of promoting the glory of God, let them first bestow the necessary pains and time to acquire the requisite qualifications for feeding and leading the flock of Christ; let them be regularly initiated into the priesthood, and not hasten to offer unhallowed fire on God's altar. If they are sincerely desirous of doing good, let them do it in that sphere in which they appear destined by providence to move. In this, every Christian, the poorest and humblest, has ample scope to exercise his pious and benevolent dispositions, and to exert his talents, whatever they may be."—*Minutes,* 1804, p. 299.

---

* [The followers of Barton W. Stone and the Cumberland party. See Book VII., Parts vii. and viii.]

§ 56. *Literary qualifications waved in special cases.*

"Several very earnest applications were made to the Synod by Welch people in different parts, representing that many among them understand not the English tongue; and unless they have a pastor capable of speaking in their own language they must live entirely destitute of ordinances; that a certain Mr. John Griffith came some years ago from Wales, with good certificates of his Christian knowledge and piety, though he has not had a liberal education, and of being there licensed to preach the gospel; that he has preached among them to their great satisfaction, and therefore pray the Synod to ordain him to the Ministry, that he may both preach and also administer the sacraments among them."

"As the circumstances of that people are singular, and no other way appears in which they can enjoy ordinances, the Synod agree that the said Mr. John Griffith, though he has not the measure of school learning usually required, and which they judge to be ordinarily requisite, be ordained to the work of the ministry. And appoint Messrs. Samuel Davies, Dr. Alison, Treat, Hunter, and Kettletas, to be a Presbytery, *pro re nata*, to ordain him to-morrow at 11 o'clock.

"The members appointed to be a Presbytery, *pro re nata*, to ordain Mr. John Griffith, brought in the following report:

"'The members appointed to be a Presbytery, *pro re nata*, met according to appointment, and chose Mr. Davies Moderator, Dr. Alison clerk.

"'Mr. John Griffith appeared before us, and after proper questions proposed to him, (as preparatory,) to our satisfaction, his receiving the Westminster Confession and Catechisms, &c., according to the agreement of this Synod, and professing subjection to them, the Presbytery agreed to proceed immediately to his ordination; and accordingly, the Presbytery, with imposition of hands and prayer, set apart the said Mr. John Griffith to the gospel ministry.

"'Concluded with prayer.'

"*Ordered,* That Mr. Griffith belong to Philadelphia Presbytery."—*Minutes,* 1758, pp. 289, 290.

§ 57. *To what judicatory are candidates judicially amenable?*

"Whereas, It appears necessary, in order to preserve the purity of the Church and uniformity of procedure in the judicatories under the care of the General Assembly, that the manner of administering discipline to candidates and licentiates for the gospel ministry, should be distinctly specified, therefore,

"*Resolved*, 1. That as the word of God and the Constitution of the Presbyterian Church recognize the distinction of laity and clergy, and a system of procedure in discipline, in some respects diverse, as the one or the other of these orders of men is concerned, it becomes the judicatories of the Church to guard against the violation of this principle in the administration of discipline.

"2. That although candidates and licentiates are in training for the gospel ministry, and in consequence of this are placed under the care of Presbyteries, and in certain respects become immediately responsible to them, yet they are to be regarded as belonging to the order of the laity, till they receive ordination to the whole work of the gospel ministry.

"3. That it follows from the last resolution, that when candidates for the gospel ministry are discovered to be unfit to be proceeded with, in trials for the sacred office, it shall be the duty of the Presbytery to arrest their progress; and if further discipline be necessary, to remit them for that purpose to the Sessions of the Churches to which they properly belong; and that when licentiates are found unworthy to be permitted further to preach the gospel, it shall be the duty of the Presbytery to deprive them of their license; and if further discipline be necessary, to remit them for that purpose to the Sessions of the Churches to which they properly belong.

"4. That in order to insure the proper effect of discipline in the performance of the duties which severally belong to Sessions and Presbyteries, it will be incumbent on Church Sessions, when they shall see cause to commence process against candidates or licentiates, before the Presbytery has arrested the trials of the one, or taken away the licensure of the other, to give immediate notice to the Moderator of the Presbytery to which the candidates or licentiates are amenable, that such process has been commenced, to the intent that the impropriety may be prevented, of an individual proceeding on trials or continuing to preach after committing an offence that ought to arrest him in his progress to an investiture with the sacred office; and when Presbyteries shall enter upon an investigation, with the view of stopping the trials of a candidate, or taking away the license of a licentiate, the Session to which such candidates or licentiates are amenable, shall be immediately informed of what the Presbytery is doing, that the Session may, if requisite, commence process, and inflict the discipline which it is their province to administer."—*Minutes*, 1829, p. 377.

§ 58. *To what Presbytery does the care of a candidate belong?*

"The Synod judge that any student in divinity who professes a design to enter into the ministry, has a right in our present situation to study for his improvement under the direction of any divine of reputation in the Synod, according to a former act; but that when he proposes to enter upon trials with a view to the ministry, he shall come under the care of that Presbytery to which he most naturally belongs; and he shall be deemed most naturally to belong to that Presbytery in whose bounds he has been brought up and lived for the most part, and where he is best known. But if another Presbytery desire that any student or students should come into their bounds, or if any such student or students for greater conveniency, or from any circumstances that make it necessary, desire to enter upon trials in a different Presbytery, upon his offering satisfactory reasons, he may be dismissed; but in either case the Presbytery to which he removes shall not receive or admit him to come under trials upon his having a certificate as a regular Church member only, but he shall bring a testimonial from the

Presbytery or several neighbouring Ministers where he lived, recommending him as a candidate for the ministry, of exemplary piety and holiness of conversation; nor shall anything less be deemed a sufficient recommendation."—*Minutes,* 1764, p. 337.

§ 59. *Presbyteries to exercise a strict supervision over candidates.*

[Upon an overture] "From the Presbytery of St. Clairsville, requesting the Assembly to enjoin on the Professors in all our Theological Seminaries to render semi-annually to the Presbyteries whose candidates for the ministry may be in the said Seminaries, an account of these candidates, similar in all respects to the quarterly reports, required by the Board of Education in reference to young men receiving pecuniary aid;

The committee recommended the adoption of the following minute, viz. While the Assembly advises all the Presbyteries to institute regular and careful inquiries into the standing and progress of their candidates for the holy ministry in all stages of study, yet it deems it inexpedient to adopt the measure proposed in the overture. The report was adopted."—*Minutes,* 1852, p. 205.

§ 60. *Pending trials before one Presbytery, a candidate may not be taken up by another.*

(*a*) "The Presbytery of New Castle expressing some uneasiness at the conduct of the Second Philadelphia Presbytery, for having received and licensed a certain Mr. John McClean, who, they apprehend, most properly belonged to the Presbytery of New Castle, and had applied to them to be licensed; and while they were taking the proper steps for obtaining more full satisfaction concerning his church membership and Christian character, he in the meantime removed from them, and applied to the Second Philadelphia Presbytery, and was licensed by them; both the Presbyteries were fully heard in a free conference on this subject, and withdrew. The Synod after mature deliberation order Mr. McClean to be cited before the Presbytery of New Castle, with power to them to hear the charges against him, and issue the affair in a regular manner, and report to the next meeting of Synod. And the Synod do prohibit the Second Philadelphia Presbytery from employing him to preach till the affair shall be concluded."—*Minutes,* 1772, p. 435.

(*b*) "The consideration of the report of the committee to examine the records of the Synod of Philadelphia was resumed. The report is as follows, viz.

"Your committee observe in page 24th, that although the Synod were informed by the Presbytery of New Castle that a certain Mr. Hindman had put himself under the care of the Presbytery of Donegal for trials, and afterwards, without certificate or dismission offered himself to, and was received upon trials by the Presbytery of Lewes; and though in page 34th the Presbytery of New Castle represent that the said gentleman had been laid under censure by the Presbytery of Donegal; that they had no authentic proof that it was taken off; and that this gentleman had obtained license in opposition to a rule of the Synod of New York and Philadelphia, in their minutes of 1764, pages 79 and 80; yet the Synod recommended it to the Presbytery of New Castle to receive and treat this gentleman as a regular candidate, without any decision upon the matters referred to them. Whereupon the Assembly

"*Resolved,* That the Synod be informed that the Assembly disapprove of the proceedings as represented in their records, in recommending a candidate to be received as in full standing, before they had given a decision upon the allegations against him."—*Minutes*, 1791, p. 37.

§ 61. *With whom should a candidate study theology?*

"Whereas, our Form of Government, Chap. xiv. Sec. 6, requires that candidates for the ministry, before they are licensed, 'shall have studied divinity under some approved divine or professor of theology;' evidently meaning thereby such divine or professor of theology as is approved by the Presbyterian Church in some of her regularly organized forms; therefore, in order to secure a ministry who shall be sound in the faith, and well instructed in the doctrines, order, and discipline of the Church, and in order to the thorough instruction of the people in the cardinal doctrines and duties of our holy religion, it is

"*Resolved*, That the Presbyteries be, and they hereby are enjoined to see that their candidates for the ministry prosecute their studies only at such theological seminaries, or with such divines as are thus approved, and recognized by the Presbyterian Church as sound in the faith and attached to our ecclesiastical order and forms of worship as laid down in the accredited standards of our Church."—*Minutes*, 1838, p. 39.

§ 62. *Theological students only are properly candidates.*

"*Resolved*, That this Assembly prefer that young men within their bounds who are looking forward to the work of the ministry, should be officially recognized as candidates under the care of Presbyteries, only when they are prepared to enter upon their theological studies; and that until that time they be regarded simply as students on probation, under the general watch and patronage of the Presbyteries."—*Minutes*, 1851, p. 29.

§ 63. *A three years' theological course urged.*

"*Resolved*, That in the opinion of this House, it is, in general, highly inexpedient for candidates for the ministry to apply for licensure at such a period of their course of study as would prevent them from finishing the three years plan of studies adopted and approved by former Assemblies."—*Minutes*, 1843, p. 187.

§ 64. *The pledge required by the Board of Education.*

"*Resolved*, That the General Assembly are deeply impressed with the importance of a thorough course of theological study, and would earnestly recommend to their Presbyteries to elevate the standard of education, and that the rule of the Board of Education does not conflict with the Constitution, when it prescribes the time of study, inasmuch as the Constitution makes two years the shortest time allowed to complete the course of theological study, but does not prescribe the maximum."—*Minutes*, 1844, p. 375.

§ 65. *A standing rule of an inferior court requiring longer time than specified in the Constitution.*

[The records of the Synod of New York and New Jersey approved,] "except a vote of that Synod by which they determine it to be constitutional for that Synod to enact, 'That in future, candidates who have the gospel ministry in view, be required to attend to the study of divinity at least three years before licensure,' which vote was determined by the Assembly to be unconstitutional."—*Minutes*, 1792, p. 59.

[Unanimously re-affirmed, 1793, p. 73.]

§ 66. *Proposed alteration of the Constitution, here.*

[In 1836, a proposal to change the requisition in the Constitution, (Form of Gov., Chap. xvi. Sec. 6,) from two to three years, received a vote of thirty-five Presbyteries in the affirmative to twenty in the negative. The next year the vote was increased to fifty-two affirmative and thirty-eight negative. As this did not give a majority of the whole number of Presbyteries in the Church, the subject was prosecuted no farther.] —*Minutes,* 1836, p. 276; 1837, p. 438.

TITLE 2.—OF LICENTIATES.

§ 67. *Importance of probation before ordination.*

[The Synod of New York and Philadelphia having adopted a rule condemning ordination *sine titulo,* a letter was subsequently received from the Rev. Ebenezer Prime on the subject, to which the Synod sent the following reply.]

"In answer to the Rev. Mr. Prime's letter, it appears, that he and his brethren, in whose name he writes, are agreed with this Synod in sentiments, that in sending forth Ministers to labour in Christ's vineyard, we should lay hands suddenly on no man, but should use all scriptural methods to be satisfied of their piety, learning, prudence, and aptness to teach. And they are further agreed with us to make trial by hearing candidates for the work of the ministry preach, pray, and expound the Scriptures, previous to ordination, at least before their ordination, that we may be satisfied in our minds that they have ministerial gifts to qualify them for their duty in that sacred character: that we should endeavour by private conversation, and a continuance of such trials, to come to a greater satisfaction of their aptness to teach, and other necessary qualifications. And the Synod are firmly persuaded that our method of licensing them to preach, by way of probation for the gospel ministry, before ordination, is grounded on general directions given by the apostle, that we should lay hands suddenly on no man, but should commit this to faithful men who are known to be able to teach others. But as Mr. Prime, and the two brethren in whose name he writes, seem to differ from this Synod only in the mode of making these necessary trials before ordination, the Synod, after a serious consideration of their request, which they are persuaded is made from a conscientious regard to what they think their duty, have agreed to lay no burden on them, or on those young men whose consciences will not allow them to preach the gospel without ordination, and, therefore, though the Synod cannot repeal the act referred to in the above letter, respecting the ordaining Ministers, *sine titulo,* as they judge it still expedient and useful, yet they allow the Presbytery to ordain those gentlemen referred to by Mr. Prime in his letter, in case they shall be found on trial, to be qualified for the work of the sacred ministry, not doubting but they will take due care on this important head."—*Minutes,* 1771, p. 415.

§ 68. *Precipitation condemned.*

(*a*) "The Presbytery book of Suffolk approved, except that they have neglected to record their candidates adopting our public standards at licensure, though they inform us it is a matter of constant practice; that they try and license at the same Presbytery; and in one instance, ordained without previous trial or licensure; and that they license for a certain time. All which we highly disapprove."—*Minutes,* 1764, p. 339.

(*b*) "No student shall be received to enter upon trials in order to his licensing to preach, until he shall repair unto the dwellings or lodgings of at least most of the Ministers of the Presbytery to which he offers himself, and thereby give them an opportunity to take a view of his parts and behaviour."—*Minutes,* 1735, p. 119.

§ 69. *Going abroad for licensure condemned.*

"The Synod entertains a high regard for the Associated Churches of New England, yet we cannot but judge that students who go to them, or to any other than our own Presbyteries to obtain license, in order to return and officiate among us, act very irregularly, and are not to be approved or employed by our Presbyteries, as we are hereby deprived of the right of trying and approving the qualifications of our own candidates; yet if any case may happen wherein such conduct may in some circumstances be thought necessary for the greater good of any Congregation, it shall be laid before the Presbytery to which the Congregation belongs, and approved of by them."—*Minutes*, 1764, p. 338.

§ 70. *Licensure and ordination valid, although in some respects irregular.*

"The Assembly having had the whole affair laid before them, and fully heard the parties, after mature deliberation, judged that in the case of Mr. Hindman there appeared to have been such a want of attention to the rules of this body, and neglect of order, as to afford just grounds of uneasiness to the appellants, and to deserve the disapprobation of the Assembly. But inasmuch as acts which have been performed in an informal manner must often when done be sustained, the Assembly do hereby sustain the licensure and ordination of Mr. Hindman; while at the same time they enjoin it in the most pointed manner on the Synod of Philadelphia to give particular attention, that no Presbytery under their care depart in any respect from that rule of the former Synod of New York and Philadelphia, which is as follows:" [See above, § 58.]—*Minutes*, 1792, p. 56.

§ 71. *Licentiates to attend the Church courts.*

"The Synod find that many of their candidates [licentiates] do not attend their meetings, and for this reason many of their appointments are not fulfilled. They judge that candidates should constantly attend their respective Presbyteries, and as often as they can conveniently, they should attend our Synods."—*Minutes*, 1763, p. 325.

§ 72. *Licensure by a self-constituted committee of the General Presbytery.*

"It is reported that Mr. Samuel Davis, Mr. Hampton, and Mr. Henry, having upon good and sufficient reasons taken Mr. Jno. Bradner under trials, in order to his being licensed to preach the gospel, and having gone through the ordinary pieces of trial, and being satisfied with him therein, as also with respect to the orthodoxy of his faith, did license him accordingly in March last; which was approven."—*Minutes*, 1714, p. 36.

§ 73. *Subjects of Exegesis.*

[The following subjects of exegesis appear on the earlier records as assigned to candidates on trial for ordination.]

"De regimine ecclesiæ. An fides sola justificet? An Christus pro omnibus et singulis sit mortuus? De sanctorum perseverantia. De necessitate specialis Spiritus Sancti operationis ad conversionen. De materia justificationis. An fœdus circumcisione signatum, a fœdere evangelico essentialiter differat? De libero arbitrio. An justificatio nostra sit ab æterno, aut in tempore præstita? An lex naturæ sit sufficiens ad salutem?"—*Minutes*, 1706–1735, *passim*.

TITLE 3.—OF PASTORS.

§ 74. *Election by the people from the first.*

"Appointed that the letters sent from the people of Snow Hill in Somerset, be read before the Presbytery.

"The letters were accordingly read, and their contents were duly considered by the Presbytery. And whereas, the aforesaid people do by their representatives and letters earnestly address the Presbytery for their joint concurrence, and assistance in prosecuting their call to Mr. John Hampton, that he may undertake the work of the ministry among them, as their settled and proper Minister and Pastor,—

"*Ordered by the Presbytery*, That the call be sent to Mr. Hampton, by the foresaid people; and also, the other paper containing their subscriptions for his encouragement to undertake the work of the ministry among them, be given to Mr. Hampton to peruse and consider. Which accordingly were given him.

"*Ordered*, That whereas Mr. Hampton, after his receiving the call to him from the people at Snow Hill, gave several satisfactory reasons why he could not at this time comply with it; that the said Mr. Hampton may have the call and the paper of subscription continued in his hands for his further perusal, till the next Presbytery."—*Minutes*, 1707, p. 10, *et passim.*

§ 75. *Mode of proceeding in election.*

"The business left unfinished in the morning was resumed, and after a full discussion of the subject, the motion to sustain the appeal of the Session of the Third Presbyterian Church in this city from the decision of the Synod of Philadelphia, affirming a decision of the Presbytery of Philadelphia, by which the Presbytery directed the said Session, within twenty days from the date of their decision, or after the final determination of the case, to convene the congregation for the purpose of electing a Pastor, was determined in the affirmative; and Dr. Green, Dr. Neill, and Mr. Richards were appointed a committee to prepare a minute, stating the principles on which the Assembly sustained the appeal.

"The committee appointed to prepare a statement of the principles and grounds upon which the Assembly sustained the appeal of the Session of the Third Presbyterian Church in this city reported, and their report being read and amended, was adopted in the words following, viz.

"That both to prevent misapprehension and to aid the congregations and judicatures of this Church in deciding on any similar cases that may arise, the Assembly therefore declare,

"I. That in vacant congregations which are fully organized, the Session of each Congregation are to determine, under their responsibility to the higher judicatures, when the Congregation are prepared to elect a Pastor, as directed in the Form of Government of this Church, Chap. xiv. Sec. 1.

"II. That it is the duty of the Session when a Congregation is vacant, to use their best endeavours to promote the settlement of a Pastor in the same, in the speediest manner possible, consistently with the peace, order, and edification of the Congregation; and it is the privilege of the people, or of any portion of them, to complain to the Presbytery when they think that the Session, after being suitably requested, neglect, or refuse to convene the Congregation to elect a Pastor.

"III. That it belongs to the Presbyteries to take cognizance of the proceedings of Sessions and Congregations in the important concern of settling Pastors, and to adopt the most effectual measures on the one hand to prevent all undue delay by the Session, or the people, and on the other, to prevent all precipitancy in the settlement of any Minister, or the adoption of any system of proceedings in the Congregation inconsistent with the real and permanent edification of the people.

"IV. That by the due and discreet observance of these principles by all concerned, it will be found that so far from the Session of a Congregation having it in their power to deprive a majority of a Congregation of their right to make an election of a Pastor, when sought in an orderly and Christian manner, or to keep a Congregation unsettled for an indefinite length of time, the rights of the people will be most effectually secured, and their precious and inalienable privilege of choosing their own Pastor will be exercised by them in the shortest period which their own real benefit will permit.

"V. That the conviction of this Assembly, that the foregoing obvious and constitutional principles had not been duly adhered to in the case before them; that the Congregation had not proceeded with a suitable respect for the Session, and that the Presbytery did not adopt the most suitable measure when they advised and directed the Session to convene the Congregation in twenty days, has led the Assembly to sustain this appeal as the measure most constitutional, best calculated on the whole to do justice to all the parties concerned, and to point the way to the most speedy settlement of the unhappy differences and disorders which have so long existed in the particular Congregation immediately concerned."—*Minutes*, 1814, p. 559.

§ 76. *Who entitled to vote.*

"*Agreed*, That none be allowed to vote for the calling of a Minister but those that shall contribute for the maintenance of him, and that the major vote of those shall be determinative."—*Minutes*, 1711, p. 24.

[See above, § 38.]

§ 77. *Call not allowed till dues to former Pastor are paid.*

"*Overtured*, That Mr. Anderson, according to his desire, be left at his liberty to remove from New York, and to accept of a call from any other people, as Providence may determine; and the Congregation of New York be at liberty to call another Minister in an orderly way, as soon as they shall pay up what arrears appear justly due to Mr. Anderson."—*Minutes*, 1726, p. 83.

§ 78. *Pastor and Church must belong to the same Presbytery.*

"Overture No. 19. From a member of the Presbytery of Lexington, asking whether a Minister who is a member of one Presbytery, can be installed as Pastor over a Church in another Presbytery; and if so, what are the proceedings proper in the case. The committee recommend the Assembly to answer that he should not be installed in such a case. Adopted."—*Minutes*, 1854, p. 46.

§ 79. *Under special circumstances the pastoral relation resulting from prescriptive exercise.*

"It appears evident to this Synod, that Mr. Tennent having in all respects acted, and been esteemed, and looked upon, not only by this Synod, but also by the Congregation of Neshaminy, and particularly by the appellants themselves, as the Minister and Pastor of the people of Neshaminy, that he is still to be esteemed as the Pastor of that people, notwithstanding the want of a formal instalment among them; which omission, though the Synod doth not justify, yet it is far from nullifying the pastoral relation between Mr. Tennent and said people."—*Minutes*, 1736, p. 127.

§ 80. *Installation annulled upon appeal.*

"The appeal and complaint of Thomas Bradford, and others, from a decision of the Second Presbytery of Philadelphia, relative to the installation of Mr. Duffield, were taken up. The appeal, with the reasons of it, and all the documents in the case were read. The parties were heard, and were then considered as withdrawn from the house. The roll was called to give the members an opportunity of expressing their opinion. After which, the final vote was taken, and the appeal and complaint were sustained. The following resolution was then adopted as explanatory of the above decision, viz.

"That the appeal be sustained, and the acts of the Presbytery in relation to the call and installation of Mr. Duffield, be and they hereby are reversed."—*Minutes*, 1835, p. 33.

§ 81. *Pastoral duties.*

(*a*) "That in the discharge of pastoral duties, they take the utmost care that the word of God be known and understood by the people, and that for this purpose, in their public instructions the practice of lecturing on certain portions of Holy Scripture, be not laid aside, but rather revived and increased; that they endeavour, where it is prudent and practicable, to institute private societies for reading, prayer, and pious conversation; above all that they be faithful in the duties of family visitation, and the catechetical instruction of children and youth."—*Minutes*, 1799, p. 182.

(*b*) "Upon an overture to the Synod in pursuance of an order of the committee to that purpose, viz., to use some proper means to revive the declining power of godliness, the Synod do earnestly recommend it to all our ministers and members, to take particular care about ministerial visiting of families, and press family and secret worship, according to the Westminster Directory, and that they also recommend it to every Presbytery, at proper seasons to inquire concerning the diligence of each of their members in such particulars.

"This overture was approved, *nemine contradicente.*"—*Minutes*, 1733, p. 105.

(*c*) *Public reading of the Scriptures.*

"*Resolved*, That this Assembly do hereby enjoin on all Ministers of Churches under their care, a strict and regular observance of the third Article in the Directory for Public Worship, (page 424;) and they further recommend to all the Presbyteries in connection with this General Assembly, that they inquire at least once in every year, at a stated meeting, how far the regulations in said Article have been observed, and if in any instances overlooked or neglected, that they take measures to have the same properly observed"—*Minutes*, 1839, p. 166.

§ 82. *Translation of Pastors.*

[Originally the Constitution (Chap. xvi. § 2,) required in all cases citation of parties, and consequent postponement until a subsequent meeting of Presbytery. In 1805 it was modified so as to read as at present—"If the parties be not prepared to have the matter issued at that Presbytery, a written citation shall be given to the Minister, &c." In proposing this change the Assembly accompanied it by the explanatory note—"This amendment is intended to provide, that consent of parties shall shorten the constitutional progress for translating a Minister."—*Minutes*, 1804, p. 305; 1805, p. 332.]

§ 83. *Dissolution of pastoral relation.*

"It is contrary to Chapter xvii. of the Form of Government, for a Presbytery to dissolve the connection between a Minister and his Congregation at the time when he presents his request for its dissolution, and the Congregation joins issue by commissioners duly appointed for that purpose?

"*Resolved*, That it is not expedient for this Assembly to give a decided answer to the question; but leave every Presbytery to act according to their own discretion in the premises."—*Minutes*, 1832, p. 334.

[A comparison of the preceding section, will lead to the conclusion, that, as in that, so in this case some delay was intended, and as this Chapter on dissolving the pastoral relation remains unaltered the postponement is still required. Consent of parties is not allowed to facilitate the process.]

Title 4.—Stated Supplies.

§ 84. *The system of Stated Supplies disapproved.*

(*a*) "*Resolved*, That it be enjoined on all the Presbyteries to take such measures as they may deem expedient for forming the pastoral relation, in a regular manner, in all cases where Churches are now served by Stated Supplies, unless there be special reasons to the contrary; of which reasons the Presbytery is required to judge, and to make their judgment matter of record on their minutes."—*Minutes*, 1834, p. 36.

(*b*) "*Resolved*, That it be enjoined on all the Presbyteries to take early and efficient measures for terminating, as far as possible, the growing evil of the system of Stated Supplies, and for leaving all our Churches to seek the regular installation of their stated teachers as Pastors, in the full sense of the term, as used in our Form of Government."—*Minutes*, 1839, p. 177. [See below, § 92, VI.]

Title 5.—Chaplains.

§ 85. *Chaplains in the Army.*

(*a*) "Application was made to the Synod by Mr. Beatty desiring to know their mind with respect to his going Chaplain to the forces that may be raised in the province of Pennsylvania, if he shall by the Government be called to that service. The Synod do judge it to be his duty, and in that case do appoint their several Presbyteries to provide supplies for Mr. Beatty's Congregation."—*Minutes*, 1756, p. 275. Repeated, 1758, p. 282.

(*b*) "'Tis allowed that Messrs. Alexander McDowell, and Hector Alison go as Chaplains to the Pennsylvania forces, and that Mr. Kirkpatrick go with the New Jersey forces the ensuing campaign."—*Minutes*, 1760, p. 302.

(*c*) [The First Presbytery of Philadelphia reported that they] "have ordained Mr. Israel Evans and Mr. William Linn, to qualify them to act as Chaplains in the army, to which they had been appointed."—*Minutes*, 1776, p. 472.

(*d*) [In 1777, Mr. Robert Keith was ordained to the same service.]—*Minutes*, p. 477.

(*e*) "By the report now made by the New Castle Presbytery, it appears that there was a mistake in the report of last year, respecting Mr. Armstrong's ordination; that he was not ordained, *sine titulo;* but in consequence of his having accepted a Chaplaincy in the army."—*Minutes*, 1779, p. 484.

§ 86. *Naval Chaplains.*

"A reference from the Presbytery of Philadelphia, on the propriety of their ordaining to the work of the gospel ministry, a licentiate under their care, who now holds the office of Chaplain in the navy of the United States, was considered, whereupon the Assembly,

"*Resolved*, That this judicature of the Presbyterian Church feels a deep and lively interest in the spiritual welfare of the mariners of this country; and especially of those who are engaged in the naval service of our Union; and that the Assembly therefore will rejoice if any Presbytery under its care has the opportunity of ordaining any well qualified persons, men of piety and learning, with a view to their rendering permanent ministerial services to large Congregations of our fellow citizens who dwell in ships of war."—*Minutes*, 1826, p. 14.

§ 87. *A Chaplain may not at the same time hold a pastoral charge.*

"A case of conscience was put; viz., Whether a Minister having connection with any part of his majesty's regular forces as their Chaplain, and receiving the salary or any part thereof, as such, may or ought to accept of a stated pastoral relation to any Congregation? Which question was answered in the negative."—*Minutes*, 1759, p. 294.

TITLE 6.—EVANGELISTS.

[That the office of Evangelist is a permanent one in the Church, see below, § 92, IX.]

§ 88. *Ordination to the office approved.*

(*a*) "Is it, or is it not in accordance with the principles and practice of the Presbyterian Church to ordain Evangelists to labour in fields having feeble Churches which are not able to support a Pastor, and are too remote conveniently to secure the services of an ordained minister?"

"To ordain Evangelists under the specified circumstances is in accordance with the practice of the Church, and is no infraction of any of its laws." —*Minutes*, 1850, p. 454.

(*b*) [A request being made that] "The Synods of Virginia and the Carolinas have liberty to direct their Presbyteries to ordain such candidates as they may judge necessary to appoint on missions to preach the gospel;—

Resolved, That the above request be granted; the Synods being careful to restrict the permission to the ordination of such candidates only as are engaged to be sent on missions."—*Minutes*, 1795, p. 98.

TITLE 7.—MINISTERS WITHOUT CHARGE.

§ 89. *Neglecters of their ministry disowned by the General Synod.*

"Inasmuch as Mr. Stevenson has from time to time, and for years past, neglected attending on our judicatures, and also omitted his ministry without giving us any reasons for his said conduct, it is therefore agreed, that his name shall be struck out of our records, till he come before us and give an account of his proceedings."—*Minutes*, 1741, p. 156.

[For other examples, see *Minutes*, 1751, p. 200; 1761, p. 307; 1763, p. 323; &c.]

§ 90. *Principles of the General Assembly on the subject.*

(*a*) "*Resolved*, That it is a principle of this Church that no Minister of the gospel can be regularly divested of his office except by a course of discipline, terminating in his deposition; that if any Minister, by providential circumstances, become incapable of exercising his ministerial functions, or is called to suspend them, or to exercise them only occasionally, he is still to be considered as possessing the ministerial character and privileges; and his brethren of the Presbytery are to inspect his conduct; and while they treat him with all due tenderness and sympathy, they are to be careful that he do not neglect ministerial duty beyond what his circumstances render unavoidable; that if any Minister of the gospel, through a worldly spirit, a disrelish for the duties of his office, or any other criminal motive, become negligent or careless, he is by no means to be suffered to pursue this course, so as at length to be permitted to lay aside the ministry without censure; because this would be to encourage a disregard of the most solemn obligations, by opening a way to escape from them with impunity. But in all such cases, Presbyteries are seasonably to use the means and pursue the methods pointed out in the word of God and the rules of this Church, to recall their offending brother to a sense of duty; and if all their endeavours be ineffectual, they are at length regularly to exclude or depose him from his office.

"If any cases or questions relative to this subject arise in Presbyteries, which are not contemplated by the provisions of this rule, such cases or questions should be referred to the General Assembly for a special decision."—*Minutes*, 1802, p. 258. Republished and enjoined, *Minutes*, 1839, p. 173.

(*b*) "When Ministers have withdrawn, or may hereafter withdraw, wholly or in part, from the work of the ministry, it is enjoined upon the Presbyteries to which they belong, to require of such Ministers their reasons for so doing, which reasons are to be put upon record by the Presbytery, with an expression of their approbation or disapprobation of the same."—*Minutes*, 1834, p. 36.

§ 91. *Non-resident Ministers.*

"The Committee on Bills and Overtures reported Overture No. 6, from the Presbytery of Baltimore, in relation to the residence of Ministers within the bounds of Presbyteries to which they do not belong.

"The report of the committee was adopted, referring the memorialists to the previous action of the Assembly as satisfactory, viz. *Minutes* of 1836, page 272—

"'*Resolved*, That it be enjoined on the Presbyteries to inquire carefully in regard to any of their members, who may be residing without the bounds of their respective Presbyteries, whether there be sufficient cause for such non-residence; and if not, that measures be taken to transfer the relation of such Ministers to the Presbyteries in the bounds of which they reside.' *Minutes* of 1842, p. 29—'Permanent ministerial connection with any Presbytery, except that in whose bounds the individual lives, is irregular and disorderly, and ought not to be allowed.'"—*Minutes*, 1853, p. 434.

§ 92. *A full minute on neglect of the work of the ministry.*

"The Moderator of the last General Assembly [Dr. R. J. Breckinridge] submitted to the Committee of Overtures a minute in regard to hasty ordination of Ministers of the gospel, and to unauthorized demission of their covenanted employment by Ministers; which that Committee reported to the Assembly, (Overture No. 11, p. 423, printed Minutes of 1841,) and which being considered, was referred to a select Committee, (p. 425,) the report of which, together with the original minute, was, by order of the Assembly, (p. 447,) referred to another select Committee, which was directed to report to the Assembly of 1842; which last named committee, having considered the subject, submit the following minute as their report, viz.

"I. That as persons are liable to mistake their calling, and as the office of the ministry is, by God's institution, a permanent one, which cannot be laid aside at pleasure, Presbyteries ought to exercise great caution in ordaining Ministers of the gospel. And they are hereby enjoined, not to ordain any one to the pastoral office, until full proof has been made of him, as a licentiate, by the Presbytery that ordains him.

"II. As one great evidence of a divine call to the work of the ministry is the call of a particular Congregation, it is especially necessary to use great caution in ordinations, *sine titulo;* and the Presbyteries are enjoined not to proceed to such ordinations, except in the cases provided for in our Form of Government.

"III. That the Presbyteries are specially enjoined not to ordain their licentiates when they are about to remove into the bounds of other Presbyteries, but to dismiss them as licentiates.

"IV. That, as intimately connected with this subject, Presbyteries ought to have a special oversight of the settlement of Ministers in vacant churches, as by the word of God, and the standards of the Church, they are empowered and directed. And that in all such settlements, it is in itself right, and would tend to establish proper order, and the due supervision of Presbyteries, and to break up irregular influences and residences, that vacant churches should apply to their own Presbyteries for supplies.

"V. That permanent ministerial connection with any Presbytery except that in whose bounds the individual lives, is irregular and disorderly, and ought not to be allowed. But where the residence is not in the bounds of any of our Presbyteries, (as in the case of foreign missionaries,) the connection may be with either of them.

"VI. That the relation of *Stated Supply*, which has grown up between many of our Churches and Ministers, is unknown in our system, and tends to disorder and injury in many ways. The Presbyteries are therefore directed to supplant it, as far as possible, in all cases, by the regular pastoral relation; and to discountenance it as a permanent relation.

"VII. That those Ministers who give up the regular and stated work of the gospel ministry as their main work, except it be for reasons satisfactory to their Presbyteries, should be called to an account by the Presbyteries to which they belong, and dealt with according to the merits of their respective cases. And the justifiable cause for which any minister gives up his work, should be stated on the Minutes of his Presbytery at the time, with the approval of the body.

"VIII. That all our Presbyteries be directed, at their first stated meeting after the rising of this Assembly, to require such Ministers in their bounds as are not regularly engaged in their covenanted work, as their chief business, to give an account of themselves: and the Presbyteries shall take such order in the premises as is consistent with this minute, and report their doings specially to their respective Synods, and to the next Assembly.

"IX. The whole object of this action is to enforce the true principles of our standards, in regard to the calling and work of the gospel ministry; and to correct errors and irregularities which have sprung up in various places. And for effectual reform in the premises, the whole subject is commended to the special attention of all our Synods and Presbyteries. And nothing herein is to be construed as any disparagement of the true office and work of an Evangelist, which is scriptural, permanent, and most important; and on that very account the more carefully to be guarded, lest it become a pretext and covering for deceived persons, or for intruders into the holy work of the gospel ministry.

"X. *Resolved*, That it be referred to the Presbyteries, whether the following Section shall be added to the 15th Chapter of our Form of Government, viz.

"The office of a Minister of the gospel is perpetual, and cannot be laid aside at pleasure; yet any Minister may, with the permission of his Presbytery, demit the exercise of his office; and when any Minister has thus demitted the exercise of his office, he shall not be permitted to sit as a member of any of our ecclesiastical judicatories. And any Minister having so demitted the exercise of his office, may, on personal application to the Presbytery which allowed him to demit it, if said Presbytery think proper, be by it restored to the exercise thereof, and to all the rights incident thereto." —*Minutes*, 1842, p. 28.

TITLE 8.—MISCELLANEOUS DECISIONS RESPECTING THE MINISTRY.

§ 93. *Are Ministers to be enrolled as members of particular Congregations?*

"From the Presbytery of Miami the question, Whether ordained Ministers of the gospel ought not to be considered church members; and to have their names enrolled on the sessional records of the Church where they are settled as Pastors or stated supplies?—which question the committee recommended to be answered in the negative. After debate the recommendation was adopted."—*Minutes*, 1843, p. 176.

§ 94. *May a Minister hold a civil office?*

"The Committee to whom were referred the communication from the Presbytery of Ohio, respecting the Rev. Boyd Mercer, and his letter to the Moderator of the Assembly, exhibited their report.

"The report having been read and amended, was adopted, and is as follows, viz.

"With respect to the abstract question, whether the tenure of a civil office be or be not incompatible with that of the holy ministry; the Assembly is of opinion that there is nothing in the Holy Scriptures, or in the Constitution, acts, or proceedings of the Presbyterian Church in these United States, expressly prohibitory of such union of offices.

"With respect to the particular case referred to their consideration, as Mr. Mercer, in his letter, expressly asserts that it is not his intention to decline the office of the holy ministry, and that he was led to devote himself, for the present, to the functions of an Associate Judge, by a state of health so infirm as to interrupt the regular discharge of his public duties as a Minister of religion; your committee are of opinion, that the Presbytery of Ohio ought not to censure him, unless there be some circumstances in the case unknown to the Assembly.

"That none, however, may so far misconstrue these sentiments as to persuade themselves that they countenance a covetous, ambitious spirit, your committee further beg leave to suggest the propriety of cautioning your clergy against worldly-mindedness; of exhorting them not to aspire after places of emolument or civil distinction; of reminding them that the care of souls is their peculiar business, and that they who serve at the altar ought, as far as possible, to avoid temporal avocations."—*Minutes*, 1806, p. 363. Reaffirmed, *Minutes*, 1808, p. 399.

§ 95. *Travelling Ministers.*

"The committee appointed to take into consideration the request of the Presbytery of Hartford for the revision of the Act of Assembly of 1792, in relation to itinerating clergymen, made the following report, which being read, was agreed to, and confirmed by the Assembly.

"*Resolved*, That on examining the act referred to above, comprising the regulations that are to be observed by the Churches in connection with the Assembly and the General Association of Connecticut, on this subject, the Assembly perceive no ground for further interference in this matter. So far as regards Ministers not in connection with either the Presbyterian Church, or with the General Association of Connecticut, the Assembly are of opinion that as their regulations cannot apply to such Ministers, the several Presbyteries under the care of the General Assembly must exercise their own Christian prudence and caution in admitting Ministers of this description to preach to the Congregations within their respective bounds."—*Minutes*, 1809, p. 422.

§ 96. *Removal without leave of Presbytery.*

(*a*) "Mr. John Cross has, without the concurrence of the Presbytery, removed from one Congregation to another. The Synod do declare that the conduct of such Ministers * * * that take the charge of any Congregation without the Presbytery's concurrence, to be disorderly, and justly worthy of Presbyterial censure, and do admonish said Mr. Cross, to be no further chargeable with such irregularities for the future."—*Minutes*, 1735, p. 115.

(*b*) "Considering that the circumstances which urged him to take the method he used were very pressing, and that it was indeed almost impracticable to him to apply for the consent of Presbytery or Synod, in the orderly way, and further, being persuaded that Mr. Alison's being employed in such a station in the Academy has a favourable aspect in several respects, and a very probable tendency not only to promote the good of the public, but also of the Church; as he may be serviceable to the interests thereof in teaching philosophy and divinity, as far as his obligations to the academy will permit, we judge that his proceedings in said affair, are in a great measure excusable. Withal the Synod advises, that for the future, its members be very cautious, and guard against such proceedings as are contrary to our known approved methods in such cases."—*Minutes*, 1752, p. 206.

§ 97. *A Minister may be prohibited preaching in a given place.*

[See Book VI., § 3, *b*.]

(*a*) "*Resolved*, That as Mr. Clapp was merely a stated supply of the Church in New Orleans, the Presbytery of Mississippi had a right, and it was their duty, under existing circumstances, to adopt measures to detach him from said Congregation."—*Minutes*, 1831, p. 192.

(*b*) "The Presbytery of Peoria are censurable for not calling Mr. Kellar to order when he disregarded their advice to desist from preaching in the town of Peoria."—*Minutes*, 1840, p. 302.

(*c*) * * "And that it be enjoined on him [Mr. Davies] not to resume his labours in the free school house, No. 79, without the consent of his Presbytery."—*Minutes*, 1849, p. 264.

TITLE 9.—DEMISSION OF THE MINISTRY.

§ 98. *It is disallowed.*

[The article recited above, § 92, X., proposing to authorize the demission of the ministry for sufficient reasons, received a vote of thirty Presbyteries in the affirmative, to twenty-nine negatives.—(*Minutes*, 1843, p. 185.) There not being a majority of all the Presbyteries in the Church, the matter was dropped. The following instances will show the olden practice.]

§ 99. *Demission for mental incompetence.*

"There being from time to time complaints of the weakness and deficiency of Mr. Robert Laing, rendering his exercise of the ministerial function a detriment to the interest of religion, and rather a scandal than an help to the gospel; the Synod advised him to demit the whole exercise of the ministry, and not to take it up again but by the approbation of at least three Ministers of the Presbytery wherein he may reside; the said Mr. Laing did quietly and humbly acquiesce in the aforesaid advice. And there being a motion made, that in case Mr. Laing should remove unto some place in the skirts of the Synod, so that the commissioners may not be apprized of his circumstances in order to his relief, should there be need of it, that any member or members of the Synod administering to his necessities in a prudent way, (wherein they shall be accountable to the Synod,) may be reimbursed by the Synod; the said motion was approved of by the Synod, the said Mr. Laing bringing with him such credentials as may testify of his good moral behaviour. And the Synod did, for the present, in testimony of their compassion, give him out of the fund the sum of forty shillings."—*Minutes*, 1726, p. 84.

§ 100. *Demission on account of bodily affliction.*

(*a*) "The Presbytery of New York report, that the Rev. Mr. William Woodhull, one of their members, appeared before them at their last meeting, and stated to them his situation, as being still incapable of exercising his ministry by his continued indisposition, and the little, or rather no probability of his ever being able to attempt the exercise of it in future, and that he was at the same time engaged in certain secular employments that would seem to render it improper to have his name in their records as a member, while he is incapable of attending their meetings, or discharging any of the great duties of his ministry, and therefore submits to them the propriety of their continuing and considering him as a member from time to time; and that the Presbytery, on considering his situation, thought it best to leave his name out of their records in future, till he shall be able to return to the exercise of his ministry, an event that would give them great pleasure.

"The Synod considered the above report, and are of opinion, that Mr. Woodhull ought to be continued a member of the Presbytery of New York, and therefore direct that Presbytery to insert his name in their roll."—*Minutes*, 1783, p. 497.

(*b*) "In consequence of Mr. Joseph Montgomery's having informed them [the New Castle Presbytery] that through bodily indisposition he was incapable of officiating in the ministry, and having also accepted an office under the civil authority, they have left his name out of their records."

"The Synod disapprove of the conduct of the Presbytery of New Castle, in striking the name of Mr. Montgomery off their roll for the reasons given in their report; neither of which, nor both together, seem to be sufficient; and in future recommend to all Presbyteries, when any Ministers under their inspection resign their charge, or discontinue the exercise of their office while they remain in the same bounds, to pass a regular judgment on the reasons given for such conduct; and continue their inspection of those who shall not have deserved to be deprived of the ministerial character, though they may be laid aside from immediate usefulness."—*Minutes*, 1785, pp. 507 and 510.

(*c*) "By a report from the Presbytery of Lewes, it appeared that a Minister, heretofore a member of that Presbytery, had been declared to be no longer a member thereof; and as the Assembly were informed, is considered by them as divested of the ministerial office, and this without deposition, suspension, or censure; wherefore,

"*Resolved*, That it is a principle of this Church, that no Minister of the gospel can be regularly divested of his office except by a course of discipline, terminating in his deposition. That if any Minister, by providential circumstances, become incapable of exercising his ministerial functions, or is called to suspend them, or to exercise them only occasionally, he is still to be considered as possessing the ministerial character and privileges; and his brethren of the Presbytery are to inspect his conduct; and while they treat him with due tenderness and sympathy, they are to be careful that he do not neglect his ministerial duty, beyond what his circumstances render unavoidable."—*Minutes*, 1802, p. 258.

§ 101. *The Scotch doctrine on the subject.*

[After denouncing deposition against immoral Ministers, it is added]—"These also who are altogether found insufficient to execute their charge, should be deposed; whereof other kirks should be advertised, that they receive not the persons deposed. Yet they ought not to be deposed, who, through age, sickness, or other accidents, become unmeet to do their office; in which case their honour should remain to them, their kirk should maintain them, and others ought to be provided to do their office."—*Second Book of Discipline*, Chap. vii. §§ 25, 26.

TITLE 10.—NAMES OF HONOUR.

§ 102. *The title of Bishop.*

[The clerk having adopted the title "Bishop" as the designation of the ministerial members of the General Assembly, the following resolution was adopted:]

"*Resolved*, That the word 'Minister' be substituted for the word 'Bishop,' in preparing the Minutes."—*Minutes*, 1846, p. 189.

§ 103. *The first Doctor of Divinity in our Church.*

"A letter was ordered to be wrote to the Rev. Dr. William Leechman, Professor of Divinity in the University of Glasgow, which was done, and is as follows:

"*Philadelphia, May* 29*th*, 1758.

"Very Reverend Sir,—Though we have not the honour of personal acquaintance with you, yet your distinguished character and praises in the Churches of Christ, and eminent station in the University of Glasgow, are well known to us, and to the Churches in these American colonies, and we would much esteem a correspondence with you, if your more important affairs might allow it. We presume to give you this trouble now, requesting you to accept for yourself, and to present to the learned Professors of the University our grateful acknowledgments for the late mark of your regard to the Rev. Mr. Francis Alison, a member of this Synod, in conferring a degree of Doctor of Divinity on him. He is a gentleman of good character, of public spirit, and well esteemed as a preacher. He has been very industrious and successful in promoting learning in this part of the world, both before and since he was called to a public station in the College and Academy in this city, and we hope he will ever behave so as to deserve your regard. Such honours conferred on men of confessed worth here, may much encourage learning and public usefulness, and may be of service to our Church, as we have another [the Episcopal] denomination among us, whose Ministers are frequently honoured with such titles. We shall ever think it an honour to our Synod to enjoy the favour of that University, and particularly of Dr. Leechman."—*Minutes*, 1758, p. 230.

BOOK III.

THE ORDINANCES.

INTRODUCTORY TITLE.

OF THE DISTRIBUTION OF ECCLESIASTICAL FUNCTIONS.

§ 1.

[The following statement from the Scots Second Book of Discipline, indicates the principles regulating the distribution of the various functions of ecclesiastical authority:]

"The Kirk hath a certain power granted by God, according to the which it uses a proper jurisdiction and government, exercised to the comfort of the whole Kirk. This power ecclesiastical is an authority granted by God the Father, through the Mediator Jesus Christ, unto his Kirk gathered; and having ground in the word of God to be put in execution by them unto whom the spiritual government of the Kirk by lawful calling is committed.

"The policy of the Kirk, flowing from this power is an order or form of spiritual government, which is exercised by the members appointed thereto by the word of God; and therefore, is given immediately to the office bearers, by whom it is exercised, to the good of the whole body.

"This power is diversely used; for sometime it is severally exercised, chiefly by the teachers; sometime conjunctly, by mutual consent of them that bear the office and charge, after the form of judgment. The former is commonly called *Potestas ordinis*, and the other *Potestas jurisdictionis*."—*Second Book of Disc.*, Chap. i. §§ 4—7.

§ 2.

[Besides the ordinances which come under these two heads of authority, there are others coming under the designation of privilege, which are common to private Christians. These are embodied below, in Part III. So far as any of them are dispensed either occasionally or statedly in the public Congregation, they belong to the *potestas jurisdictionis*, being under the direction of the courts of the Church, subordinate or supreme.

The subject of Revivals as a corollary to the ordinances, and involving directions for their use in the most interesting and trying circumstances, is assigned to Part IV.]

PART I.

ORDINANCES PERTAINING TO THE POTESTAS ORDINIS.

CHAPTER I.

PREACHING.

§ 3. *Lay preaching.*

(*a*) "Upon information that David Evan, a lay person, had taken upon him publicly to teach or preach among the Welch in the Great Valley, Chester county, it was unanimously agreed that the said Evan had done very ill, and acted irregularly in thus invading the work of the ministry, and was thereupon censured."—*Minutes*, 1710, p. 17.

(*b*) "The Assembly disapprove the conduct of Mr. McCalla, in preaching the gospel before he was regularly licensed."—*Minutes*, 1821, p. 14.

§ 4. *Reading sermons.*

(*a*) "It is further enjoined that all our Ministers and probationers forbear reading their sermons from the pulpit, if they can conveniently."—*Minutes*, 1761, p. 309.

(*b*) "The General Assembly has reason to believe that the practice of reading sermons in the pulpit is greatly on the increase amongst our Ministers, and being decidedly of the opinion that it is not the best method of preaching the gospel, it hereby recommends the discontinuance of the practice as far as possible, and earnestly exhorts our younger Ministers to adopt a different method, as more scriptural and effective."—*Minutes*, 1841, p. 448.

(*c*) "Whereas, This General Assembly has reason to believe that the practice of reading sermons in the pulpit is on the increase amongst our Ministers; and being decidedly of opinion that it is not the most effective and acceptable method of preaching the gospel; therefore,

"*Resolved*, That we do earnestly repeat the recommendation of the Assembly of 1841, that this practice be discontinued as far as practicable; and affectionately exhort our younger Ministers and candidates for the ministry to adopt a different method as more scriptural and effective, and more generally acceptable to God's people."—*Minutes*, 1849, p. 271.

§ 5. *Expository preaching.*

"*Overtured*, That every Minister in their respective Congregations read and comment upon a chapter of the Bible, every Lord's day, as discretion and circumstances of time, place, &c., will admit." [Adopted.]—*Minutes*, 1707, p. 10.

§ 6.

"*Resolved*, That it be recommended to all our Ministers to give particular attention to such expository preaching as shall bring the great doctrines and duties of the gospel clearly before the minds of the people of their respective charges; and that they endeavour so to arrange this course of instructions, that all the various doctrines of the Bible, as set forth in order, in our Confession of Faith, shall be distinctly presented and enforced."—*Minutes*, 1838, p. 39.

CHAPTER II.

THE SACRAMENTS.

TITLE 1.—OF THEIR ADMINISTRATION.

§ 7. *Where there is no Church organized.*

"It was moved that the restriction laid by the last General Assembly on our missionaries, which confines them to administer the ordinance of the Lord's Supper in such places only where there are Church officers regularly appointed, be repealed, and it is hereby repealed accordingly."—*Minutes*, 1798, p. 146.

§ 8. *Administered by others without leave of the Pastor and Session.*

"While the Assembly as a general principle, disapprove of the administration of the sacraments by one of their Ministers within the bounds of a Congregation with which he is not connected, without the consent of the Minister and Session of said Congregation; yet under the peculiar local circumstances of the people among which Mr. McCalla occasionally administered ordinances, the Assembly cannot decide that he deserves censure."—*Minutes*, 1824, p. 222.

§ 9. *Antipædobaptist admitted to occasional communion.*

"A letter came through the Committee of Overtures, from Bethuel Church, Esq., inquiring whether he may be admitted to occasional communion, whilst he has scruples concerning infant baptism.

"The letter from Bethuel Church, Esq., as overtured was read, and the motion formerly made thus amended: 'That the Session of the Church of Cambridge be permitted to receive Mr. Church upon satisfactory evidence of his good character, his scruples notwithstanding'—was taken up and agreed to."—*Minutes*, 1798, pp. 145. 149.

§ 10. *Baptism by an impostor.*

"Whereas a certain person pretending at Egg Harbour to be a Minister regularly ordained among the Presbyterians, under that character baptized some adults and infants, and it appearing to the Synod that his pretences were false, having at that time no license or ordination, it is our opinion that all the gospel ordinances he administered under that false and pretended character are null and invalid."—*Minutes*, N. Y., 1752, p. 249.

§ 11. *By a suspended Minister.*

"The following overture was presented by the Committee of Overtures, viz., 'Can a Presbytery consistently acknowledge as valid the ordinance of baptism as administered by those who are regularly suspended by a higher judicatory of the Church?

"'If not, how are we to regard the baptism of the Cumberland Presbyterians?'"

"The Assembly resumed the consideration of the report of the committee on the overture respecting the Cumberland Presbyterians. After considerable discussion, the report of the committee was adopted, and is as follows, viz.

"1. That in the opinion of this Assembly, Ministers of the Presbyterian Church, when regularly suspended by the competent judicatories, have no right to exercise the functions of a Minister during that suspension.

"2. That while those persons styling themselves the Cumberland Presbytery were under suspension, their administrations are to be considered as invalid; but after the General Assembly have declared them to be no longer connected with our Church, their administrations are to be viewed in the same light with those of other denominations not connected with our body. This decision is grounded on the opinion that the Act of the Assembly of 1814 precluded the propriety of deposition, or any other process in the case."—*Minutes,* 1825, pp. 263. 275.

§ 12. *By a deposed Minister.*

"'Is baptism, administered by a Minister after he is deposed from his office, valid?'"

"*Resolved,* That in answer to this question, the Presbytery be referred to Chap. vii. Sec. 1, of the Directory for Public Worship."—*Minutes,* 1819, p. 701.

§ 13. *Profane administration.*

"*Resolved,* That it is a principle of this Church that the unworthiness of the Ministers of the gospel does not invalidate the ordinances of religion dispensed by them. It is also a principle that as long as any denomination of Christians is acknowledged by us as a Church of Christ, we ought to hold the ordinances dispensed by it as valid, notwithstanding the unworthiness of particular Ministers. Yet, inasmuch as no general rule can be made to embrace all circumstances, there may be irregularities in particular administrations by men not yet divested of their office, either in this or in other Churches, which may render them null and void. But as these irregularities must often result from circumstances and situations that cannot be anticipated and pointed out in the rule, they must be left to be judged of by the prudence and wisdom of Church Sessions, and the higher judicatories to which they may be referred. In such cases, it may advisable to administer the ordinance of baptism in a regular manner, where a profane exhibition of the ceremony may have been attempted. These cases and circumstances, however, are to be inquired into by the Church Sessions, and referred to a Presbytery before a final decision."—*Minutes,* 1790, p. 26.

§ 14. *Unitarian baptism.*

"'A person who had been baptized in infancy by Dr. Priestly applied for admission to the Lord's table. Should the baptism administered by Dr. Priestly, then a Unitarian, be considered valid?'

"*Resolved,* That this question be answered in the negative.

"In the present state of our country, whilst Unitarian errors in various forms are making their insidious approaches; whilst the advocates of this heresy in many cases are practising a system of concealment, and insinuating themselves into the confidence of multitudes who have no suspicion of their defection from the faith, the Assembly feel it to be their duty to speak without reserve.

"It is the deliberate and unanimous opinion of this Assembly that those who renounce the fundamental doctrine of the Trinity, and deny that Jesus Christ is the same in substance, equal in power and glory with the Father, cannot be recognized as Ministers of the Gospel; and that their ministrations are wholly invalid."—*Minutes*, 1814, p. 549.

§ 15. *Romish Baptism.*

(*a*) "The question presented to this Assembly by overture from the Presbytery of Ohio, '*Is baptism in the Church of Rome valid?*' is one of a very grave character, and of deep practical importance. The answer to it must involve principles vital to the peace, the purity, and the stability of the Church of God.

"After a full discussion, carried through several days, this Assembly has decided, by a nearly unanimous vote [173 yeas to 8 nays], that *baptism so administered is not valid.*

(*b*) "Because, since baptism is an ordinance established by Christ in his Church, (Form Gov. Chap. vii., Matt. xxviii. 19, 20,) and is to be administered only by a Minister of Christ, duly called and ordained to be a steward of the mysteries of God, (Directory, Chap. vii. Sec. 1,) it follows that no rite administered by one who is not himself a duly ordained Minister of the true Church of God visible, can be regarded as an ordinance of Christ, whatever be the name by which it is called, whatever the form employed in its administration. The so-called priests of the Romish communion are not Ministers of Christ, for they are commissioned as agents of the papal hierarchy, which is not a Church of Christ, but the Man of Sin, apostate from the truth, the enemy of righteousness and of God. She has long lain under the curse of God, who has called his people to come out from her, that they be not partakers of her plagues.

(*c*) "It is the unanimous opinion of all the Reformed Churches, that the whole papal body, though once a branch of the visible Church, has long since become utterly corrupt, and hopelessly apostate. It was a conviction of this which led to the Reformation, and the complete separation of the Reformed body from the papal communion. Luther and his coadjutors, being duly ordained presbyters at the time when they left the Romish communion, which then, though fearfully corrupt, was the only visible Church in the countries of their abode, were fully authorized by the word of God, to ordain successors in the ministry, and so to extend and perpetuate the Reformed Churches as true Churches of Christ: while the contumacious adherence of Rome to her corruptions, as shown in the decisions of the Council of Trent, (which she adopts as authoritative,) cuts her off from the visible Church of Christ, as heretical and unsound. This was the opinion of the Reformers, and it is the doctrine of the Reformed Churches to this day. In entire accordance to this is the decision of the General Assembly of our Church, passed in 1835, (see Minutes of General Assembly, vol. 8, p. 33,) declaring the Church of Rome to be an apostate body.

(*d*) "The decision by the Assembly of 1835, renders the return of a negative to the inquiry proposed by the Presbytery of Ohio, *indispensable on the ground of consistency;* unless we be prepared to admit, in direct contradiction to the standards of the Presbyterian Church, that baptism is not an ordinance established by Christ in his Church exclusively, and that it may be administered by an agent of the Man of Sin, an emissary of the prince of darkness; that it may be administered in sport or in blasphemy, and yet be valid as though administered by a duly commissioned steward of the mysteries of God.

(*e*) "Nor can it be urged that the papal hierarchy is improving in her character, and gradually approximating to the scriptural standard. She *claims to be infallible:* her dogmas she promulgates as the doctrines of heaven; and she pronounces her heaviest anathema against any and every man who questions her authority, and refuses to bow to her decisions. She cannot recede from the ground she has assumed. She has adopted as her own, the decisions of the Council of Trent, which degrade the word of God: which claim equal authority for the Apocrypha as for the New Testament; and which declare the sense held and taught by holy mother church, on the authority of tradition and of the Fathers, to be the true and only sense of Scripture. All who deny this position, or who question her authority, she denounces with the bitterest curses.

(*f*) "She thus perverts the truth of God; she rejects the doctrine of justification by faith; she substitutes human merit for the righteousness of Christ; and self-inflicted punishment for gospel repentance: she proclaims her so-called baptism to be regeneration, and the reception of the consecrated wafer in the eucharist, to be the receiving of Christ himself, the source and fountain of grace, and with him all the grace he can impart. Is this the truth? Is reliance on this system, true religion? Can, then, the papal body be a Church?

(*g*) "The Church, (i. e. the church visible,) as defined in our standards, is the whole body of those persons, together with their children, who make profession of *the holy religion of Christ*, and of submission to his laws. (Form Gov. Chap. ii. Sec. 2.) As certainly then, as the dogmas and practices of papal Rome are not the *holy religion of Christ*, must it be conceded, that the papal body is not a Church of Christ at all; and if not, then her agents, be they styled priests, bishops, archbishops, cardinals, or pope, are not ministers of Christ in any sense; for they have no connection with his true visible Church; and not being true Ministers of Christ, they have no power to administer Christian ordinances, and the rite they *call* baptism, is not, in any sense, to be regarded as valid Christian baptism.

(*h*) "Further, by the perverted meaning they affix, and the superstitious rites they have superadded to the ceremonies they perform under the name of baptism and the eucharist, the symbolical nature and true design of both the ordinances of baptism and the Lord's supper are lost sight of and utterly destroyed—so that, could we by any possibility assign to her the *name* of *a Church*, she would still be a Church without the two grand ordinances of the gospel; she neither administers Christian baptism, nor celebrates the supper of our Lord.

(*i*) "Moreover, since, by the 11th canon of the Council of Trent, she declares the efficacy of her ordinances to depend upon the *intention* of the administrator, no man can know with certainty that her form of administration in any ordinance is not a mere mockery: no consistent papist can be certain that he has been duly baptized, or that he has received the veritable eucharist: he cannot *know*, that the priest who officiates at his altar is a true priest, nor that there is actually any one true priest, or any one prelate rightly consecrated in the whole papal communion. The papal hierarchy has by her own solemn act shrouded all her doings in uncertainty, and enveloped all her rites in hopeless obscurity. Even on this ground alone, the validity of her baptism might safely be denied.

(*j*) "Nor is the fact that instances now and then occur of apparent piety in the members of her communion, and of intelligence, zeal, and conscientiousness in some of her priests, any ground of objection against the position here taken by this Assembly. The virtues of individuals do not purify the body of which they are members. We are to judge of the character of a body claiming to be a Church of Christ—not by the opinions or practices of its individual members, but by its standards and its allowed practices.

Bound as he is by the authority of his Church—and that on pain of her heaviest malediction—to understand the Scriptures only in the sense in which his Church understands and explains them, a consistent papist cannot receive or hold the true religion, or the doctrines of grace. If he does, he must either renounce the papacy, or hypocritically conceal his true sentiments, or he must prepare to brave the thunders of her wrath. True religion and an intelligent adherence to papal Rome are utterly incompatible and impossible. The Church and the papacy are the repelling poles of the moral system.

(*k*) "Difficulties may possibly arise in individual cases. It may not be easy at all times to say whether an applicant for admission into the Church of Christ has, or has not, been baptized: whether he has been christened by a popish pastor or not. In all such doubtful cases the Session of a Church must act according to the light before them. But it is safer and more conducive to peace and edification, to embrace a well established principle for our guidance, and act upon it firmly in the fear of God, leaving all consequences with him, than to suffer ourselves, without any fixed principles, to be at the mercy of circumstances.

(*l*) "While some other Churches may hesitate to carry out fully the principles of the Reformation, in wholly repudiating popish baptism, as well as the popish mass, we, as Presbyterians, feel bound to act on the principle laid down by our Assembly so long ago as 1790, that, so long as a body is by us recognized as a true Church, are her ordinances to be deemed valid, and no longer. [Above, § 13.]

"In 1835* the Assembly declared the papacy to be apostate from Christ, and no true Church. As we do not recognize her as a portion of the visible Church of Christ, we cannot, consistently, view her priesthood as other than usurpers of the sacred functions of the ministry, her ordinances as unscriptural, and her baptism as totally invalid."—*Minutes*, 1845, pp. 15. 34.

§ 16. *Doctrine of the Church of Scotland on this subject.*

[The first Scotch Confession was written by John Winrow, John Spotswood, John Douglas, John Row, and John Knox, in reply to a demand of the Parliament that the Reformed Ministers should lay before them a summary of doctrine which they could prove to be consonant with the Scriptures.† The 22d article—"Of the right administration of the Sacraments," is as follows:]

§ 17.

"That sacraments be rightly ministrate we judge two things are requisite. The one, that they be ministrate by lawful Ministers whom we affirm to be only they that are appointed to the preaching of the word, into whose mouth God hath put some sermon of exhortation, they being men lawfully chosen thereto by some Church. The other, that they be ministrate in such elements, and in such sort as God hath appointed; else we affirm that they cease to be the right sacraments of Christ Jesus. And therefore it is, that we flee the doctrine of the papistical Church, in participation of their sacraments; first, because their Ministers are no Ministers of Christ Jesus; yea, (which is more horrible,) they suffer women, whom the Holy Ghost will not suffer to teach in the Congregation, to baptize. And secondly, because they have so adulterated both the one sacrament and the other with their own inventions that no part of Christ's actions abides in the original purity; for oil, salt, spittle and such like in baptism, are but men's inventions. Adoration, veneration, bearing throughout streets and town, and keeping of bread in boxes and buists, are profanation of Christ's sacraments, and no use of the same. For Christ Jesus said, 'Take, eat,' &c.; 'Do this in remembrance of me.' By which words and charge, he sanctified bread and wine, to be the sacraments of his holy body and blood, to the end that the one should be eaten and that all should drink of the other; and not that they should be keeped to be worshipped and honoured as God, as the papists have done herebefore, who also have committed sacrilege, stealing from the people the one part of the sacrament, to wit, the blessed cup. Moreover, that the sacraments be rightly used, it is required, that the end and cause why the sacraments were institute, be understood and observed, as well of the Minister, as by the receivers; for if the opinion be changed in the receiver the right use ceaseth; which is most evident by the rejection of the sacrifices, (as also, if the teacher plainly teach false doctrine,) which were odious and abominable before God, albeit they were his own ordinances, because that wicked men used them to another end than God hath ordained. The same affirm we of the sacraments in the papistical Church, wherein we affirm the whole action of the Lord Jesus to be adulterated as well in the external form, as in the end and opinion. What Christ Jesus did, and commanded to be done, is evident by the Evangelists, and by St. Paul. What the priest doth at the altar we need not rehearse. The end and cause of Christ's institution, and why the same should be used, is expressed in the words, 'Do this in remembrance of me; so oft as ye shall eat of this bread, and drink of this cup, ye shall show forth,' that is, extol, preach, magnify and praise, 'the Lord's death till he come again.'—(1 Cor. xi. 25, 26.) But to what end, and in what opinion the priests say their mass, let the words of the same, their own doctors and writings witness; to wit, that they as mediators between Christ and his Church, do offer unto God the Father a sacrifice propitiatory for the sins of the quick and dead; which doctrine, as blasphemous to Jesus Christ, and making derogation to the sufficiency of his only sacrifice once offered, for purgation of all these that shall be sanctified, (Heb. ix. 28; x. 13,) we utterly abhor, detest, and renounce."

---

* See Book 6, § 95.

† McCrie's Life of Knox, pp. 204. 209.

§ 18.

[With this compare the following response of the Assembly of 1565 to the question, "If baptisme administrat be ane papist priest, or in the papistical manner shall be reiterat?"]

"When sic children come to years of understanding, they should be instructed in the doctrine of salvatione, the corruption of the papistrie might be declared unto them, whilk they most publickly damne, before they be admitted to the Lord's table, whilks if they doe there needs not the external sign to be reiterat; for no papist ministers baptisme without water, and some forme of words, whilks are the principalls of the externall signe; we ourselves were baptized be papists, whose corruptions and abuses now we damne, cleaving only to the simple ordinance of Jesus Christ, and to the veritie of the Holy Ghost, whilk makes baptisme to work in us be the proper effects thereof, without any declaration of the external signe. If sic children come never to the knowledge of trew doctrine, they are to be left to the judgment of God."—*Booke of the Universal Kirk*, p. 41.

TITLE 2.—THE PARENTS.

§ 19. *Their qualifications.*

(*a*) [The General Synod] "do also exhort all the Ministers within our bounds, to take due care in the examination of all candidates for baptism, or that offer to dedicate their children to God in that sacred ordinance, that they are persons of a regular life, and have suitable acquaintance with the principles of the Christian religion; that that seal be not set to a blank, and that such be not admitted to visible Church relation that are manifestly unfit for it."—*Minutes*, 1735, p. 115.

(*b*) "That previously to the administration of baptism, the Minister shall inquire into the parents' knowledge of the great and fundamental doctrines of the gospel, and the regularity of their life; and being satisfied so as to admit them, shall in public point out the special duties of the parents, and particularly, that they teach their children the doctrines and precepts of Christianity, contained in the Scriptures of the Old and New Testaments, and comprised in the Westminster Confession of Faith and Catechisms; which therefore he shall recommend unto them."—*Minutes*, N. Y., 1755, p. 267.

(*c*) "Our Confession of Faith recognizes the right to baptism of the infant children only of such parents as are members of the Church."—*Minutes*, 1843, p. 180.

(*d*) "The following reference from the Synod of Philadelphia was laid before the Assembly: 'As baptism is to be administered to the infants of those who are members of the visible Church, but our Directory leaves the description of the visible and credible profession of Christianity vague and indefinite, it is humbly proposed to the Assembly to give some precise direction and definition of such a profession for the information of its Ministers.' In answer to the above reference, the Assembly judged it unnecessary, and perhaps impracticable, to deliver rules more explicit than those contained in the standards of our Church; but should cases of difficulty arise, they must be decided respectively, according to their own merits before the proper judicatories."—*Minutes*, 1794, p. 91.

§ 20. *Parental engagements.*

(*a*) [The Rev. Mr. Cumming] "is to be commended for insisting on persons praying in their families, who present their children to baptism."—*Minutes*, N. Y., 1752, p. 250.

(*b*) "Whether besides requiring of parents, dedicating their children to God in baptism, an express acknowledgment of the duties of parents, and recommending to them the observance thereof, it should be considered as essential, to require that they come under an explicit vow or solemn engagement also, to perform those duties?

"*Resolved*, That an answer to this question is contained in the Directory for Public Worship of this Church, under the head of the 'Administration of Baptism,' which requires an express engagement on the part of the parents."—*Minutes*, 1794, p. 89.

TITLE 3.—SUBJECTS OF BAPTISM.

§ 21. *Period of infancy.*

"The committee to which was referred the question, 'At what age ought children to be considered too old to be baptized on the faith of their parents?' reported the following answer, which being read, was adopted, viz.

"The precise time of life when the state of infancy ceases, is not determined in the word of God, nor by the standards of our Church, and from the nature of the case, is incapable of being regulated by any uniform rule; but should be left to the judgment of Ministers and Sessions, to be determined according to the particular circumstances of each case. The Assembly, therefore, deem it inexpedient to attempt to fix the precise time at which children ought to be considered too old to be baptized on the faith of their parents."—*Minutes*, 1822, p. 25.

§ 22. *Orphan children of heathen parents in the care of our Missions.*

"The General Assembly of the Presbyterian Church in the United States of America to the Presbytery of Lodiana:

"*Dear Brethren*—You have submitted to us questions respecting a subject which we have no doubt is one of very great importance in regard to the progress of religion among the heathen. We have seriously considered it, and give you here the result of our deliberations.

"You present to us three questions, to which we reply in the order in which the same are presented.

"1. 'Are all orphan children of heathen parents committed to the care of our missions, entitled to the benefit of the ordinance of baptism, without respect to their ages?'

"We reply, certainly they are not.

"You must make the same distinction that you would make if their parents were alive and members of the Christian Church, and desiring to have them baptized, the same distinction which is made in Christian countries. We add, let those children only be baptized in every case who are so committed to the missions, or other Christian tuition, as to secure effectually their entire religious education. On this point great caution is necessary.

"2. You ask, (on the presumption that the preceding question is answered in the negative,) 'Are those only to be baptized who have not attained to years of discretion?'

"This question we answer in the affirmative.

"3. Your third question is in substance as follows: 'If those only who have not attained to years of discretion are to be baptized, at what age shall the federal right be supposed to cease and personal responsibility to commence?'

"Although it is not difficult to answer this question in accordance with the standards and the practice of the Presbyterian Church, yet the rule may frequently be found difficult of application. Our answer to the question however is:

"The officers of the Church must judge in each particular case whether the proposed subject of baptism has arrived at years of discretion or not. We can adopt no other rule in our own practice, and we can recommend no other to you. We refer you to Chap. ix. Sec. 2, of our Directory for Worship. If the person proposed to be baptized has acquired that maturity of mind which renders him capable of making an intelligent profession of religion himself, he ought not to be baptized on the faith of another. Our Confession of Faith recognizes the right to baptism of the infant children only of such parents as are members of the Church. We do not doubt that in heathen countries children of heathen parents ordinarily arrive at what are called *years of discretion*, later than those who enjoy the advantages of Christian instruction in early life; but in a country where the religion of all consists in forms and ceremonies, great care should be taken that the Christian religion does not even appear to partake of the formality and emptiness of Mohammedanism and Paganism."—*Minutes*, 1843, p. 179.

§ 23. *Apprentices to Christian masters.*

"The following case of conscience from Donegal Presbytery, was overtured, viz., whether Christian masters, or mistresses, ought, in duty, to have such children baptized as are under their care, though born of parents not in the communion of any Christian Church? Upon this overture Synod are of opinion, that Christian masters and mistresses, whose religious professions and conduct are such as to give them a right to the ordinance of baptism for their own children, may and ought to dedicate the children of their household to God, in that ordinance, when they have no scruple of conscience to the contrary."—*Minutes*, 1787, p. 527.

§ 24. *Children of pious slaves.*

"It was overtured, whether Christian slaves, having children at the entire direction of unchristian masters, and not having it in their power to instruct them in religion, are bound to have them baptized; and whether a gospel Minister in this predicament ought to baptize them? and Synod determined the question in the affirmative."—*Minutes*, 1787, p. 527.

§ 25. *Infant slaves of Christian masters.*

"'Ought baptism, on the profession and promise of the master, to be administered to the children of slaves?'

"1. It is the duty of masters who are members of the Church to present the children of parents in servitude to the ordinance of baptism, provided they are in a situation to train them up in the nurture and admonition of the Lord, thus securing to them the rich advantages which the gospel provides.

"2. It is the duty of Christ's Ministers to inculcate this doctrine, and to baptize all children of this description when presented by their masters."—*Minutes*, 1816, p. 617.

TITLE 4.—MODE OF BAPTISM.

§ 26. *Baptism by immersion.*

"Is it expedient, in the present state of the Church, for a Presbyterian Minister to baptize by immersion in any case?"

"The Confession of Faith, Chap. xxviii. Sec. 3, teaches as follows, viz. 'Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling of water upon the person.' Your committee see no cause for adding anything to the doctrine of the Confession on this subject." [Adopted.]—*Minutes*, 1834, p. 18.

CHAPTER III.

THE BENEDICTION.

§ 27.

[The benediction is an authoritative blessing of the people of God in the name of Christ. It partakes partly of the nature of a prayer, and partly of a declaration of the will and purpose of God. Strictly it can be pronounced by none but ordained Ministers of Christ. When the form is used by licentiates or others, its nature is changed, and it assumes the mere character of a prayer. It is doubted whether the form should ever be used by licentiates. Our Church has not, however, given any deliverance on the subject]

CHAPTER IV.

ATTENDANCE ON THE ORDINANCES.

§ 28. *Neglect censurable.*

"The appeal and complaint of G. A. Hotchkiss against the Synod of Indiana, for sustaining the Session of Pleasant Township Church and the Presbytery of Madison, in censuring him for absenting himself from public worship, on account of disagreement with his pastor. The papers were read in order; the regular process prescribed in the Book was observed, and the Assembly voted unanimously that the action of the inferior courts be sustained and confirmed."—*Minutes*, 1854, p. 44.

§ 29.

[That it is improper to attend upon disorderly or heretical ministrations, see below, § 38, *b*.]

PART II.

ORDINANCES PERTAINING TO THE POTESTAS JURISDICTIONIS.

CHAPTER I.

ORDINATION.

§ 30. *Ordination by Committee.*

[In the early history of the Church, ordinations were frequently performed by Committees of the General Presbytery and Synod; e. g. Book II., § 56.]

"The Presbytery having seen Mr. George Gillespie's certificates, from the Presbytery of Glasgow, concerning his being licensed to preach, and his conversation, did approve of them, and in case Providence make way for his ordination, by a call from any congregation before next Presbytery, Mr. Andrews, McNish, Anderson and Morgan, are ordered to ordain him, and that one of the said members, or two, as they shall see fit, preach at the solemnity." —*Minutes*, 1712, p. 26.

§ 31. *Trials for ordination in the olden time.*

[The early records of our Church want the first leaf, which is irrevocably lost. They consequently commence abruptly in the middle of the proceedings upon the trials of Mr. John Boyd preparatory to his ordination. He is in the act of presenting a Latin exegesis, as follows:]

"—*De regimine ecclesiæ*, which being heard, was approved of and sustained. He gave in also his thesis, to be considered of against next *sederunt*.

"*Sederunt* 2*d*. 10 *bris*. 27.

"*Post preces, sederunt*, Mr. Francis McKemie, Moderator, Messrs. Jedediah Andrews and John Hampton, Ministers.

"Mr. John Boyd performed the other parts of his trials, viz. preached a popular sermon on John i. 12; defended his thesis; gave satisfaction as to his skill in the languages; and answered to extemporary questions; all which were approved of, and sustained.

"Appointed his ordination to be on the next Lord's day, the 29th inst., which was accordingly performed in the public meeting-house of this place, before a numerous assembly; and the next day he had the certificate of his ordination."—*Minutes*, 1706, p. 9.

§ 32. *Elders may not impose hands in ordaining Ministers.*

(*a*) "A communication from the Presbytery of the Western District, on the subject of allowing Ruling Elders to unite in the imposition of hands in the ordination of Bishops. The Committee unanimously recommended an adherence to the order, and until recently, the uniform practice of our Church on this subject, viz. to allow preaching Elders or Bishops only to engage in that service. Which was adopted."—*Minutes*, 1842, p. 16.

[See above, Book II., §§ 45–50.]

(*b*) [In the original draught of the Constitution as published for consideration by the Synod in 1787, (see Book I. § 20,) the article directing the manner of ordination (*Form of Gov.* Ch. 15, § 14,) stands word for word as we have it, except that the phrase of "presiding Bishop" is used instead of "presiding Minister." In addition to this, the Directory for Worship, contained in the same printed volume, has a chapter, giving the order of ordination in detail, including the prayers, presentation of a Bible, &c. The following is the language there employed, so far as the present question is involved. This entire chapter on ordination was struck out of the Directory before its adoption by the Synod the next year.]

"When the person to be ordained has passed through the trials prescribed in the Form of Government and Discipline, or such others as shall be deemed satisfactory, the Presbytery being met for his ordination, the sermon being ended, and the engagements directed in the Form of Government, &c. being taken, the person who is to be ordained shall kneel down in the most convenient part of the church, and the Minister who has been appointed to preside, shall lay his right hand upon his head, and then all the other Ministers of the Presbytery present, shall also lay their right hands upon his head, and the presiding Minister shall pray in the following, or like manner," &c.

"Then he shall take him by the right hand, saying, in words to this purpose: 'We give you the right hand of fellowship to take part of this ministry with us.' Then the Ministers who laid hands on him, shall in their order, take him by the right hand."—*Draught, &c.*, pp. 111, 113.

§ 33. *Ordination abroad of Ministers coming among us.*

"The Synod would bear testimony against the late too common and now altogether unnecessary practice of some Presbyteries in the north of Ireland, viz. their ordaining men to the ministry, *sine titulo*, immediately before they come over hither, thereby depriving us of our just rights, viz. that we, unto whom they are designed to be co-presbyters, and among whom they design to bestow their labours, should have just and fair inspecting into their qualifications; we say, it seems necessary that the Synod bear testimony against such practice by writing home to the General Synod, thereby signifying our dissatisfaction with the same. * * * * The Synod do agree that no Minister ordained in Ireland, *sine titulo*, be for the future received to the exercise of his ministry among us, until he submit to such trials as the Presbytery among whom he resides shall think proper to order and appoint. And that the Synod do also advertise the General Synod in Ireland, that the ordaining any such to the ministry, *sine titulo*, before their sending them hither for the future, will be very disagreeable and disobliging to us."—*Minutes*, 1735, p. 119.

[See also next section, resolution 2.]

§ 34. *Ordination of licentiates* in transitu.

"Whereas, many of the Ministers who are to supply the vacant churches and destitute places in the more new and growing parts of our Church, must for some time to come be educated in the older sections of our country, and at a great distance from the field where they are to be employed; and whereas it is important to the happy and useful settlement of these Ministers in their several fields of labour, that they should enjoy the full confidence of the Ministers and Churches among whom they are to dwell; and whereas the ordination of Ministers in the presence of the people among whom they are to labour is calculated to endear them very much to their flocks, while it gives their fathers and brethren in the ministry an opportunity of knowing their opinions and sentiments on subjects of doctrine and discipline; and whereas our Form of Government seems to recognize the right and privilege of each Presbytery to examine and ordain those who come to the pastoral office within their bounds, and who have never before exercised that office, therefore,

"*Resolved,* 1. That it be earnestly recommended to all our Presbyteries not to ordain *sine titulo* any men who propose to pursue the work of their ministry in any sections of the country where a Presbytery is already organized, to which they may go as licentiates and receive ordination.

"2. That the several bodies with which we are in friendly correspondence in the New England States, be respectfully requested to use their counsel and influence to prevent the ordination, by any of their Councils or Consociations, of men who propose to pursue the work of the ministry within the bounds of any Presbytery belonging to the General Assembly of the Presbyterian Church; and that the delegates from this Assembly to those bodies respectively be charged with communicating this resolution."—*Minutes*, 1834, p. 12.

§ 35. *Ordination* sine titulo.

(*a*) [Report having been made by the Presbyteries in 1762 of a number of ordinations, some of which were probably *sine titulo*,]

"On hearing these reports, a question was proposed, whether it be proper to ordain to the ministry *sine titulo*, except for some particular mission." —*Minutes*, 1762, p. 314.

[Other exciting questions postponed the one thus presented for several years. At length the question was resumed.]

"The question, Ought Ministers to be ordained *sine titulo*, i. e., without relation or probable view had to a particular charge, resumed; and after further deliberation, we judge as follows:

"That in ordinary cases, where Churches are properly regulated and organized, it is a practice highly inexpedient and of dangerous consequences; not to be allowed in our body except in some special cases, as missions to the Indians, and some distant places, that regularly apply for Ministers. But as the honour and reputation of the Synod is much interested in the conduct of Presbyteries in such special cases, it is judged that they should previously apply to the Synod and take their advice therein, unless the cases require such haste as would necessarily prevent the benefit of such a mission if delayed to the next session of Synod; in which cases the Presbyteries shall report to the next Synod the state of the cases and the reasons of their conduct."—*Minutes*, 1764, p. 337.

[Re-affirmed, 1771, p. 415. See above, Book II. § 67.]

(*b*) "The Presbytery of Philadelphia submitted to the Assembly for their decision the case of Mr. John Jones, a licentiate under their care, who at their last sessions had requested that the Presbytery would take measures to ordain him *sine titulo*. The Presbytery stated that Mr. Jones had been a licensed candidate for a number of years; that he had always sustained a good and consistent character; that he was engaged in teaching an academy, and was so circumstanced, that his being ordained might render him more extensively useful. The Assembly having considered the case,

"*Resolved*, That the Presbytery of Philadelphia be permitted and authorized to ordain Mr. Jones to the work of the gospel ministry, *sine titulo*, provided the Presbytery, from a full view of his qualifications, and other attending circumstances, shall think it expedient so to ordain him."—*Minutes*, 1807, p. 386.

(*c*) "Application was made to the Synod by the Presbytery of New Castle for advice respecting the propriety of Mr. Samuel [Stanhope] Smith's being ordained by said Presbytery of New Castle, under whose care he is, in consequence of his having accepted a call from a Congregation within the bounds of the Presbytery of Hanover.

"The Synod having heard all the circumstances relative to this case, and deliberated thereon, agree that it is not expedient for the Presbytery of New

Castle to ordain Mr. Smith as the matter now stands."—*Minutes*, 1775, p. 465.

(*d*) [Leave to ordain *sine titulo* was granted, occasionally till 1813, when the Assembly adopted the following resolution. The proposed amendment to the Constitution was rejected by the Presbyteries, (*Minutes*, 1814, p. 568,) and the practice of asking leave of the higher courts in such cases fell into disuse."]

(*e*) *Proposed rule.*

"*Resolved*, That as a considerable and evident diversity of opinion has for a length of time existed among the judicatures and Ministers of our communion on the question, whether Presbyteries can regularly proceed to ordination *sine titulo*, without consulting a higher judicature, and it is hereby expedient for the peace and order of the Church, that this question should be decided; this Assembly therefore repeal the act of the last Assembly, by which a farther attention to this subject was dismissed, and this Assembly do farther direct that all the Presbyteries under the care of the Assembly, as well those which have heretofore voted on this subject, as those which have not, do send up in writing the expressions of their opinion on the subject to the next General Assembly, in order that there may be a constitutional and final decision on the point in controversy, and that the practice relative thereto may be uniform in all parts of our Church. The rule proposed, and on which an affirmative or negative vote of the Presbyteries is required, is in the following words, viz.

"It shall be the duty of Presbyteries, when they think it necessary to ordain a candidate, without a call to a particular pastoral charge, to take the advice of a Synod or of the General Assembly, before they proceed to such ordination."—*Minutes*, 1813, p. 523.

§ 36. *Ordinations on the Sabbath.*

"The General Assembly think it would not be for edification to adopt a uniform rule on the subject. In general they think it is not expedient that ordinations should take place on the Sabbath; yet that there may be cases in which urgent or peculiar circumstances may demand them. The Assembly, therefore, judge it best to leave it to the Presbyteries to act in this concern as they may judge that their duty requires."—*Minutes*, 1821, p. 7.

§ 37. *Irregularity does not necessarily invalidate ordination.*

(*a*) [Among exceptions to the records of the Synod of Cincinnati]—

"On pages 116 and 117, a resolution declaring 'null and void the ordination of two men to the gospel ministry,' who were neither ordained as evangelists nor as pastors, was declared to be out of order; and no further notice of the case is found on the minutes; in regard to which, the Assembly are of opinion that the resolution, in so far as it contemplated depriving men of ordination on account of Presbyterial irregularity in granting it, ought not to have prevailed; but that the Synod were nevertheless bound to censure the Presbytery for irregularity in that ministerial act."—*Minutes*, 1839, p. 161.

(*b*) [In the Assembly of 1850, the committee on the records of the Synod of West Tennessee, recommended their approval with the exception that the Synod approved the ordination of a licentiate by the Presbytery of Holston, when but two Ministers appeared to take part in the laying on of hands. The committee recommended that the Assembly express their strong disapprobation of this action, and declare that the Synod should not have countenanced the proceedings of the Presbytery.

The facts were that the Presbytery, consisting of three Ministers and seven Elders, had conducted the business of the ordination up to the point of the imposition of hands, when it was found that one of the Ministers was absent. The remaining two proceeded with the ordination.

It was argued that the absent member was to be held as technically present, as his absence was not ascertained or allowed in any official manner; and further, that ordination by two Presbyters, though irregular, is not necessarily invalid. From our Constitution we derive the rule of regularity, but from the Bible that of validity; and as that no where requires the particular number three to an ordination, and as we recognize ordination by an Episcopal prelate, being but one man, we may not invalidate this.

The exception was rejected, and the record approved. The Minutes fail to show these facts.]

(*c*) "The Synod having heard the judgment of the Presbytery of Donegal, in April, 1761, concerning the mode of setting Elders apart to their office in one of the Presbyterian Churches in Carlisle, together with the reasons of the appeal to the Synod from said judgment, do, upon the whole, approve of the Presbytery's judgment, and also of their caution to prevent any bad consequences that might arise from a deviation from that mode which has been commonly used in this Church, and which is highly proper on such occasions, although we wish that they had expressed their caution in stronger terms. We judge that the Elders chosen at that time are clothed with sufficient authority to act in the office of Elders in the Church, as they actually acquiesced in the election of the people, and in their appointment to the office; and we judge that the consent of the persons to undertake the office should be necessarily obtained. And though it appears it was substantially obtained in the present case, yet we are of opinion that it had been more eligible, and more for the peace and edification of the Church, if their public and explicit consent to undertake and execute that office had been taken in the face of the Congregation. And we hope that the Presbytery will observe their own directions for the future."—*Minutes*, 1765, p. 344.

§ 38. *Lay ordination.*

(*a*) "The Committee to whom was referred Overture No. 15, viz. 'On ordination, by a deposed minister or by laymen,' made the following report, which was adopted, viz.

"That this paper contains a letter from a Minister in South Carolina to the Stated Clerk, requesting him to obtain a decision of the General Assembly on the question, 'Whether the ordination of a minister of the gospel by the interposition of the hands of the laity is valid?' That the answer to this question should be in the negative, is so obvious and evident, on all correct principles of ecclesiastical order, that your committee are of opinion that it is unnecessary for the General Assembly to give any further consideration to the subject."—*Minutes*, 1832, p. 327.

(*b*) "*Resolved*, That while this Assembly readily acknowledges the right of the Session to determine according to the Scriptures and the Constitution of our Church the qualifications for admission to sealing ordinances, yet they feel it to be their duty to declare that in their judgment the services of those who have received only lay-ordination, or of those who have been deposed from the gospel ministry, are unscriptural and unwarrantable; and therefore an attendance on their ministrations cannot be in the order of the gospel, and ought to be discouraged and discountenanced by every friend of the Redeemer's kingdom."—*Minutes*, 1833, p. 493.

§ 39. *Ordination procured by fraud.*

"'Is the ordination of a Minister valid, which has been procured by forgery and unwarrantable means?'

"Confining the answer of the Assembly to the case in question as verbally explained, this question is answered in the affirmative; but that the Presbytery should, in such a case, proceed immediately to depose him."—*Minutes*, 1843, p. 198.

§ 40. *Methodist ordination.*

(*a*) "A petition was laid before the General Assembly from the Presbyterian Church in the Island of Bermuda, requesting the settlement of a Mr. Enoch Matson, an Elder, formerly connected with the Methodist Church, who was represented as willing to subscribe the doctrine, discipline, and government of the Presbyterian Church, accompanied with a request from the Presbytery of Baltimore for direction in what manner to proceed in receiving him into this Church.

"The Assembly recommend to the Presbytery of Baltimore, to proceed in receiving Mr. Matson to trials for the ministry, in the same manner as if no licensure or ordination by the Methodist Church had taken place."—*Minutes*, 1792, p. 56. [*Re-affirmed*, 1800, p. 199.]

A different decision.

(*b*) "*Resolved*, That in the opinion of this Assembly, the decisions of the General Assembly of 1792, and referred to by the Assembly of 1800, respecting the re-ordination of ministers regularly ordained in the Methodist Episcopal Church, and desiring to connect themselves with the Presbyterian Church in the United States of America, however expedient at the time of its formation, ought not to be considered as a precedent to guide the future decisions of the judicatories of this Church; and that the Presbyteries under the care of this Assembly, when they receive into their connection an ordained minister from any other denomination, be careful to record the circumstances of the case and the reasons which induced them to receive such ordained Minister."—*Minutes*, 1810, p. 441. [*Re-affirmed*, 1852, p. 210.]

§ 41. *Ordination of the Baptist and other Churches.*

"It is not among the principles or usages of the Presbyterian Church, to consider the ordination of Ministers by other Protestant Churches as invalid; on the contrary, the Presbyterian Church has always considered the ordinations of most other Protestant Churches as valid in themselves, and not to be repeated when those who have received them become members of the Presbyterian Church. Nor is it perceived that there is any sufficient reason why the ordinations in the Baptist Church should not be considered as valid, and be sustained as such.

"But while the Presbyterian Church can act as has now been stated in regard to ordinations, it is among those principles and usages which she regards as most sacred and important, to secure for her Churches both a pious and a learned ministry, and she cannot admit of any usage or exercise any apparent liberality, inconsistent with security in this essential particular. On the whole, therefore,

"*Resolved*, That when applications are made by Ministers of the Baptist or any other Protestant denomination, to be connected with the Presbyterian Church, the Presbytery to which the applications are made shall require all the qualifications, both in regard to piety and learning, which are required of candidates for licensure or ordination of those who have originally belonged to the Presbyterian Church; and shall require the applicants from other denominations to continue their study and preparation, till they are found on trial and examination to be qualified in learning and ability, to teach in the manner required by our standards; but that when found thus to be qualified, it shall not be necessary to re-ordain the said applicants, but only to install them when they are called to settle in Presbyterian Congregations."—*Minutes*, 1821, pp. 15, 16.

§ 42. *Ordination of Ruling Elders and Deacons by imposition of hands of the Eldership.*

(*a*) "Our Form of Government, Chap. xiii. Sec. 4, declares that such, whether Elder or Deacon, shall be set apart to their respective offices by prayer. The imposition of hands, however, we are aware, in many of our Churches is practised, and as it is plainly in accordance with apostolic example, it is the opinion of the Assembly that it is proper and lawful. We conceive that every Church in this respect, may with propriety be left to adopt either of these two modes, as they think suitable and best."—*Minutes*, 1833, p. 490.

(*b*) "An overture from the Presbytery of South Alabama on the subject of ordaining Elders and Deacons, by the imposition of hands. The committee recommended that it be left to the discretion of each Church Session to determine the mode of ordination in this respect. Which was adopted."—*Minutes*, 1842, p. 16.

(*c*) [The Session of the Mount Bethany Church having been censured by the Presbytery of Memphis for ordaining Deacons with the laying on of hands, memorialized the Assembly "to determine whether in the ordination of Elders and Deacons it is unconstitutional or otherwise improper to use the rite of laying on of hands, by the existing Eldership."]

"*Resolved*, That the Session of Mount Bethany Church be referred to the Minutes of the Assembly of 1842 for an answer to said overture."—*Minutes*, 1851, pp. 12. 35. 172; and 1852, p. 227.

CHAPTER II.

OF LEGISLATION.

§ 43. *Of the extent of Legislative powers.*

(*a*) "I. The Presbyterian Church is unanimously of the opinion" * * "That 'God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men, which are in anything contrary to his word or beside it in matters of faith or worship:' Therefore they consider the rights of private judgment in all matters that respect religion, as universal and unalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time be equal and common to all others."

"II. That in perfect consistency with the above principle of common right, every Christian Church or union, or association of particular Churches, is entitled to declare the terms of admission into its communion, and the qualifications of its Ministers and members, as well as the whole system of its internal government which Christ hath appointed: that in the exercise of this right, they may notwithstanding err, in making the terms of communion either too lax or too narrow; yet even in this case, they do not infringe upon the liberty or rights of others, but only make an improper use of their own."

"VII. That all Church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; *that is to say*, that the Holy Scriptures are the only rule of faith and manners; that no Church judicatory ought to pretend to make laws, to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now, though it will easily be admitted, that all Synods and Councils may err through the frailty inseparable from humanity; yet there is much greater danger from the usurped claim of making laws, than from the right of judging upon laws already made, and common to all who profess the gospel; although this right, as necessity requires in the present state, be lodged with fallible men."—*Form of Gov.*, Chap. i.

(*b*) [That the enactments of the superior courts are obligatory on the inferior, see below, § 179, and Book VII. § 32, II. See also Book I. § 46.]

§ 44. *Of the right of dissent and protest.*

[See Book VII. § 32, III.]

[In the Assembly of 1846 leave was refused to have a dissent with reasons, entered upon the record. The consideration influencing the body seems to have been the threatened introduction of several others, should the one offered be recorded. The only justification attempted was in the suggestion that the language of Chap. vii. Sec. 1, of the Book of Discipline seems to imply that a dissent may be rejected if accompanied with reasons. This is true if taken with the limitation given in sec. 3 of the same chapter, if the reasons are not respectfully expressed. Otherwise a judicatory has no discretion, but is bound to admit a dissent no less than a protest to record. The mistake seems to have arisen from a false idea that the difference between a dissent and a protest consists in the fact of the one being accompanied with reasons, and the other being without. The true difference as determined alike by the Constitution as above cited, and the practice of the Church is that in a dissent a party relieves himself from all responsibility for a given decision, by a recorded act to which he may attach reasons or not at his discretion. A protest goes farther, and not only declines responsibility for, but utters a solemn testimony against, a decision, and may, as well as a dissent, be entered without reasons, although generally accompanied by them. The Minutes of 1846 take no notice of the case above referred to.

In Book VII., § 120, is a signal example of oppression and disregard of the Constitution by the refusal to record a protest.

The only question properly before a judicatory upon the presentation of a dissent or protest, seems to be, "Is its language respectful and free from offensive reflections or insinuations?" This being decided in the affirmative, the paper is entitled to record without further vote. If in the negative, the judicatory may still at its discretion record it.]

CHAPTER III.

OF DISCIPLINE.

§ 45. *An example from the olden time.*

(*a*) [The following was copied by the author from the original record, through the favour of the Rev. Dr. Steel, the present pastor of the Abington Church. It dates a year before the Adopting Act.]

"March ye 7th, Anno Domini, 1728.

"The charge of the Church against George Rennick and Henry Jamison, viz:

"1st. Caused divisions in the Church;—to be marked by Rom. 16: 17.

"2d. Their breach of covenant by turning off from attending att any ordinances of ye Church, without giving any reason for so doing;—contrary to Rom. 13: 2.

"3dly. Despise government, being often sent for by the Church. 2 Pet. 2: 10.

"4thly. Refusing wholy to heare the Church, being often charged and admonished;—in Matt. 18: 17.

"And likewise ye said Rennick's wife, and his son Wm. Rennick and his wife, also his son-in-law Robert Loke confederates in the same obstinacy with ye said Rennick and

Jamison now two years past. And by so doing, as far as their credit could go, vilifying this Church, and put a contempt upon God's ways and ordinances, and thereby made themselves to this Church as heathens and publicans.

"Whereupon we cannot but think it our duty according to the Rule of God's word to determine them as heathens and publicans.

Malachi Jones, *Pastor.*

Abednego Thomas, Joseph Breden, Benj. Jones,	*Elders.*	Garret Wynkoop, Joseph Charlesworth, Charles Haeste,	*Deacons.*"

(*b*) *This case in the General Synod.*

"Six persons that were excommunicated by the Rev. Mr. Malachi Jones, namely, George Renock and his wife, Robert Poke, [Loke?] William Renock and his wife, and Henry Jameson, appealing to the Presbytery of Philadelphia, from the sentence of excommunication passed against them, and the Presbytery having referred that matter to the determination of the Synod; after hearing two of the appellants and two of Mr. Jones's Church, (whereof one was an Elder,) declaring what they knew of the offences charged against the appellants, as also read and considered the extract of the minutes of the excommunication; the Synod, after due deliberation, came to this conclusion: That whereas the appellants do freely own, in their own names, and in the names of them that are absent, their breaking away from the communion of Mr. Jones's Church, without previous application made for certificates of dismission, was a disorder and a fault for which they are very sorry, and do ask forgiveness of God and all those that they did offend by this disorderly step; the Synod does appoint, that upon their acknowledging this their offence, by a writing read or offered to be read in Mr. Jones's Congregation, the said appellants shall be absolved from the aforesaid sentence, and so be free to join with what Congregation they please."—*Minutes*, 1728, p. 92.

TITLE 1.—JURISDICTION OVER TERRITORY.

§ 46. *A Church outside the bounds of a Presbytery, being placed under its care, does not convey the territory.*

(*a*) "Inasmuch as the order of the General Assembly of 1792 respecting the bounds of the Synods of Philadelphia and Virginia, placed the Congregation of Alexandria, and no other, on the south side of the Potomac, within the bounds of the Synod of Philadelphia; therefore

"*Resolved*, That the second Congregation of Alexandria properly belongs to the Presbytery of Winchester, and that the said Presbytery, in receiving the second Congregation under their care, are guilty of no infringement of the jurisdiction of the Presbytery of Baltimore."—*Minutes*, 1819, p. 705.

(*b*) [The act of 1792 was as follows:] "*Resolved*, That the river Potomac be the boundary line between the Synods of Philadelphia and Virginia, except the Congregation of Alexandria, which shall belong to the Synod of Philadelphia."—*Minutes*, 1792, p. 61.

§ 47. *The territory of a dissolved Presbytery.*

"From the minutes of the late Synod of the Carolinas, it appears that the Presbytery of Abingdon, in the year 1797, petitioned said Synod for a division of that Presbytery; which petition was granted. The western boundary of Abingdon, by this act, was to be 'a line running from the North Carolina boundary, north to the mouth of Big Limestone; up said creek * * * to the Kentucky line.' The members west of this line, were constituted into a Presbytery by the name of *Union*.

"On the petition of several persons in 1799, the boundary line between the Presbyteries of Abingdon and Union was altered, by an act of the same Synod. This line was to run due north, touching in its course the mouth of Lick Creek. By this new partition, the Rev. Hezekiah Balch and John Copan, who were before attached to Union Presbytery, became members of Abingdon.

"In 1800, the Synod formed a new Presbytery to be known by the name of the Presbytery of Greenville, the boundary of which on the east was to be the first established, and on the west the last established line between the Presbyteries of Abingdon and Union. The territory occupied by this Presbytery is the one now in dispute; and this territory, it should not be forgotten, embraced the Rev. Mr. Balch and John Copan, who by the first dividing line were members of Union, and by the second members of Abingdon.

"In 1804, the Presbytery of Greenville was dissolved by the Synod, and the only information given respecting the destination of this disputed territory is in the following extract from their minutes:

'*Resolved*, That the said Presbytery of Greenville be dissolved, and it is hereby dissolved. The Rev. Messrs. Samuel Davis and George Newton are directed to apply to the Presbytery of Concord for re-admission; the Rev. Messrs. Hez. Balch and John Copan to apply to the Presbytery of Union, and the Rev. Mr. Bovell, to the Presbytery of West Lexington, in the Synod of Kentucky, or to any other Presbytery in whose bounds his lot may be ordered.'

"From this minute it does appear to your committee, that the exclusive jurisdiction over this territory, once embraced within the bounds of the Presbytery of Greenville, is not given either to Abingdon or Union. The Presbytery of Concord can unquestionably claim, by the authority of this act, that part occupied by the Rev. Messrs. Davis and Newton, and their congregations; the Presbytery of Union, that occupied by the Rev. Messrs. Balch and Copan; and as the act is silent as to the acquisition of either Ministers or territory by the Presbytery of Abingdon, your committee can see no reason why that Presbytery should not be restricted within the same limits by which they were bounded when the Presbytery of Greenville was in existence. This is what is denominated the Limestone boundary, and is the same line of division which was established between Abingdon and Union, when Union Presbytery was constituted.

"From this view of facts, your committee would recommend to the Assembly that this line be the boundary between the Presbyteries of Abingdon and Union, leaving any congregations now established within the former bounds of the Presbytery of Greenville, the liberty of attaching themselves to the Presbytery of Abingdon, if in their judgment they shall deem such a measure conducive to their edification, and the peace and unity of the Church." [Adopted.]—*Minutes*, 1822, p. 22.

§ 48. *A Presbytery formed by the General Assembly and inadvertently attached to a distant Synod.*

"*Resolved*, Whereas the last General Assembly directed the formation of the Presbytery of the Creek Nation, and attached the said Presbytery to the Synod of Mississippi; and whereas the said Presbytery is adjoining the Synod of Memphis, which has received it under its care; that the proceedings of the said Synod in the premises be approved, and that the said Presbytery be attached to the Synod of Memphis.—*Minutes*, 1849, p. 248.

Title 2.—Jurisdiction over Persons.

§ 49. *Member of a defunct Presbytery.*

"What is the course proper to be pursued by a Presbytery, when a Minister, with a certificate of good standing from a Presbytery that has no longer any existence, applies for admission, if the applicant has in the interval between the dissolution of the one Presbytery and his application to the other, been guilty of some offence, for which the Presbytery applied to would refer his case back to his own Presbytery, provided it were in existence?

"1. It is well known that the Book of Discipline of our Church expressly provides, that when a Minister shall be dismissed by one Presbytery, with a view to his joining another, he shall always be considered as remaining under the jurisdiction of the Presbytery which dismissed him, until he actually becomes a member of another. In the case stated in the overture, however, as the dismissing Presbytery had become extinct, it was physically impossible to act according to the letter of this rule. In these circumstances, every principle of sound interpretation seems to direct, that, in ordinary cases, the Presbytery into which admission is sought, should receive the applicant; and if he be charged with any offence, conduct the process against him.

"2. Nevertheless, it is the privilege of every Presbytery to judge of the character and situation of those who apply to be admitted into their own body, and, unless they are satisfied, to decline receiving the same. A Presbytery, it is true, may make an improper use of this privilege, in which case the rejected applicant may appeal to the Synod or the General Assembly.

"3. When any Minister, dismissed in good standing by an extinct Presbytery, is charged with an offence subsequently to the date of his dismission, the Presbytery to which he applies for admission not only may, if they see cause, decline receiving him, but if their own situation be such that there is no prospect of their being able to conduct process against him in an impartial and efficient manner, ought to decline admitting him into their body.

"4. In this case, Ministers dismissed by an extinct Presbytery, and not received into any other, are to be considered under the direction of their proper Synod, and ought to be disposed of as the Synod may order."—*Minutes,* 1825, pp. 258. 264.

§ 50. *The only Elders are to be brought to trial.*

"Common fame accuses two Ruling Elders, they being the only acting Elders, of unchristian conduct, which took place several years ago, but which has lately been made known to the Presbytery with which said Church is connected. What is the duty of Presbytery in the case?

"*Resolved,* That the Presbytery is the competent court to try these two Elders, and that it is their duty to cite the offending persons before them and proceed to issue the case."—*Minutes,* 1825, p. 260. 262.

§ 51. *The only Elder is related to the accused.*

"If it shall appear to a Presbytery, by common fame, or otherwise, that a member of one of its Churches is a proper subject of discipline, and said Church has but one Elder, and that Elder, by relationship to the offending member, or for other reasons, declines to act in his official capacity, does the fifth paragraph of the chapter in our Form of Government on General Review and Control, together with 8th Sec. Chap. x., authorize the Presbytery to bring the offender to trial, and to act on the case in the place of said Session? And are said paragraphs the only remedy in our Form of Government for the difficulty referred to?"

"The overture was answered by a reference to Form of Government, Chap. x. Sec. 8; Book of Discipline, Chap. vii. Sec. 1, Subsections 5 and 6; and Chap. vii. Sec. 2."—*Minutes*, 1852, p. 221.

§ 52. *An unsuccessful attempt to join another body does not annul the rights of jurisdiction.*

[The Rev. Garner A. Hunt, a member of Newton Presbytery, without the knowledge of Presbytery, made application to the German Lutheran Synod, to be received as a member of that body, and was rejected.]

"*Resolved*, That the Rev. Garner A. Hunt be considered as still a member of Newton Presbytery, and amenable to that body."—*Minutes*, 1828, p. 227.

§ 53. *Nonresident Ministers.*

(*a*) "The Presbytery of New York represented to Synod that one of their members now resided in the bounds of New Brunswick Presbytery, whose moral character laboured under some imputations, and requested the advice of Synod as to which of the Presbyteries should make inquiry into that matter; whereupon the Synod judged it to be the duty of the Presbytery of New York."—*Minutes*, 1782, p. 495.

(*b*) "Petitions from the Churches at Mount Pleasant and Greensburg, in New York, and from five Ministers of the gospel residing in the vicinity of Mr. George Bourne, requesting that Mr. Bourne might be restored to the office of the gospel ministry, were overtured; and application on behalf of Mr. Bourne, was made by Dr. Ely, that, on the profession of his penitence, he may be restored. Whereupon, it was

"*Resolved*, That the case of Mr. George Bourne be referred to the Presbytery of New York, in whose bounds he now resides; and it is hereby ordered that the Presbytery of New York be furnished by the Presbytery of Lexington, with all the documents relative to the deposition of Mr. Bourne, that they receive testimony as to the character and deportment of Mr. Bourne since his deposition, and also the evidences of repentance Mr. Bourne may furnish; and it is ordered, moreover, that the said Presbytery of New York do proceed to issue the case, and continue the sentence of deposition, or restore him the said Bourne, to the gospel ministry as they may judge proper."—*Minutes*, 1824, p. 222.

(*c*) "*Resolved*, That in the opinion of this Assembly, the Presbyteries, both of Harmony and Steubenville, appear to have misconceived the directions as laid down in Chap. v. Sects. 3 and 4 of the Book of Discipline; inasmuch as those rules do not transfer jurisdiction from a Presbytery to which a Minister belongs, to the one within whose bounds he resides, so as to authorize the latter Presbytery to try such Minister, but only to examine witnesses in the case, and transmit an authentic record of the testimony to the Presbytery which made the application; therefore,

"*Resolved*, That the Presbytery of Harmony is at liberty to pursue such course in the case of Mr. Belknap as the circumstances of the case and the good of religion shall in their opinion require."—*Minutes*, 1831, p. 191.

[Mr. Belknap belonged to the Presbytery of Harmony.]

§ 54. *Declinature by the accused does not bar jurisdiction.*

(*a*) [In the original Draught of the Directory, as printed for consideration in 1787, Chap. x. § 6, stood as follows:]

"When any person has been, with the advice of the Presbytery, adjudged to be cut off from the communion of the Church, it is proper that the sentence be pronounced against him; even although, as is to be expected in such cases of contumacy and wickedness, he should pretend to despise the censures of the Church, and either cast off all profession of religion, or to go to another denomination."—*Draught*, &c., p. 93. [Before adoption the supposed case was struck out, and the article left as it now is in unlimited application to all cases.]

(*b*) "A reference from the Second Presbytery of Philadelphia was brought in, in the following words:

"'The Presbytery took Mr. Eakin's affair under consideration, and as he has deserted his pastoral charge, and his character labours under grievous reports of gross immoralities, and he has not thought proper to attend this judicature, though twice cited to appear and vindicate his character and conduct, but by a letter sent to Dr. Alison, to be communicated to this Presbytery, desired that his name might be struck out of their book, as he was determined never hereafter to have any pastoral charge under the care of this Presbytery, or under the care of the Synod of New York and Philadelphia, the Presbytery calling to mind the difficulties in which they have already been involved by his conduct, judged it most expedient to refer his case to the Synod, and desire this reference may be laid before them as soon as there is a convenient opportunity.'"

[The Synod hereupon issued a new citation, closing with the assurance, "You are to consider this as the last citation you are to expect on this head; the Synod will therefore proceed to hear and issue the matter whether you attend or not." Mr. Eakin attended and confessed the truth of the charges, submitting himself to the judgment of Synod.]—*Minutes*, 1771, pp. 413, 414. 418.

(*c*) [On this subject see also Davis's case, below, Book VII. § 86. Similar was the course pursued by the Synod of Kentucky in the case of Stone and his New Light associates, who were deposed, notwithstanding their attempted withdrawal from the jurisdiction of the Synod. Book VII. § 59. 64.]

§ 55. *A peculiar case.*

[In 1830 the Rev. Theodore Clapp having adopted a system of doctrines at variance with the Confession of Faith, communicated the fact to the Presbytery of Mississippi, of which he was a member, and requested a dismission to join the Hampshire County Association of Congregational Ministers of Massachusetts. Hereupon the Presbytery adopted a series of resolutions refusing the dismission, but declaring that "the Rev. Theodore Clapp is no longer either a member of this body or a Minister of the Presbyterian Church." The whole business came before the Assembly upon a complaint of a minority of the Session of the First Church in New Orleans, with consent of the Presbytery carried up to the General Assembly.]

"*Resolved*, That since the Rev. Theodore Clapp has neither been dismissed nor suspended by the Presbytery of Mississippi, he ought to be regarded as a member of that body; and that in the opinion of this Assembly, they have sufficient reasons for proceeding to try him upon the charge of error in doctrine."—*Minutes*, 1831, p. 192.

[In the sequel, Clapp was deposed.]

§ 56. *Jurisdiction over a deposed Minister.*

[See above, § 53, *b*.]

"Mr. David Austin, who had been formerly a member of the Presbytery of New York, and had withdrawn from the Presbytery and the Presbyterian Church, appeared before the Assembly and renewed his request of last year, to be again received into ministerial communion and regular standing in the Presbyterian Church. Mr. Austin having been fully heard in support of his petition, withdrew; when the Assembly, after maturely considering the case,

"*Resolved*, That as it would be disorderly for this Assembly to restore Mr. Austin to his standing in the Presbyterian Church in the form in which it is sought by him, inasmuch as he withdrew from the Presbytery of New York, against whom he makes no complaint, and to whom of course he ought to apply, so this Assembly, in the course of the discussion had on the subject of Mr. Austin's application, have had before them sufficient evidence that it is inexpedient, at present, to recommend his reception by any judicature of this Church. Yet the Assembly are willing to hope that the time may come when the restoration of Mr. Austin to his former standing may take place, to his own satisfaction and the edification of the Church."—*Minutes*, 1802, p. 238.

TITLE 3.—OTHER QUESTIONS OF JURISDICTION.

§ 57. *An appeal from a court not of our communion.*

"The committee on the memorial of Mr. Horatio A. Parsons, made a report, which was adopted, as follows, viz.

"Whereas, it appears from an examination of the said memorial and of the documents accompanying it, that Mr. Parsons appeals from the decision of a Synod over which this Assembly has no jurisdiction; and where this Assembly has no means of examining into the merits of the case brought to view in this memorial; therefore,

"*Resolved*, That the papers relating to this case be returned to Mr. Parsons, that he may, should he see fit, apply to the Presbytery of Albany, to be disposed of as that Presbytery shall deem best.

"*Resolved*, Secondly, That it appears from the peculiar circumstances of Mr. Parsons, that the interests of justice require the attention of the Presbytery of Albany to this case."—*Minutes*, 1842, p. 13.

§ 58. *The Discipline of other Evangelical Churches respected.*

(*a*) "Letters came to the Synod from Mrs. Catharine Wood, who stands excommunicated by the Baptist Church in Philadelphia, complaining against the censure of that Church, and desiring the Synod to relieve her; which being considered by an interloquitur of the Synod, it was agreed that a letter should be writ to that Church, desiring a conference between three or four of them and as many of us relating to that affair; which letter being wrote and delivered, and no answer from them yet come, the Synod agreed to leave the consideration of any answer that might be brought, and what else may occur about that matter, to the management of the commission of the Synod, the time of the Synod's sitting being near expired."—*Minutes*, 1728, p. 91.

"Inquiry being made with respect to Mrs. Catharine Wood, it was found that endeavours had been used in order to accommodate said affair, but to little purpose hitherto; and the said affair is wholly left to the management of any Presbytery to which she shall apply, as they shall see cause. And the better to enable the said Presbytery to conduct themselves in it, the Synod, having been informed that her old friends, the Baptists, say that they have nothing to object against her, and that any other society are at liberty to receive her, if they shall see cause, they do judge that she is virtually released from the censure she lay under, and therefore that she may be received as a member of a Christian Church, if the differences between her husband and her were accommodated, for anything that appears to them."—*Minutes*, 1729, p. 93.

(*b*) "Mr. Alexander Miller, from the parish of Ardstraw, in Ireland, applied to us for liberty to preach the gospel as a Minister of this Synod. He acknowledged he was degraded by the Presbytery of Letterkenny, and Sub-Synod of Londonderry, and the General Synod in Ireland, but complained that they treated him hardly and unjustly, and offered the minutes of the Presbytery of Letterkenny to our consideration, to justify his conduct. The Synod having seriously considered his allegations, think that they have no right to judge of the proceedings of the judicatories in Ireland; that they have not the minutes of the Sub-Synod, and General Synod, and for that reason think it would be partial and unfair to believe that so many men of candour and integrity would treat him in their judicatories severely and unjustly; and as several of our members have wrote to their correspondents in that Church, they think they would act wrong to encourage a man which is cast out of their Churches, till they hear for what reasons; and we would warn all the societies under our care to give him no encouragement as a Minister, till his character is cleared, and he be acknowledged as a gospel Minister by us."—*Minutes*, 1753, p. 211.

(*c*) "The affair of Mr. McGill resumed. The Synod having heard all that could at present be further offered in respect to Mr. McGill, and again deliberated on his case, find that he had been suspended from preaching by the Burgher Associate Presbytery of Monaghan in Ireland, and afterward deposed by the Burgher Associate Synod of Edinburgh; and do therefore judge, that however we have credible testimony in favour of his character, both before the accusation was brought against him in his own Presbytery, and since his removal from Ireland, yet we cannot, at present, receive him as a member; but willing to do everything in our power for his relief, agree in the meantime, to take every possible method to obtain information, both from the Presbytery which suspended, and the Synod which deposed him. And accordingly we appoint Dr. Rodgers to endeavour to obtain all the light he can from the Associate Presbytery of Monaghan, and Dr. Witherspoon to procure such information as he can from the above-mentioned Synod, respecting said Mr. McGill, to be laid before the Synod at their next meeting."—*Minutes*, 1775, p. 465.

(*d*) "The Assembly took into consideration the report of the Committee on an appeal from a decision of the Synod of New York and New Jersey in the case of Mr. Aaron C. Collins, and after mature deliberation thereon, resolved as follows: * * * * * * *

"That as the present case originated within the bounds of the Consociated Churches of the State of Connecticut, the Assembly do refer the whole case of Mr. Collins to the General Association of the said State, that they may direct to a full investigation; and it is

"*Ordered*, That all the proceedings had upon this affair, both before the Presbytery of New York and the Synod of New York and New Jersey, together with all the evidence and other documents that can be obtained, relating thereto, be sent by the delegates from the General Assembly to the General Association."—*Minutes*, 1793, p. 68.

§ 59. *Discipline of baptized Children of the Church.*

(*a*) "A reference from the Synod of Virginia was laid before the Assembly, in the following words, viz.

"'Through the Committee of Overtures was laid before the Synod the following question: How far and in what sense are persons who have been regularly baptized in infancy, and have not partaken of the sacrament of the Lord's Supper, subject to the discipline of the Church?

'WILLIAM HILL, *Clerk of the Synod of Virginia.*

'*September 27th*, 1798.'

"After some discussion, it was

"*Resolved*, That the public Standards of this Church contain a sufficient answer to the question stated in the above reference."—*Minutes*, 1799, p. 171.

(*b*) [In 1811, there came up from the Synod of Kentucky, a reference] "of a case relative to the disciplining of baptized persons arrived at maturity, not in communion. This reference was committed to Dr. Clark, Messrs. Nathan Grier and Picton, who were directed to report to the Assembly on the subject."

"The committee to which the reference from the Synod of Kentucky, relative to the conduct to be pursued by the Church with respect to baptized persons not in communion had been committed, brought in their report, which was read, and the subject was indefinitely postponed."—*Minutes,* 1811, pp. 468. 475.

§ 60. *A Committee to report on the subject.*

"*Resolved,* That Drs. Miller and Romeyn, and the Rev. James Richards, be a committee to prepare and report to next Assembly a full and complete answer to the following overture from the Synod of Kentucky, which had been made to this Assembly:

"What steps should the Church take with baptized youth, not in communion, but arrived at the age of maturity, should such youth prove disorderly and contumacious?"—*Minutes,* 1811, p. 480.

"The committee appointed by the last Assembly to report to this Assembly on the subject of disciplining baptized children, reported, and the report being read, was recommitted to the same committee for revision and publication, and it was

"*Resolved,* That the Assembly, without expressing any opinion on the principles it contains, recommend it to the serious consideration of all the Presbyteries and Ministers, that in due time a decision may be had on the important subjects discussed in the report.

"*Resolved,* That this minute be printed in the beginning of the pamphlet containing the report of the aforesaid committee."—*Minutes,* 1812, p. 509.

[This report entered at large into the subject; taking the ground that it is the duty of the Church to pursue a course of firm and judicious discipline with such of her baptized youth as fail to lay hold on the covenant for themselves when they arrive at maturity.]

§ 61. *The subject again resumed.*

"The subject of a report on the disciplining of baptized children, in relation to which the Assembly of the last year, and the year before, had taken order, was called up, and it appeared that several Presbyteries had brought forward a formal expression of their opinion in regard to the adoption or rejection of the report in question. On this a discussion having arisen whether the report was intended to be sent to the Presbyteries, for the expression of Presbyterial opinion on the subject, it was therefore,

"*Resolved,* That the whole subject be referred to a committee, to consider and report to the Assembly what shall appear to them to be the correct method of procedure to be adopted relative thereto, in the circumstances in which it is now before the Assembly, and that Drs. Green, Woodhull, and Wilson, and Messrs. Caldwell and Connelly, be the committee."

"The committee appointed to report a correct method of procedure to be adopted relative to a report on the disciplining of baptized children reported, and it was ordered that the report lie on the table."

"The report on the subject of disciplining baptized children, which had at a former session of this Assembly been laid on the table, was again read, and recommitted to the some committee, with the addition of Drs. Griffin and Blatchford, and Messrs. Blackburn, Fisher, and Haslett."

"On motion, *Resolved,* That the committee appointed to report to the Assembly a correct method of procedure to be adopted relative to a report made by a former committee on the subject of disciplining baptized children, be discharged.

"And they were accordingly discharged, and the subject was indefinitely postponed."—*Minutes,* 1814, pp. 543. 547. 551. 567.

§ 63. *A specified case.*

"A reference from the Presbytery of Fayetteville on the subject of excommunicating a person who had been baptized, but had not been received into full communion of the Church, was overtured, and was committed to Dr. Miller, Messrs. Finley, Freeman, Cook, and Haslett."

"The unfinished business of yesterday, viz. the consideration of the report of the committee to which had been committed the reference of the Presbytery of Fayetteville, concerning the proper construction of the first article of the first chapter of the forms of process, relative to persons who have been baptized, but have not been admitted to the Lord's table, was resumed. After a long discussion on the subject, a motion was made and seconded, for an indefinite postponement. The question being taken was determined in the affirmative, and therefore the farther consideration of the subject was indefinitely postponed."—*Minutes,* 1815, pp. 578. 589.

TITLE 4.—JUDICIAL EXAMINATIONS.

§ 64. *Of Ministers on joining Presbytery.*

[The examination to which candidates are subjected, upon the question of their ordination, and especially that of Ministers in passing from one Presbytery to another, is a judicial process, which is governed by the rules of judicial proceedings, and the result of which may be not only the rejection of the Minister, but the remanding of him to his own Presbytery for censure upon the grounds of the evidence obtained by the examining court. See Book IV., § 45, and following.]

§ 65. *A Minister suspected of error subject to examination.*

[This is implied in the right exercised in the case above stated, where examination is had upon the remote presumption arising from the fact of a man being a stranger to the Presbytery.

In both the New Light and Cumberland schisms the immediate question on which the secession occurred, was the right of such examination, asserted by the Synod of Kentucky, and denied by the schismatics. See Book VII., § 59; 69, b; d; and 71. The proceedings of the Synod were in each of these instances, as the sequel in the above places shows, fully sustained by the Assembly.]

TITLE 5.—QUORUM FOR JUDICIAL PURPOSES.

§ 66.

(*a*) [Is a judicatory competent to act when a party or parties at the bar are necessarily included in the quorum? We answer in the affirmative.

No more important or responsible duty devolves on any judicatory than that of review, in which it sits in judgment for trial, not of individuals, but of Church courts, and in the course of which the members of the inferior court are present, not as members entitled to vote, but as respondents at the bar.

Yet it will not be disputed that a bare quorum is competent to take up and perform this stated and imperative duty. By this ordinary case, it is practically decided that members who are at the bar of the house and so precluded from a vote on the business in hand, are yet present in the sense of the Constitution as part of the quorum.

(*b*) By definition of the Constitution,—by a continual series of precedents,—and by universal consent, it is perfectly competent to erect courts whose roll shall contain a number barely sufficient to form a quorum,—Sessions having but one or two Elders, Presbyteries having but three Ministers, and Synods including but three Presbyteries. If these are really constitutional courts, they as such possess all the powers comprehended under their several definitions in the Constitution, including all the judicial powers pertaining to any other court of their own grade severally; competence therefore to exercise the functions of review and control over their constituent elements, of entertaining and deciding appeals and complaints. and of instituting and carrying through process in requisite cases. In each of these instances, however, the process will ordinarily involve the decision of the matters at issue by a number fewer than a quorum, one or more of the members being in the attitude of respondent at the bar.

(*c*) There seems to be good reason to suppose, that in this view is found the reason of the particular number three being fallen upon as a quorum of Bishops or Ministers. Should one be subjected to charges requiring process, there remains a plurality of persons of the same order to sit upon the trial. This suggests the additional remark, that the principle laid down at the head of this Title, is to be received with the proviso, that in the cases supposed there must be a plurality of members of the order of the respondent present, and sitting on the case. There must be a vote of at least two Elders, to inflict any censure upon a Ruling Elder; at least two Ministers must sit in judgment of a process against a Minister; and members of at least two Presbyteries are requisite to sit upon a case involving a Presbytery. A Synod containing but three Presbyteries could not therefore issue a case in which one of the Presbyteries appeared as prosecutor, and another as respondent. In other words, all decisions must be rendered by the concurrent votes of a plurality, by the action of an *Assembly*.

(*d*) Since the adoption of the amended Form of Government, which defines a quorum of a Synod as consisting of "any seven Ministers, with as many Elders as may be present, provided not more than three of said Ministers belong to one Presbytery," thus making a representation from at least three Presbyteries, essential to the transaction of business; there have been no less than twenty-one Synods, organized with but three Presbyteries, or which by the erection of new Synods, have been reduced to that number. It will be needless to cite instances to show the competence of these Synods to act in all those cases in which one of their constituent Presbyteries is by the Constitution precluded from a vote. The Synod of Virginia was thus constituted from 1825 to 1832. During this time an appeal being taken from a decision of the Presbytery of East Hanover by Mr. Matthew H. Rice, directly to the Assembly, it was]

"*Resolved*, That the appellant have leave to withdraw his appeal, on the following ground, viz., no reasons are assigned by the appellant for making this appeal to the General Assembly, instead of the Synod."—*Minutes*, 1830, p. 24.

TITLE 6.—CENSURES WITHOUT PROCESS.

§ 67. *Of charges not judicial.*

(*a*) "While it is unquestionably the privilege of individuals and members of the Presbyterian Church when they think they see the peace, purity, or prosperity of the Church in danger, either from an individual or from an inferior court, to apply to the General Assembly in an orderly manner for redress or direction, yet in such cases, unless they mean to come forward as prosecutors, with the necessary testimony, they should most carefully avoid mentioning names connected with charges of the most serious kind, in support of which no evidence has been orderly adduced; nor have the individuals thus accused had an opportunity of replying to those charges, or of making any defence of themselves. The Assembly therefore cannot witness a procedure of this kind without expressing their disapprobation of it."—*Minutes*, 1824, p. 211.

(*b*) "*Resolved*, That the Assembly sustain the appeals of the Session of the Church of Bloomington, and of Dr. Wylie, against a decision of the Synod of Indiana, and the judgment of the Presbytery and Session is hereby confirmed, on the ground that Mr. Harney circulated evil reports against Dr. Wylie, without showing that he did it in the due performance of some indispensable duty; but it is the judgment of this Assembly, that Mr. Harney shall still have the privilege, if he desire it, of commencing a prosecution against Dr. Wylie before the Presbytery of Vincennes, and in such case, said Presbytery are hereby authorized and directed to hear the whole cause and issue the same in a constitutional way."—*Minutes*, 1834, p. 29.

§ 68. *The accused ought to be held innocent of charges angrily urged and then disorderly abandoned.*

"Mr. George Bryan, by the hands of the janitor, delivered into the Synod a paper containing the reasons of the corporation's withdrawing their petition and remonstrance, which are as follows:

"'The complainants after opening in a general manner the matters they could have proved in order to enforce the prayer of their remonstrance before the Reverend Synod, do say we purposed to have gone fully into these matters, but from what passed here yesterday, it appears to us that many of the members without having then entered on our complaint, though upon the eve, and in full prospect of so doing, have declared themselves very fully as to the irregularities and violences imputed to the Rev. Mr. Duffield and some of his adherents, and that Mr. Duffield hath been established, as far as the Synod can do it, Pastor of Pine street Church against the very prayer of our supplication. Whilst our complaint is thus manifestly prejudged, we cannot but observe that ridicule is set up by some of the members as the test of truth, and characters wantonly attacked in a manner unbecoming the gentleman and the Christian. What then have we to do but to retire from your bar.'

"After much conversation and great deliberation, it is overtured, that as George Bryan, Esq. and William Miller, in the name of the incorporated committee, presented a petition and remonstrance, charging Mr. Duffield with sundry high crimes and misdemeanors, and praying that he might be removed from the pulpit and Church in Pine street; but some time after those gentlemen withdrew their said petition, and assigned their reasons therefor, which are ordered to be recorded on our minutes, the Synod therefore finding no accusers, do acquit him, the said Mr. Duffield, from all charges contained in the aforesaid petition and remonstrance."—*Minutes*, 1773, p. 449.

§ 69. *Censure without trial.*

(*a*) "*Resolved*, As the sense of this house, that no man or body of men, agreeably to the Constitution of this Church, ought to be condemned or censured, without having notice of the accusation against him or them, and notice given for trial. And, therefore, that if the General Assembly of last year meant, by the minute in question, to pass a censure on the Presbytery of Lewes, it was informal."—*Minutes*, 1793, p. 71.

(*b*) "*Resolved*, That while the Assembly adopt the preceding resolutions, in their judgment there was error in the Synod of North Carolina, in expressing a judicial opinion in relation to charges against Mr. Davies, which did not come before them."—*Minutes*, 1849, p. 264.

(*c*) "The Assembly, moreover, cannot forbear expressing their regret that the Presbytery of Washington should have passed a vote of censure on Mr. McCalla, without citing him to appear before them, or giving him any opportunity of making a defence, since this mode of proceeding seems to have occasioned a portion of the irregularity in the Presbytery of West Lexington, of which the Presbytery of Washington have complained."—*Minutes*, 1821, p. 14.

(*d*) "The committee appointed to examine the records of the Synod of the Carolinas, reported, and the book was approved to page 28 of the twenty-third sessions of said Synod, with the exception of the resolution to make a Minister liable to suspension without trial, for three years' absence from

Synod, without sending forward his reason for absence."—*Minutes*, 1811, p. 468.

TITLE 7.—OF ORIGINAL PROCESS.

§ 70. *Constitution of the court.*

(*a*) *A Minister should preside where a Minister is prosecutor.*

"*Ordered*, To hear the reference by the second Philadelphia Presbytery of Mr. Alexander Alexander's appeal from the judgment of the Session of the Third Presbyterian Church in this city.

"After stating the cause and reading the judgment of the Session and the appeal, both parties were fully heard. And the Synod finding, that as the Session had not a Minister of the word to preside through the course of the trial, and that a Minister was the accuser of the appellant, it was judged it was at least inexpedient to proceed to trial, and upon the whole we think it best and do remit the matter back to the Presbytery to be heard and judged of by them *de novo*."—*Minutes*, 1773, p. 447.

(*b*) *Professional counsel.*

"Is it a violation of our Book of Discipline for professional counsel under all circumstances to aid in the examination of witnesses?" [Answered in the affirmative.]—*Minutes*, 1852, p. 205.

(*c*) *A member being counsel cannot vote.*

[Upon the appeal of Mr. McQueen,] "It was, on motion recorded, that Dr. Krebs, as having been counsel for Mr. McQueen, was by the Constitution precluded from voting."—*Minutes*, 1842, p. 44.

§ 71. *Charges must be specific.*

"Mr. Ewing complains against the Commission; that they received charges against him which were vague and indeterminate. The Synod agrees that these charges are rather deficient in point of specialty, but are of opinion that the Commission acted with prudence and integrity in receiving said charges, inasmuch as they endeavoured to reduce them to a specialty, and as Mr. Ewing submitted so far as to plead to them, and as the particular circumstances of the first and third Presbyterian Congregations in Philadelphia were viewed by them as so critical as in their judgment required an immediate discussion of the affair.

"Yet the Synod orders, that all their judicatures shall, for the future, be particularly careful not to receive or judge of any charges but such as shall be seasonably reduced to a specialty in the complaint laid before them."—*Minutes*, 1770, p. 406.

§ 72. *The preliminary admonition of the court.*

[The records of the Synod of Northern Indiana approved except that] "Of four judicial cases issued, the records do not show that the house was charged, as is required by the Book, in judicial cases."—*Minutes*, 1854, p. 37.

[This and similar censures frequently occurring are based on a mistake. The rule referred to was only recommended to inferior courts by the Assembly, as one of "a system of regulations which, *if they think proper*, may be advantageously adopted by them." See marginal note on the first page of the Rules as printed with the Constitution.]

§ 73. *Absence of the accused may bar trial.*

"The Presbytery proceeded regularly to cite the accused once and again, and upon his not appearing, they proceeded to the trial, and having gone through the evidence, they referred the whole to the Synod to adjudicate upon it, with the expression of their own opinion, that Mr. Craighead ought to be suspended. The Synod met immediately after Presbytery, and took up the case, and in concurrence with the opinion of the Presbytery, suspended Mr. Craighead from the gospel ministry.

"In this proceeding the General Assembly are of opinion that there was too much haste. Mr. Craighead was not guilty of contumacy, for he wrote two letters to the Presbytery excusing himself for nonattendance; and if he had been guilty of contumacy, he ought to have been suspended on that ground. Perhaps no man ought to be tried on charges preferred and to be supported by evidence, who is not present, without his own consent. A trial in the nature of things, cannot be impartial, when there is but one party heard."—*Minutes*, 1824, p. 219.

§ 74. *Publications calculated to prejudice the court.*

(*a*) "A number of copies of a book containing a history of the former proceedings in this case, and strictures upon them, having been distributed through the pews of the church, it was

"*Resolved*, That in the opinion of the Assembly, the distribution of books, letters, or pamphlets, among the members of the house, relative to a cause pending before them, or which is expected to be submitted to their decision, is an infringement upon the prerogatives of this house, and ought to be discountenanced as an illegal and improper attempt to bias the judgment of the members."—*Minutes*, 1814, p. 552.

(*b*) "In relation to the publication of a pamphlet by Mr. Marquess, pending the decision of his case, the Presbytery of Nashville did no more than repeat the judgment of the General Assembly, given more than once concerning such publications; and as the Presbytery passed no sentence upon Mr. M. for this step, there is no ground of appeal or complaint."—*Minutes*, 1849, p. 237. [Also 1848, p. 49.]

§ 75. *A Minister may be suspended pending process.*

(*a*) "*Overtured*, That a committee be sent to Rehoboth, with full power from the Synod to act in their names, and by their authority, in the affair between Mr. Clement and that people, and that Mr. Clement be suspended from the exercise of his ministry, until the determination of that committee. This overture was carried by a vote in the affirmative, *nemine contradicente.*

"*Ordered*, That Masters McNish, McGill, Thompson, Stewart, Gillespie, and Hook, or any three of them, be a committee for said purpose, and to meet at said place the fourth Friday of October next.

"*Ordered*, That each of the mentioned Ministers carry an Elder with him if he can."—*Minutes*, 1720, p. 62.

(*b*) "Whereas, our Book of Discipline, Chap. v. Sec. 2, says, 'the same general method, substituting the Presbytery for the Session,' is to be observed in investigating charges against a Minister, as are prescribed in the case of private members:

Does this authorize the Presbytery to apply the principle contained in Chap. iv. Sec. 18, to Ministers against whom charges exist that cannot be seasonably tried, so far as to suspend them from the functions of the gospel ministry until they can be tried?

"*Resolved*, That when charges are tabled against a Minister, and it is impracticable at once to issue the case, the Presbytery has the right, if the interests of religion seem to demand the measure, to suspend him from the exercise of his ministerial functions until the case shall have been issued."—*Minutes*, 1848, p. 34.

§ 76. *The rules to be strictly observed.*

(*a*) "While the Assembly do not wish to protect the guilty, they do judge that great caution, deliberation, and as far as may be, the rules of discipline, where ministerial character is impeached, ought to be strictly observed."—*Minutes*, 1828, p. 238.

(*b*) "The Assembly sustained the appeal of Mr. Arthur, from the sentence of Presbytery, by which he was suspended from the gospel ministry on the ground of contumacy, because the Presbytery appeared to have been precipitate, and not to have observed the constitutional rules. See Disc. Ch. 4, Sects. 6. 10 and 11."—*Minutes*, 1822, p. 25.

§ 77. *Informality involves censure, but does not invalidate a just sentence.*

(*a*) "The appeal from the first sentence, by which the charge of slander, preferred against him by the Rev. Joshua L. Wilson, was declared to be substantiated, and Mr. Arthur required to submit to a rebuke, the Assembly could not sustain. For although the Assembly noticed the omission of Presbytery to assign Mr. Arthur counsel to manage his defence, (see Discipline, Chap. iv. Sec. 13,) yet they did judge the pamphlet, of which Mr. Arthur admitted himself to be the author, to contain slander against Mr. Wilson, and could not but disapprove of the spirit under the influence of which it appeared to have been written."—*Minutes*, 1822, p. 25.

(*b*) "While, in the opinion of this Assembly, the Presbytery of Jersey, in originating, conducting, and issuing this prosecution, do not appear to have exercised that cautious regard to the provisions of the Constitution in cases of process which are so efficient in matters of discipline, and while they deem this applicable to the proceedings of the Presbytery in relation to both parties" [yet with some exceptions the sentence is affirmed.]—*Minutes*, 1824, p. 204.

§ 78. *Of the evidence.*

(*a*) *It must be under oath.*

"There is one other thing in the proceedings [in the case of Craighead,] on which the General Assembly will remark; which is, that *statements* were given as evidence by the members of the Presbytery, which are not recorded, and which do not appear to have been given under the usual solemnity of an oath."—*Minutes*, 1824, p. 220. See Book IV. § 19, c. 2.

(*b*) *The lawfulness of judicial oaths.*

"'An oath for comfirmation (says the apostle) is to men an end of all strife.' Heb. vi. 16. It is a solemn affirmation, wherein we appeal to God as the witness of the truth of what we say; and with an imprecation of his vengeance, if what we affirm is false, or what we promise be not performed. Its force results from a belief that God will punish false swearing with more severity than a simple lie, or breach of promise, because perjury is a sin of greater deliberation, and violates superior confidence.

"That oaths are lawful is evident from the fact that our Lord when interrogated on certain occasions answered upon oath. See Matt. xxvi. 63, 64. Paul also uses several expressions which contain the nature of an oath. See Rom. i. 9; ix. 1; 1 Cor. xv. 31; 2 Cor. i. 18; Gal. i. 20. They are solemn appeals to God.

"It is manifest that oaths are not to be used on light or trivial occasions. We are expressly commanded not to take God's name in vain. But as the Bible does not point out the particular occasions when oaths are to be used, nor the persons who are to administer them, these circumstances are left to the discretion of individuals and communities. The necessity of oaths is founded in expediency, and all associations, whether civil or ecclesiastical, have a right to use them for confirmation, when, in the exercise of a sound discretion, they are deemed important. It is lawful for every community in the compact, on which their union is founded, to point out the cases in which oaths shall be used, and who shall administer them. The authority of Moderators in the Presbyterian Church to administer oaths, is not derived from the General Assembly, but from the Constitution, or articles of compact, which our Churches have adopted, and by which they have agreed to be governed as a Christian community. It may be proper also to add that the oaths prescribed by ecclesiastical authority, and administered by civil [ecclesiastical?] authority, in no respect interfere with our relations to civil society; nor can the administering of them, if rightly viewed, be considered as a violation of those laws of the State which prescribe the manner in which civil oaths shall be administered."—*Minutes*, 1823, p. 145.

(c) *Husband and wife joint witnesses.*

"A certain married woman charges an unmarried man with immodest conversation and conduct in attempts upon her chastity, of which her husband and another, or indifferent person, were at a certain time witnesses. Whereas our Constitution declares that a person accused shall not be convicted by a single witness, can the said woman and her husband be admitted witnesses in the above case?"

"To the above question, the Assembly answered, that in all such cases as that submitted by the Presbytery of Ohio, it is a principle that both the husband and wife are to be admitted to give testimony. But in every particular case as it occurs, the judicature before whom it is tried, ought, in order to guard against collusion, to pay a very scrupulous regard to all the circumstances attending it, and especially to the characters of those who are admitted as evidences, so that on the one hand the necessity of the case may be consulted, and on the other, that no injury may result to an innocent person."—*Minutes*, 1797, p. 128.

(d) *A Minister cited to testify before a Session.*

"A request from certain Ministers and Ruling Elders of the Synod of Alabama, for the opinion of the General Assembly touching certain questions that may arise in the case of a Minister, who, when cited by a Church Session as a witness, declines to appear before that court. The committee recommended that the brethren be referred to the Book of Discipline, Chap. i. Sec. 5, Chap. iv. Sec. 10, Chap. v. Sec. 1 and 2, Chap. vi. Sec. 16, for answer to their questions. Adopted."—*Minutes*, 1854, p. 17.

(e) *A member of the court required to testify on the spot.*

"*Resolved*, That a member of a judicatory, present when the judicatory is taking testimony, is bound, if called upon to do so, to give his testimony in the case that is in process, and that his refusal to do so, on the ground that he had not been cited beforehand, would subject him to censure for contumacy."—*Minutes*, 1854, p. 45.

Title 8.—The Decision.

§ 79. *Must be definitive and precise.*

"*Resolved*, That inasmuch as the Synod of Indiana did not take an express vote on sustaining the appeal of Mr. Harney, and the sentence on record is vague and inconsistent with itself, the whole case be remitted to the said Synod, with an injunction to them to reconsider the same, and pass a definite, precise, and just sentence."—*Minutes*, 1837, p. 480.

§ 80. *The court may at the same session reconsider and correct the decision, if irregular.*

"The committee to whom the records of the Synod of the Carolinas were recommitted, beg leave to report: That your committee find that a judgment of the Session of Salem was confirmed by the Presbytery of Abingdon, and brought by appeal before the Synod of the Carolinas, who remitted the cause to a select Session. The sentence of this Session, which appears to your committee to have been irregular, was affirmed by the Synod of the Carolinas, at their sessions in October, 1790. At the same sessions, however, they resumed the cause, and rescinded the decision made by the Synod two days before. Here your committee conceive, that the Synod did right as to matter, but were wrong in point of form; for it does not appear from the minutes that there was more than merely a majority of the members of the Synod for resuming the cause.

"The Synod next proceeded to consider the appeal, but before they came to a decision, a meeting was held by the members of Abingdon Presbytery, then attending on Synod, at which meeting they professed to reverse the former sentence of that Presbytery, and reported the same to Synod in order to preclude the farther proceedings. Here your committee observe, that in their opinion the Presbytery had no right to call back the cause, after sentence by them passed, and an appeal from it carried up to the superior court. The Synod having agreed that they had a right to proceed, notwithstanding this information, did accordingly proceed, and in a regular way, as your committee conceive, reversed the sentence of the Session of Salem, and declared the appellant restored to the privileges of the Church.

"Upon the whole, your committee conceive that the proceedings of that Synod should be sustained in point of order by the General Assembly, and their decision confirmed. In that instance in which their proceedings seem to be most contrary to regular discipline, and which is particularly pointed at in the reasons of protest by the members of Abingdon Presbytery—we mean, resuming a case during the same Session after a decision first had upon it, your committee judge that the first decision was made in a way that was entirely informal, and therefore they had a right to resume the cause, and issue it in an orderly and constitutional way, which they have accordingly done, though your committee conceive that this reason should have been assigned on their minutes."—*Minutes*, 1791, p. 42.

§ 81. *The respondent may claim a copy of the decision.*

"The Assembly sustained the appeal of Mr. Arthur, from the sentence of the Presbytery by which he was suspended from the gospel ministry, on the ground of contumacy, because the Presbytery appeared to have been precipitate, and not to have observed the constitutional rules. (See Discipline, Chap. iv. Sects. 6. 10, 11.) They deem, too, the request of Mr. Arthur for a copy of the first sentence, to have been reasonable, and that it ought to have been complied with."—*Minutes*, 1822, p. 25.

§ 82. *Censures should be in proportion to the offence.*

(*a*) "*Resolved*, That the appeal of Mr. Spicer be sustained, on the ground that the sentence pronounced on him was disproportioned to his crime, it not appearing substantiated that he was guilty of more than a single act of prevarication; while, therefore, the Assembly express their entire disapprobation of the conduct of Mr. Spicer, as unbecoming a Christian and a Christian Minister, they reverse the sentence of deposition passed upon him by the Presbytery, and direct that, after suitable admonitions and acknowledgments, he be restored to the ministerial office."—*Minutes*, 1821, p. 16.

(*b*) "The Assembly sustain the appeal of David Price, from the decision of the Synod of Geneva, on the ground that the charge of intoxication was not sufficiently supported by the testimony; although it does appear, principally from his own confession, that he had made an unbecoming use of ardent spirits, and that an admonition was, in the view of the Assembly, deserved, and would have been sufficient."—*Minutes*, 1825, p. 274.

§ 83. *Suspension for a specified time, when designed chiefly to vindicate the honour of religion.*

"The affair of Mr. Robert Cross transmitted from the interloquitur of the Synod, came into consideration before the Synod, wherein the charge of fornication laid against him, with its aggravations, were fully heard and considered with great deliberation, and also charged upon him by the Moderator, in the face of the Synod, and before several other discreet persons who were desired to be present. And the said Mr. Robert Cross did, with great seriousness, humility, and signs of true repentance, confess the charge laid against him, and in all respects did so behave himself as was universally satisfactory to the Synod, and the other persons present.

Overtured, That Mr. Cross be suspended by act of the Synod four Sabbaths, and at the expiration of said time he have liberty again to preach the gospel. And that at the desire of the congregation of New Castle, or their representatives in their name, he may be again restored to the exercise of his ministry in that place, by a committee of the Synod, and that the said committee meet at said place at least three days before the expiration of the said time.

"This overture was agreed to by the Synod."—*Minutes*, 1720, p. 63.

§ 84. *Suspension from the ministry precludes the office of exhorter.*

[The Records of the Synod of Geneva approved, except] "in pages 270 and 271, where the conduct of the Presbytery of Ontario is censured for condemning the conduct of Mr. Foreman, a suspended minister, for exercising the rights of a common Christian in illustrating Scripture and delivering exhortations; because, without deciding on the rights of common Christians in this matter, Mr. Foreman being suspended from the ministry, ought by no means to be considered as occupying the ground of a common Christian in good standing."—*Minutes*, 1821, p. 10.

§ 85. *The name of a suspended person should not be removed from the roll.*

[The Records of the Synod of Northern Indiana approved, except] "on page 54 the Synod censure the Presbytery of Michigan for retaining the name of Mr. Nicoll on the roll, after suspending him from the gospel ministry. Your committee are of the opinion that the name of a suspended Minister should be retained on the roll of Presbytery till they proceed to the higher censure, though he be deprived of the exercise of his ministerial functions." —*Minutes*, 1847, p. 398.

§ 86. *Deposition.*

(*a*) *Deposition and excommunication distinct acts.*

"The Records of the Synod of Geneva are approved, with the exception of a resolution, which declares that a deposed Minister ought to be treated as an excommunicated person. In the judgment of this Assembly, the deposition and excommunication of a Minister are distinct things, not necessarily connected with each other, but when connected, ought to be inflicted by the Presbytery, to whom the power of judging and censuring Ministers properly belongs."—*Minutes*, 1814, p. 549.

"*Resolved*, That though the causes which provoke deposition are almost always such as to involve the propriety of exclusion from the sacraments, yet the two sentences are not essentially the same, the one having reference to office, and the other to the rights of membership; and, therefore, Presbyteries should be explicit in stating both, when they mean both. When, however, a Presbytery interpret deposition to involve suspension from the sacraments, and pronounce the censure in that sense, the sentence obviously includes both."—*Minutes*, 1848, p. 34.

(*b*) *The names of deposed Ministers in certain cases to be published.*

"*Resolved*, That it be recommended to the Presbyteries under the care of the General Assembly, when they shall depose any of their members from the exercise of the ministerial office; and when any person so deposed shall, without having been regularly restored, assume the ministerial character, or attempt to exercise any of the ministerial functions, that in such case, with a view to prevent such deposed person from imposing himself on the Churches, Presbyteries be careful to have his name published in the Assembly's Magazine, as deposed from the ministry, that all the Churches may be enabled to guard themselves against such dangerous impositions."—*Minutes*, 1806, p. 360.

TITLE 9.—RESISTANCE OF CENSURE.

§ 87. *It precludes re-hearing.*

"The committee to which was referred the petition of Mr. Bourne reported, and their report being read was accepted; whereupon it was

"*Resolved*, That as it appears to be a fact that Mr. Bourne has not submitted to the judgment of the Assembly in affirming a decision by which he was deposed from the gospel ministry, he be permitted to withdraw his petition."—*Minutes*, 1823, p. 151.

§ 88. *Involves higher censure.*

(*a*) *Resolved*, That the Church of Genoa be referred to the minute of the Assembly formed in the case of David Price, in the year 1825, from which it will appear that, in the judgment of the Assembly, an admonition was deserved by the said Price, in consequence of his unchristian conduct. And it is the judgment of this Assembly, that the Session ought immediately to have administered such admonition; that they ought still to administer it; and that if the said Price refuse to submit to such admonition, or do not thereupon manifest repentance and Christian temper to the satisfaction of the Church, he ought not to be received into the communion of that or of any other Presbyterian Church."—*Minutes*, 1827, p. 116.

(*b*) "The Synod having notified Mr. Hemphill, that they intend this day to enter upon his affair, and he not appearing, but sending a disrespectful and contemptuous letter in the following words:

"'To the Rev. members of the Synod:

"'By way of answer to the notification which I received Saturday last, I have only to observe, that the dispute between the Synod and me being made public in the world, which was first began by the Commission, what I have at present to offer to the Synod, is contained in an answer to the vindication of the reverend commission now in the press, and will be speedily published, and that I despise the Synod's claim of authority. Your humble servant,

'SAMUEL HEMPHILL.

'*Monday morning.*

"'P. S. I shall think you will do me a deal of honour, if you entirely excommunicate me.'"

"The Synod from the consideration of his contumacy in his errors, his disregard of the censure of the Commission, and rejecting our communion, do declare him unqualified for any future exercise of his ministry within our bounds, and that this be intimated to all our congregations by each respective Minister. Approved *nemine contradicente.*"—*Minutes*, 1735, p. 117.

(*c*) "The consideration of Mr. Alexander Miller's complaint resumed, and upon full inquiry the Synod conclude, that as the Presbytery of Hanover are not present, and it has not been made appear before us that they were cited to be present, or informed that Mr. Alexander Miller intended to lodge a complaint against them before the Synod, at this time, we cannot now enter upon the consideration of the merits of the complaint, but order both the Presbytery and Mr. Alexander Miller to attend our next Synod prepared for a full hearing, and, in the meantime, on account of Mr. Miller's unjustifiable delay for some years to enter his complaint before us, the irregularity of his proceedings during that time, and the atrocious nature of the crimes laid to his charge, we do hereby declare him suspended from the exercise of the ministerial office till his complaint can be fully heard.

"Mr. Alexander Miller was called in, and the above determination of the Synod read in his hearing, whereupon he gave in a paper, renouncing the authority of the Synod. Upon which the Synod find, that as Mr. Miller was deposed by the Presbytery of Hanover, he declined the judgment of that Presbytery and appealed to this Synod: and while we were taking measures to try and issue his complaint, he, in the paper aforesaid, hath renounced our authority. The Synod therefore declare he is not a member of this body, and forbid all their Presbyteries and Congregations to employ him."—*Minutes*, 1769, p. 396.

(*d*) [The Assembly having sustained the suspension of Josiah B. Andrews, received the following note.]

"'Notice is hereby most respectfully given to the General Assembly of Presbyterians in the United States, that the undersigned conscientiously believes it to be his duty to continue to preach the gospel, and to perform all other ministerial services, according to the rule of God's word, wherever he may be providentially called; any resolutions or decisions of the Assembly, or of any other ecclesiastical body under their jurisdiction, made to the contrary notwithstanding. God alone is my judge.

'JOSIAH B. ANDREWS.

'*Philadelphia*, June 2, 1826.'

"*Resolved*, That in the opinion of this Assembly the said letter is highly contumacious, and the sentiments avowed in it a gross infraction of Mr. Andrews' ordination vows."—*Minutes*, 1827, pp. 111. 114.

TITLE 10.—REMOVAL OF CENSURES.

§ 89. *May be, so soon as the object is gained.*

"*Resolved*, That the prayer of the memorialist be granted so far as that this General Assembly recommend to the Presbytery of Fayetteville to reconsider their decision in the case of the Rev. Archibald McQueen; and if, in their judgment, it should appear conducive to the peace of the Church, and the promotion of religion in the region around them, to restore Mr. McQueen to the communion of the Church, and to the exercise of the functions of the gospel ministry, on the ground that in his case the ends of discipline are attained by the operation of the sentence under which Mr. McQueen has been lying for a period of three years."—*Minutes*, 1845, p. 32.

§ 90. *Great caution to be used in restoring Ministers who have been under discipline.*

(*a*) *Resolved*, That the decision of the Synod of Geneva, relative to the restoration of the Rev. John Shepherd to the office of the gospel ministry, so far as it censures the restoration of said Shepherd, who was deposed by a judicatory of the Church of Christ in fellowship with us, be and hereby is confirmed; because it did not appear from the records of the Presbytery of Onondaga, that said restoration took place in consequence of any confession of the alleged crime for which the said Shepherd was deposed, or of any profession of penitence for it, or of any conference with the judicatory which deposed him."—*Minutes*, 1818, p. 687.

(*b*) *Resolved*, That the case of Mr. George Bourne be referred to the Presbytery of New York, in whose bounds he now resides; and it is hereby ordered, that the Presbytery of New York be furnished by the Presbytery of Lexington with all the documents relative to the deposition of Mr. Bourne; that they receive testimony as to the character and deportment of Mr. Bourne since his deposition, and also the evidences of repentance which Mr. Bourne may furnish. And it is ordered, moreover, that the said Presbytery of New York do proceed to issue the case, and either continue the sentence of deposition or restore him, the said Bourne, to the gospel ministry, as they may judge proper."—*Minutes*, 1824, p. 222.

(*c*) ***Is the Presbyterial act of restoration final?***

[That it may be reversed by the superior courts, see Book IV. §§ 43, 44.]

TITLE 11.—NEW TRIAL.

§ 91. *It may be had upon new evidence.*

(*a*) "That as new evidence, apparently of an important kind, has been alleged on this case since the decision of the Synod, it is proper that a new trial be instituted thereon."—*Minutes*, 1793, p. 68.

(*b*) "*Resolved*, That as only one of the parties in this case is present, this General Assembly do not consider themselves as placed in circumstances which admit of their reconsidering the decision of last Assembly on Mr. Hindman's appeal from the Synod of Philadelphia, even if the existence of new evidence were ever so unquestionable.

"*Resolved*, also, That it is the well known privilege of Mr. Hindman, if he consider himself as having new evidence to offer in this case, to apply to the Presbytery for a new trial upon that new evidence."—*Minutes*, 1811, p. 479.

(*c*) "The Judicial Committee reported on the appeal of John Ward from a decision of the Synod of Genesee, that on the ground of new testimony the appellant be directed to apply to the Church of Bergen for a new trial. The report was adopted."—*Minutes*, 1829, p. 380. Also 1841, p. 307.

§ 92. *New trial after lapse of years.*

"1. Our Book of Discipline, Chap. ix. Sec. 1, provides that if after a trial before any judicatory, new testimony be discovered which is supposed to be highly important to the exculpation of the accused, it is proper for him to ask and for the judicatory to grant a new trial.

"2. It is very conceivable that after a lapse of five or six years, the sentence of an ecclesiastical court which was originally considered as just and wise, although no new testimony strictly speaking has appeared, may in the view of the Church appear under an aspect equivalent to new testimony, and calling for reconsideration, yet

"3. Inasmuch as the frequent reconsideration of cases adjudged by the inferior judicatories, without the appearance of new testimony, admits of great and mischievous abuse, and might lead to an endless recurrence of reviews and reversals of former decisions, in the absence of a majority of the court pronouncing the same; it is evidently more regular, safe, and for edification, when a review of a decision, without the disclosure of new testimony, is thought desirable, to refer the case to the next higher judicatory."—*Minutes*, 1833, p. 491.

§ 93. *If the court refuse to grant a new trial upon the allegation of new testimony a complaint may lie.*

"A complaint from Mr. Francis Hindman against the Presbytery of New Castle, for not granting him a new trial in his case, agreeably to the resolution of last Assembly, having been put into the hands of the Moderator, was read, together with several papers accompanying it, [and referred to a committee,] who were authorized to call for other papers and to cite witnesses if they deem it necessary, and were directed to report to the Assembly the result of their attention to the subject."—*Minutes*, 1812, p. 496.

Title 12.—Of superior Jurisdiction.

§ 94. *Not to be ceded away.*

"'Whether the General Assembly, out of their liberality, charity, and candour, will admit to their communion in the ecclesiastic assemblies, as far as they can consistently with the scrupulosity of their consciences, a Presbytery who are totally averse to the doctrine of receiving, hearing, or judging of any appeals from Presbyteries to Synods, and from Synods to General Assemblies, because, in their judgment, it is inconsistent with Scripture and the practice of the primitive Churches?'

"In answer to which, the General Assembly reply: That although they consider the right of appeal from the decision of an inferior judicature to a superior, an important privilege, which no member of their body ought to be deprived of, yet they at the same time declare that they do not desire any member to be active in any case which may be inconsistent with the dictates of his conscience."—*Minutes*, 1789, p. 11.

§ 95. *No censure will lie, for endeavouring in an orderly manner to have an adverse decision set aside.*

"A certain Andrew Mahaffey brought an appeal from a judgment of the Presbytery of Donegal, confirming a judgment of the Session of Chestnut Level. The minutes of said Session were read, and said Mahaffey fully heard. Upon the whole, the Synod judge: 1. That inasmuch as Andrew Mahaffey submitted to the judgment of the Session with respect to himself, that he ought not to have been deprived of any Church privileges, because he disapproved of, and appealed from, the judgment in other instances."—*Minutes*, 1763, p. 332.

Title 13.—Of Memorial or Petition.

§ 96. *Right of petition.*

(*a*) "We, the undersigned, members of Assembly, respectfully enter our protest against the action of the General Assembly in postponing indefinitely the resolution offered by Dr. Neill, in favour of the right of petition by our Presbyteries and Synods; because,

"1st. No opportunity was offered to any member to express his views on the subject previously to the vote; thus the Assembly was hurried into a decision, without opportunity to consider the great injuries done by thus virtually denying this sacred right.

"2d. Because the spirit of our free Form of Government is thus violated, inasmuch as it secures to the lower judicatories the right of being heard on all moral and religious subjects, when they present their views in a regular and constitutional manner.

Samuel Steel, John Burtt,
David D. Dowd, E. W. Thayer,
James F. Murray, David Lewis."

"The [above] protest imputes to this Assembly a principle which it never adopted, viz., the denial of the right of petition. The true reason of the indefinite postponement of Dr. Neill's paper was, that as no one doubted the right of petition, a further consideration of the subject would consume time by useless debate and legislation. The committee regard this statement as a sufficient answer to the protest in question."—*Minutes,* 1841, p. 449.

(*b*) "The Committee to whom was referred the protest of W. Bushnell and others in relation to the action of the Assembly on certain petitions respecting the abolition of slavery, reported, recommending the adoption of the following minute.

"The General Assembly recognizing the right of inferior judicatories, and private members, *upon their own responsibility,* to memorialize this body on any subject which they may regard as connected with the interests of the Church, and finding no fault with the language of the protest, admit it to record without further notice."—*Minutes,* 1844, p. 376.

§ 97. *Memorial or petition cannot bring a case before a superior court for judicial hearing.*

(*a*) [The Assembly in reply to a remonstrance signed by Samuel McAdow and others, says,] "Inasmuch as you have not regularly appealed to this Assembly, they do not consider themselves as called on judicially to decide on your case."—*Minutes,* 1807, p. 393.

[Again, in reply to a letter from the same parties]—"In your letter you seem to expect the Assembly to adopt measures which do not belong to them, and to afford you relief in a case which is not constitutionally in their power. Had the matter in which you are concerned come before a former Assembly, in the form of an appeal to them from the proceedings and decisions of the Synod of Kentucky and their commission, they could have taken it up judicially, and afforded you all that relief to which you should have appeared entitled. This not having been the case reduced the Assembly to the necessity of adopting the only alternative which was in their power, namely that of advice and persuasion."—*Minutes,* 1808, p. 408.

(*b*) "Mr. Bourne's petition states a decision to have passed against him in the Lexington Presbytery, which, by a supplementary paper, he says was on the 27th of December last, and contained a sentence of deposition, from which, on the next day, he gave notice to the Presbytery that he claimed an appeal to the General Assembly. By his affidavit, taken before an Alderman of this city, he further declares, that he, by the permission of the Presbytery, transcribed the minutes of their proceedings; that he afterwards wrote in form what he denominates an appeal, (meaning, it is presumed, his causes of appeal,) and transmitted it to the Clerk of the Presbytery, with a demand of the copy of the records, and of that paper; but that he had received a letter from the Clerk refusing to remove them from the post-office. By his petition, he asks to prosecute his cause before the Assembly, without having first brought his case before the Synod of Virginia; and that if such hearing cannot be granted him at present, that the Assembly will assign him a day. Whereupon,

"*Resolved*, 1. That inasmuch as the records of the Lexington Presbytery, the names of the parties to the suit, the charges made before them in writing against Mr. Bourne, the depositions of the witnesses, and other written documents, are not before the Assembly; and as every principle of equity forbids a process in the absence of documents so essential to its being rightly conducted—prayer for a hearing at this time cannot be granted.

"2. That inasmuch as the request of Mr. Bourne to be tried on an appeal before the General Assembly rather than the Synod, may be reasonable; and inasmuch as the words of our Constitution, viz. 'The Assembly shall receive and issue all appeals and references which may be regularly brought before them from the inferior judicatures,' &c., have been interpreted favourably to such a request; the General Assembly do order, that a certified copy of the records of the Lexington Presbytery in this case be duly made, and transmitted to the next Assembly, unless the Synod of Virginia, to which the Assembly can have no objection, shall have previously received the appeal.

"3. That by the 'Forms of Processes,' &c., Mr. Bourne ought to be 'allowed copies of the whole proceedings' in his case; yet 'the judicatory appealed from' is by the same rules, 'to send authentic copies of the whole process;' his copy therefore, which he says was taken by himself, but is not shown to the Assembly, is not sufficient; his affidavit is not required by the course of proceeding in this body; and the three papers presented by him are not to be considered as the commencement of a cause, or the entry of an appeal in this judicatory. Nevertheless Mr. Bourne shall not suffer any inconvenience which the Assembly can prevent, on the account of any failures of the inferior judicatures, if a default should in future appear, on their part, the evidence of such circumstance being not as yet made clear to this Assembly."—*Minutes*, 1816, p. 626.

(*c*) [In answer to a petition from the Rev. A. G. Fraser] "According to the Book of Discipline of our Church there are but four ways in which the General Assembly can have cognizance of a judicial case. As neither of these ways is contemplated in the request of Mr. Fraser, the Assembly cannot, without a violation of constitutional rules, take any action in the premises."—*Minutes*, 1850, p. 463.

TITLE 14.—OF REFERENCE.

§ 98. *How shall the testimony be taken?*

"1. The following question, signed by William C. Davis—'Whether testimony taken before a Session, and sent up to the Presbytery under the signature of moderator and clerk, will not be sufficient in references as well as appeals to render the case thus referred both orderly and cognizable by Presbytery,' was answered in the affirmative."—*Minutes*, 1797, p. 128.

§ 99. *A superior court may entertain a reference which is not accompanied by the testimony, and proceed itself to take it.*

[The records of the Synod of Kentucky approved] "with one exception, viz. According to the record on page 66, the Synod taught and acted on the principle that a Presbytery acts irregularly, which, upon the reference of a Church Session, takes the testimony and issues the case according to its bearings, even when the parties concerned agree to the reference. Your committee are of opinion that this principle is wrong in itself, and evil in its tendency, and therefore recommend this Assembly to express its disapprobation of it."—*Minutes*, 1853, p. 455.

[In reply to a protest against this decision, the Assembly says:]

"The action condemned is not 'in exact accordance with the Constitution, Discip. Chap. vii. Sec. 2, Art. 9,' as asserted by the protestant; the article referred to containing a rule, designed to facilitate business, but as its language shows it does not preclude a Presbytery from taking original testimony in certain cases, and it does not appear from the records that the Presbytery of Muhlenburg was irregular in so doing."—*Minutes*, 1853, p. 456.

§ 100. *A reference may be carried up without passing through intermediate courts.*

"The General Assembly sympathize with you, [the Presbytery of Harmony,] in the painful business detailed to them, and lament the unpleasant events which have taken place relative to Dr. Kollock. And it would afford the Assembly no small degree of pleasure fully to comply with the request of the Presbytery, and in such manner as to remove their difficulties and heal the wounds which have been inflicted. It will be admitted by all that the decisions of the Assembly should be marked with correctness and wisdom, and it will be as generally admitted that it is highly needful to enable them to do this, that they have a correct and clear view of the cases or facts on which they are to decide. The Presbytery of Harmony request the Assembly to examine their conduct, and to censure or support them, as they shall appear to have done right or wrong. The Assembly are ready to do this, and it is believed will cheerfully do it as soon as the records of the Presbytery of Harmony, which relate to this subject, shall be fully before them. In the meantime, it is with pleasure that the Assembly reflect that the Presbytery of Harmony, by carrying this subject to the Synod of which they are a constituent part, may probably obtain a more speedy relief than they could receive in the event of waiting for the decision of the next General Assembly."—*Minutes*, 1816, p. 615.

§ 101. *A Reference comes up saddled with Appeals and Complaints.*

[In the course of the Pelagian controversy, it was a marked feature of New-school tactics to preclude the decision of any case by the unbroken vote of the entire Assembly, by accompanying all References which involved disputed points, with a retinue of Appeals and Complaints, and then in the Assembly, merging the Reference altogether in them. Thus in the case of Mr. Barnes, in 1831, in regard to the doctrines of "The Plan of Salvation," the Presbytery of Philadelphia, having referred the case to the General Assembly for hearing, the Reference was accompanied by "A Complaint of the minority of the Presbytery of Philadelphia, against a Reference by said Presbytery of the case of the Rev. Albert Barnes;" "A Complaint from Thomas Bradford, Jr., Esq., against certain proceedings of the Presbytery of Philadelphia in relation to the Rev. Albert Barnes;" "A Complaint by the minority of the Presbytery of Philadelphia, against the proceedings of said Presbytery in the case of the Rev. Albert Barnes."—(*Minutes*, 1831, pp. 159, 160.) The Judicial Committee appear never to have reported the Reference back to the house; but upon the Complaints of the minority the Assembly proceeded to try the whole merits of the case.]

"The Judicial Committee reported the Complaint of the minority of the Presbytery of Philadelphia, in the case of the Rev. Albert Barnes; and recommended an order to be pursued in hearing this complaint. This report was accepted."

"The Assembly resolved to take up the Complaint of the minority of the Presbytery of Philadelphia in the case of Mr. Barnes. The Moderator, agreeably to a standing rule, announced that the Assembly was about to pass to the consideration of the business assigned for trial, and enjoined on the members to recollect and regard their high character as judges of a court of Jesus Christ; and the solemn duty in which they were about to act. The Assembly united in prayer for direction in this business."

"The whole proceedings of the Presbytery in the case complained of, and the printed sermon of Mr. Barnes, entitled "The Way of Salvation," which led to these proceedings, were read," &c.—*Minutes*, 1831, p. 176.

[In the final decision upon this Complaint, (see below, Book VII., § 109,) the Assembly, 1st, gave sentence upon the Reference; and 2d, on the Complaints; and 3d, made an illegitimate decision upon the question of dividing the Presbytery of Philadelphia, a matter which was not before them, and in which as well as all involved in the Reference, the members of that Presbytery had a right to vote, equal with that of any other Presbytery in the body.

Another illustration of the same policy occurs in the case of "A Reference from the Synod of Philadelphia, in relation to the right of Presbyteries to require every Minister or licentiate coming to them by certificate from another Presbytery or other ecclesiastical body, to submit to an examination before he be received;" accompanied with "A Complaint of several members of the Synod."—*Minutes*, 1832, p. 315.]

§ 102. *The principles which govern such cases.*

[1. A complaint or appeal against a reference of a case is illegitimate, and should not be entertained, because it implies an impeachment of the rightful jurisdiction of the court of reference, and because the exercise of a constitutional right by the reference of the case being a matter at the entire discretion of the court referring, is no just ground of complaint. See below, § 124, c, 2.

2. No complaint or appeal is valid which assumes to bring before the higher court the merits of a case which has been referred to it. If reference effectuates the sending up of the case, it is incompetent in a party to supersede that action, by an attempt to take it out of the hands of the referring court, and by a conflicting action bear it to the superior court. When the inferior body has by reference waved its jurisdiction, the act precludes any room to suppose injury done by it, in so far as the matter referred is concerned; and it is therefore not allowable that the protective processes of appeal and complaint should be perverted to the overthrow of the prior and equally important rights of the inferior body in reference, and in sitting with others upon the case referred.

3. The only cases in which an appeal or complaint may come in connection with a reference is when the inferior court has come to a decision of doubtful propriety in connection with the case; as, for example, in regard to the propriety of entertaining the case, the competence of certain testimony, &c.

4. For maintaining the rights of all parties, and the integrity of the Constitution inviolate, it is essential that all such points should be decided first, by a judicial process, in which the inferior court would be excluded; and then the inferior court being admitted, the reference should be taken up and decided by the concurrent judgment of the whole body. The opposite course blots the right of reference to all practical purposes from the book.]

TITLE 15.—THE RECORDS.

§ 103. *The records should be full.*

(*a*) "It appearing from the official certificates of the Stated Clerks of all the courts below, that important documents in evidence before the Session which first tried the case of Beck and McMahon, were not sent up to the Presbytery and Synod; it is therefore ordered that this case be sent back to the Presbytery of Charleston for a new trial, and that the Session of the Church of Columbia be directed to correct their record, and to send to the Presbytery an authentic copy of all the evidence and all the documents before them. It is recommended, however, that the parties, if practicable, make an amicable and Christian settlement, without again submitting the same for decision to the judicatories of the Church."—*Minutes*, 1843, p. 186.

(*b*) "The records of the Synod of Albany approved as orderly and correct, excepting that the Presbyterial reports are not so fully recorded as to exhibit in detail even the changes which take place from time to time in the Presbyteries."—*Minutes*, 1811, p. 479.

(*c*) "The Synod of Illinois have not discharged their duty. They ought to have spread upon their record everything which influenced their judgment in the case."—*Minutes*, 1840, p. 303.

(*d*) "The Records of the Synod of Philadelphia were approved, with the following exceptions, viz.

"1st. That there is no record of absentees from the meeting.

"2d. That it appears from page 282, that an appeal and complaint was issued in the usual form, without any intimation of what the sentence or proceeding was, against which the complaint was made.

"3d. That it appears from page 273, that another complaint was issued, without any record of the proceeding complained of, or the body whose proceeding was the subject of complaint."—*Minutes*, 1852, p. 216.

(*e*) [Records of the Synod of Albany approved, except that] "on page 257 we read of 'a complaint of the Minority of the Presbytery of Albany' to the Synod; but there is no intimation what they complained of; and when Synod took up the business, there is no evidence on record that the Moderator gave notice that they were about to proceed to judicial business, as the Constitution requires."—*Minutes*, 1848, p. 48. See 1853. p. 434.

(*f*) [On the complaint of the Rev. Mr. Smylie, among other points]

"2. That the Presbytery of Louisiana should have recorded the results of the interlocutory meeting referred to in the complaint.

"4. That the Synod should have placed on its records the above-mentioned report," [of the Judicial Committee.]—*Minutes* 1850, p. 481.

§ 104. *No document to be recorded except by direction of the judicatory.*

"*Resolved*, That the records of the Synod of Albany be approved, with the exception, that in two instances record is made of communications, which were handed to the Stated Clerk, and by him inserted, when it does not appear that he was directed by Synod to make such insertion."—*Minutes*, 1828, p. 239.

§ 105. *The record of a fact after being once approved, can be amended only upon unanimous vote.*

"It was moved to strike out the exceptions taken by the committee to the records of the Synod of New Jersey. The Moderator suggested that the motion was out of order, but he would put it to the house; which having done, the motion was sustained, with the exception of one *No*. The Moderator then declared the motion lost, as a minute recording a fact could not be amended but by a unanimous vote of the house. An appeal was taken from this decision, and the decision was sustained."—*Minutes*, 1841, p. 424.

§ 106. *Records not to be mutilated.*

(*a*) "Whereas, there was an order of last Synod for the expunging of a minute in the proceedings of Synod of 1781, the Synod now taking up the matter, agree, that our minutes ought not to be expunged in any instance, and that the said minute ought, therefore, to be now revived and inserted in the present records; accordingly it is hereby revived, and is as follows," &c.—*Minutes*, 1783, p. 498.

(*b*) [The records of the Synod of Missouri approved except] "The Synod severely censured the Presbytery [of Palmyra] for expunging a part of their minutes, when it seems that the minutes referred to were not a part of the Presbyterial record. The committee think the Synod correct in the principle which they laid down, but erred in its application." [Adopted.]—*Minutes*, 1845, p. 14.

§ 107. *An inferior court may not be required to erase a record, although improperly made.*

"Agreeably to the order for the day, the Synod proceeded to consider Mr. Blair's appeal from a judgment of Philadelphia Presbytery, by which he conceives himself aggrieved, and prays that it may be rescinded or erased from the records."

"After a full and free deliberation on the subject, the question was put, 'erase or not,' and was carried in the negative by a large majority. And on further consideration of the subject, it was moved and seconded, and on the question being put, was carried in the affirmative, and ordered, that the following resolution be entered on the register of the Presbytery of Philadelphia, viz.

"Though the Synod highly commend the zeal discovered by the Presbytery of Philadelphia for the preservation of the truth; yet, on considering the whole affair, they cannot approve of the form of their proceedings, which are irregular, both in making inquiry by private conversation in their Presbyterial capacity, and also in putting proceedings of that nature on record, and therefore remit to the Presbytery to commence a regular process if they shall find ground for it, and recommend it to Mr. Blair to give every reasonable satisfaction to his brethren, and not to injure his character by unnecessary reserve."—*Minutes*, 1788, p. 546.

TITLE 16.—OF REVIEW.

§ 108. *Annual review imperative.*

(*a*) "Whereas, It appeared in the course of the free conversation on religion, that in one of the Presbyteries under the care of the General Assembly, the sessional records of the several Church Sessions were not regularly called up and examined every year by the said Presbytery, and there is reason to believe that other Presbyteries had conducted in the same manner, therefore

"*Resolved*, That it be and it hereby is required of all the Presbyteries within the bounds of the General Assembly, annually to call up and examine the sessional records of the several Churches under their care, as directed in the Book of Discipline."—*Minutes*, 1809, p. 429.

(*b*) "The Assembly, after seriously reviewing the order of the last Assembly, and maturely deliberating on the remonstrance of the Presbytery of Philadelphia against it, can by no means rescind the said order, inasmuch as they consider it as founded on the Constitution of our Church, and as properly resulting from the obligation on the highest judicatory of the Church to see that the Constitution be duly regarded; yet, as it is alleged, that insisting on the rigid execution of this order, with respect to some of the Church Sessions, would not be for edification, the Assembly are by no means disposed to urge any Presbytery to proceed, under this order, beyond what they may consider prudent and useful."—*Minutes*, 1810, p. 453.

(*c*) "Whereas, It is an essential feature of the government of the Presbyterian Church that the records of all its Synods should be transmitted annually to its highest court—the General Assembly—for examination; and whereas, this Assembly has painful evidence that this important regulation is, by some of its Synods frequently, and by others entirely neglected, therefore,

"*Resolved*, That all our Synods be enjoined to take such order on this subject as shall insure, hereafter, a faithful observance of the above regulation. And in all cases where the Stated Clerks of any of our Synods have failed this year, or may hereafter fail, to obey their order, or the rule of the Assembly respecting this matter, such Synods are hereby required to judge of the reasons which such clerks may offer for their delinquency, and to excuse or censure them, according to the circumstances of the case."—*Minutes*, 1839, p. 165.

§ 109. *The exhibition of records may be required.*

[The records of the Synod of Cincinnati approved with exceptions] * * "2d, That on pages 114—116 it appears that, on a motion being made to require the Presbytery of Chillicothe to produce the records of their proceedings at their sessions in September, 1837, (the month prior to the meeting of Synod,) which records were reported to contain decisions demanding the immediate review of the Synod, it was decided 'that as there was no complaint nor appeal requiring the records in question, and as the Presbytery have regularly presented their book for review by the Synod, and the committee of review has made no charge of delinquency in the Presbytery, in not transcribing the minutes of their late meeting, the Synod have no right to demand said minutes."—*Minutes*, 1839, p. 161.

§ 110. *Copies of the originals accepted only in extraordinary cases.*

(*a*) "It is recommended to the Synods of Virginia and the Carolinas, to send attested copies of their minutes by their delegates to the Assembly yearly, whenever they find it inconvenient to send their books."—*Minutes*, 1790, p. 23.

(*b*) "*Resolved*, That the dispensation allowed to the Synods of Virginia and the Carolinas by the Assembly of 1790, to send up attested copies of their records instead of the records, be and it is hereby rescinded."—*Minutes*, 1841, p. 423.

(*c*) "The Committee on the Records of the Synod of West Tennessee reported, and their report was adopted, and is as follows, viz. 'That the document presented to your committee is not the original book of records, but purports to be a true copy from the original record under the hand of the Stated Clerk. Accompanying this report is a letter from the Clerk, urging the acceptance of the transcript, on the ground of a standing rule of the Assembly, authorizing the reception of a transcript when the original cannot be transmitted. Your committee are not aware of such a standing rule, and are of opinion that the document produced does not come up to the requirement of the Constitution. Your committee therefore *cannot* report as to the *manner* in which the records are kept. Your committee recommend that the Synod of West Tennessee be required to produce their original book of records for examination at the next General Assembly."—*Minutes*, 1847, p. 381.

§ 111. *Members of a judicatory are excluded from voting upon review of their own records.*

(*a*) "A protest signed by a number of members of the Synod of Geneva, against a decision of that Synod, excluding the Presbytery of Geneva from voting on the question, Whether their own records should be attested by the Moderator of the Synod, as approved. Your committee were, however, of opinion that the decision of the Synod was consonant to the prevalent usage of the judicatures of the Presbyterian Church, as well as to the usage of other analogous bodies in similar cases, and that it ought therefore to be approved." [Adopted.]—*Minutes*, 1816, p. 611.

(*b*) [The records of the Synod of Kentucky approved, except] "that the members of the West Lexington Presbytery voted in approbation of their own proceedings, which is deemed to be irregular."—*Minutes*, 1821, p. 16.

(*c*) "The Synod [of Mississippi] acted unconstitutionally in permitting the Presbytery of Louisiana to vote on the adoption of the report of the Judicial Committee on the complaint of Rev. Mr. Smylie."—*Minutes*, 1850, p. 481.

§ 112. *Reasons of exceptions should be stated.*

"The committee appointed to examine the records of the Synod of Pittsburgh, reported, and the book was approved, excepting the resolution on page 74, disapproving of the proceedings of a Presbytery without assigning the reason."—*Minutes*, 1820, p. 728.

"The records [of the Synod of Ohio] were approved with the exception of a minute on page 243, disapproving of a decision of a Presbytery, and ordering said Presbytery to reconsider that decision, without any reasons being assigned."—*Minutes*, 1827, p. 115.

§ 113. *Neglect of exceptions, disorderly.*

[The records of the Synod of Albany approved, except that] "The Synod claim and exercise the right of disregarding the exceptions to their records by the General Assembly of 1847, which we consider disrespectful and disorderly."—*Minutes*, 1848, p. 48.

§ 114. *A case may not be issued judicially upon review.*

(*a*) "The report of the committee on the case of the remonstrants against the Synod of Kentucky, was again called up and read.

"On motion, *Resolved*, That the Assembly are not competent to take up at present the subject referred to in the report, to any farther extent than to examine and approve or censure the records of the Synod of Kentucky, and to give such advices and instructions in the case as to them may seem meet."—*Minutes*, 1807, p. 383.

(*b*) "The Assembly having maturely considered the appeal of Mr. Davis, from the proceeding of the Synod of the Carolinas in his case, *Resolved*, That although they highly approve of the zeal of the Synod to preserve the purity and peace of the Church within their bounds, yet they cannot but decide that in their proceedings in the above case, in deciding that they had a right to try Mr. Davis, when there was no reference or appeal in his case before them, they have not strictly adhered to the Constitution of the Presbyterian Church."—*Minutes*, 1810, p. 448. Reaffirmed, *Minutes*, 1811, p. 468.

§ 115. *The inferior court may be required to take up a case; and the rule of limitation of time does not then apply.*

"The committee to prepare a minute expressive of the sense of the Assembly in sustaining the complaint of Rev. J. A. Smylie against the Synod of Mississippi, submitted the following, which was adopted, viz.

"5. That the Presbytery of Louisiana erred in pleading the limitation of time for their noncompliance with the resolution of the Synod, referring this whole case to them for a full investigation.

"6. That the case be remanded to the Presbytery of Louisiana, according to the resolution of the Synod, for such action as is demanded by the Book of Discipline."—*Minutes*, 1850, p. 481.

Title 17.—Of Appeal and Complaint.

§ 116. *What is the difference between them?*

[Prior to the revision of 1819 and 1820, the Book of Discipline consisted of but two chapters, occupied entirely with the rules of original process, the one in the case of private persons, the other in that of Ministers. In the Constitution as it thus stood for thirty years of the history of the General Assembly, there being no Directory on the subject, no discrimination was used between appeals and complaints, the two designations being indifferently used to express the carrying of any decision, whether judicial or otherwise, to a higher court, by whatever parties. The common formula was, "We appeal and complain." There is hence a great liability to err in the application of precedents of that date, as they may bear the designation of appeals when they properly come under the category of complaints as now defined in the Constitution, and *vice versa.* This will be borne in mind in order to account for the apparent misuse of precedents and decisions in the following Titles; the confusion here described having affected the language and proceedings of our judicatories, more or less to the present time. Appeal is the recourse to a higher court by one of the parties, in a judicial case.—*Book of Discipline,* Chap. vii. § 3: 1, 2; and below, § 117. Complaint is the similar recourse of any other than the parties, and may be used against any decision, legislative, judicial, or administrative.—*Ibid.* § 4; 2. The order of proceeding is the same in each process.]

§ 117. *Appeals limited to the parties.*

"The Judicial Committee also reported on judicial business, No. 8, viz. the appeal of Dr. Joshua L. Wilson, and others, against a decision of the Synod of Cincinnati, in the case of Dr. Beecher, that they have examined the same, and are of opinion that Dr. Wilson and others were not a party in the case, and consequently cannot constitutionally appeal; and recommend that they have leave to withdraw their appeal. This report was adopted." —*Minutes,* 1834, p. 17.

"The Judicial Committee reported a paper, signed by Dr. Cathcart and others, members of the Presbytery of Carlisle, purporting to be an appeal or complaint relative to a decision of the Synod of Philadelphia. The committee gave it as their opinion that the subject could not be taken up on the ground of an appeal, because these persons were not one of the original parties, but that it might be taken up in the character of a complaint.

"*Resolved,* That the consideration of this complaint be the order of the day for next Tuesday morning."—*Minutes,* 1823, p. 115.

§ 118. *The members severally of an inferior court may appeal.*

(*a*) "Judicial business, No. 6, viz. appeals of the Session of the Church in Bloomington, and of the Rev. Dr. Andrew Wylie, from a decision of the Synod of Indiana on the cases respecting Mr. John H. Harney, was taken up."

[The appeals were sustained and the decision reversed.] See above, § 67, b.

(*b*) "The order of the day was then taken up. The complaint of the Session of Wooster Church, and the Rev. J. H. Baird, [Pastor of the Church,] against the Synod of Ohio. * * * The original parties were then heard—the Rev. James H. Baird for himself, the Rev. Dr. Monfort for the Session, and the Rev. Thomas McDermott for the Presbytery."—*Minutes,* 1854, p. 19.

§ 119. *Appeals limited to judicial cases.*

"The complaint of A. D. Metcalf, &c., against the Synod of Virginia, for deciding that appeals may lie in cases not judicial, was taken up. The decision complained of, the reasons of complaint assigned by the complainants, and the whole record of the Synod in the case were read. The complainants were heard in support of their complaint. The Synod were heard in defence of their decision. The roll was called, that each member of the Assembly might have an opportunity of expressing his opinion. After which, the vote was taken, and the complaint was sustained."—*Minutes*, 1839, p. 160.

§ 120. *Appeal against refusal to reconsider an unappealed decision.*

(*a*) [The following was of doubtful constitutionality when adopted, and has been superseded by the provisions of the Book of Discipline, since framed. Its admission would preclude the possibility of a case of censure ever being finally settled, except at the option of the respondent. In reply to a memorial from the members of Cumberland Presbytery, who had not taken an appeal, the Assembly says:]

"We know of no way in which the matter can be regularly brought before the General Assembly so as to enable them to act upon it, but by your applying to the Synod to review their proceedings, and to reverse what is wrong in them; and in case they refuse to review or rectify them, you know it is your privilege to appeal to the General Assembly, who will then be empowered to act judicially on it."—*Minutes*, 1808, p. 409.

(*b*) "The report of the Judicial Committee, No. 3, viz. the complaint of Messrs. Tate, McIver, and others, against the Presbytery of Fayetteville, in the case aforesaid, was taken up and adopted, and is as follows, viz.

"A complaint of the Rev. Robert Tate, Colin McIver, and others, was put into the hands of the committee, in which they complain of a decision of the Presbytery of Fayetteville, by which they refused to reconsider certain decisions made at a former meeting of the Presbytery, touching the case of the Rev. Archibald McQueen. The committee are unanimously of the opinion that the General Assembly cannot entertain this complaint, inasmuch as the complainants did not avail themselves of their right to complain of the aforesaid decisions within the time and in the manner specified in our Book of Discipline. The committee believe, that it was never intended that those who thus waived their right, should have the right, at a subsequent meeting of the Judicatory, on a mere motion to reconsider, to bring the whole previous action by complaint before the higher Judicatory."—*Minutes*, 1846, p. 202.

§ 121. *Appeal against refusal to resume a case upon probable cause for removing censure.*

See McQueen's case below, § 198, d.

§ 122. *Subjects to which Complaint applies.*

[Complaint will lie against any action whatever of a Court, whether legislative, judicial or executive. See Book of Discipline, Chap. vii. § 2; and Sec. 4, Art. 3, and the decisions of the General Assembly in the Minutes, *passim*.]

§ 123. *Complaint against a refusal to rectify a disorderly act.*

"An appeal from, and complaint against, a vote of the Synod of Philadelphia, in the case of Mr. Hindman, was introduced before the Assembly through the Committee of Overtures, and read. It was as follows, viz.

"It was overtured by the Presbytery of New Castle, that the Synod be requested to review the minute of their last meeting on the case of Mr. Hindman, and also to take into their consideration the conduct of Lewes Presbytery, in the affair of his licensure.

"The vote being put *grant their request or not*, it was carried *not*.

"We, whose names are hereunto annexed, dissent from the aforesaid vote of Synod, and complain of, and appeal therefrom, to the next General Assembly, for the following reasons:

"1. Because, in our apprehension, the Synod have, by their vote in this affair, deprived aggrieved members of a privilege to which they have a just claim.

"2. Because the Synod by this vote have, in our opinion, refused to correct the errors in their proceedings of last year, which were censured by the General Assembly, and which, in consequence of that censure, ought to be corrected.

"3. Because the vote, as we believe, will, in its effects, tend to keep alive and increase uneasiness in the Presbyteries of New Castle and Lewes.

"4. Because we believe that the whole transactions of the Synod of Philadelphia, relative to this affair, have been in direct violation of a known and wholesome rule of the Synod of New York and Philadelphia, respecting the licensure of candidates, and contained in their Minutes of 1764, pages 78 and 80.* And we likewise believe, that this violation has a tendency to promote irregularity, deception and injury, both among the Churches and judicatures of the Presbyterian body."

[The complaint was entertained and the Synod censured.]—*Minutes*, 1792, pp. 53. 56.

§ 124. *Complaint will not lie against a refusal to decide a constitutional question*, IN THESI.

(*a*) "The Judicial Committee having had under consideration No. 1, the appeal and complaint of the Rev. Robert J. Breckinridge, D. D., and others, against a decision of the Synod of Philadelphia, on the quorum question; and No. 2, the appeal and complaint of the Rev. R. J. Breckinridge, D. D., and others, against a decision of the Synod of Philadelphia, on the question of the imposition of hands in ordination, report, that in their opinion the Form of Government and Discipline of the Presbyterian Church do not authorize the appellants and complainants to bring before the General Assembly, either an appeal or complaint in the cases referred to." The report was adopted.—*Minutes*, 1844, p. 366.

(*b*) *Protest against this decision.*

[A protest was entered embodying the following reasons.]

"1. It is alleged that complaints cannot lie except in strictly judicial cases. We reply, that this is contrary, as we believe, to the express language of our Constitution—that it is certainly undeniable that the large majority of cases of complaints tried by the higher judicatories of the Church are, and always have been, other than strictly judicial cases, and that no complaint has ever been thrown out of our Church courts on the ground here assumed.

"2. It is asserted that where no personal wrong is done, or personal injury sustained, no one has a right to complain. We answer that this is contrary to the plain letter of our law, which says, (Chapter vii. Section 4, Part 3, of Book of Discipline,) that complaints are intended for cases in which 'the judgment in question may do no wrong to any individual.' That this is contrary, too, to the whole reason and policy of that law, as well as to the whole course of proceeding in past time."

"3. It is contended that the action of the Synod in those cases was purely negative—that nothing was decided, and therefore there could be no complaint. We reply, first, that there is an error of fact in this statement, for the form of the vote shows, and the Synod itself positively declares, that it did decide a most important principle; and secondly, there is an error of reasoning, for a decision in the negative is as really a decision as one in the affirmative, and may, therefore, according to our book, which subjects 'every kind of decision' to review, be carried up by complaint before a higher judicatory. (Book of Discipline, Chap. vii. Sec. 2.)

---

* See Book II., § 58.

"4. It is argued that the questions in the Synod being in the form of overture, and the adopting or refusing to adopt an overture resting on the discretion of the Synod, the refusal of the Synod to adopt did not afford ground of complaint. We answer, that every inferior court is responsible to the courts above it for the proper exercise of its discretion, and therefore they may be complained of as regards its exercise; and whether the Synod of Philadelphia did exercise its discretion soundly or not, was the very point to be tried, and which the Assembly refused to try.

"5. It is contended that as there was no law obliging the Synod to act on the subjects submitted to it, there could be no transgression in its refusal to do so, and therefore no ground of complaint. We reply, first, that they *did act,* and their *action* was complained of; therefore, whether it was obliged to act or not, is not relevant in the present state of the case; secondly, that if this argument be well grounded and Synod be not obliged to act except in cases in which it is compelled by positive law, then Synods could not be complained of for even the grossest violations of duty, such as refusing to receive and issue appeals brought regularly before them, or refusing to redress what has been done by Presbyteries contrary to order, for there is no positive command of law requiring Synods to exercise any of their specified powers—and the power of Synods to pass an overture stands on exactly the same basis with the power to perform everything else entrusted to it. (Form of Government, Chap. xi. Sec. 4.)

"6. It is urged that if the complaints were tried, the Synod of Philadelphia must be excluded, which, it is said, would be most unjust. We reply, that supposing this were true, it is an argument against the Constitution of the Church, and not against the rights of the complainants in these cases.

"II. We further protest against the refusal of the Assembly to hear the complainants on the question of the jurisdiction of this court—which was matter of common right. We protest, also, against the allowance of the commissioners from the Synod complained against, to vote in every stage of the proceedings, contrary to the common principle, that no one should be allowed to vote in his own case, and contrary to the express provision of our Book of Discipline, (Chap. vii. Sec. 4, Part 7.) We protest, too, against the whole decision of this case in all its parts, without the Assembly ever having sat as a court, or its members having ever been charged by the Moderator.

"III. We contend that by the plain law of the Church as written, and by that law as constantly expounded until now, complaints have been rightly considered as competent against all sorts of action which can be taken in a Church court. We consider this right as far more important in public than in private cases—in erroneous decisions in matters of doctrine and government, than in wrongs inflicted in personal cases. We believe also that the decision of the Assembly is inconsistent with the true policy of the Church, and that its tendency, if it is adhered to, will be to foster all kinds of diversity in practice and opinion, in the various parts of the Church, for want of remedy. It is, moreover, directly calculated to deprive the Assembly of important powers and rights which belong to it, not only under the Constitution, but in virtue of its very existence and organization as the court in which all the particular Churches are represented, and which has all the powers residing in all other Church courts, except so far as, for the sake of order and convenience, it is agreed in the Constitution, that it shall not exercise those powers.

"Wherefore, upon the grounds thus set forth, and without reference to the merits of the complaints, we protest against the refusal of the Assembly to try these complaints, and ask that this paper may be recorded on the minutes of the Assembly, as exhibiting the fact and reasons of our protest against its decision." [Signed by twenty-eight members.]—*Minutes*, 1844, p. 380.

(c) Answer to the above Protest.—Adopted by the Assembly.

"The committee appointed to answer the protest of J. C. Young and others, against the action of the Assembly refusing to try the complaints of R. J. Breckinridge and others against the Synod of Philadelphia, beg leave to report the following.

"A considerable part of the protest is really not a protest against the action of the Assembly refusing to entertain the complaints in question, but an answer to various reasons urged, or supposed to have been urged by individual members in favour of said action. Inasmuch as the Assembly is in no sense responsible for the arguments or reasons offered by individuals, that part of the protest which purports to be an answer to such arguments, is wholly out of place. The protestants, indeed, allege, that they are constrained to pursue this singular course, because the Judicial Committee failed to specify in what respects the Constitution of the Church was opposed to these complaints, or to assign the reasons of the action of this body. But the Assembly are not aware that it is the duty of the Judicial Committee to give such specifications and reasons. A protest, according to our Book, 'is generally accompanied with a detail of the reasons on which it is founded.' (Book of Discipline, Chap. viii. Sec. 2.) The appropriate business of the protestants, therefore, was simply to give the reasons on which their protest was founded, not to answer the arguments offered by individuals in debate, for which the Assembly is not responsible.

"In replying to the protest in question, little more is necessary than to state distinctly what was the action of the Synod of Philadelphia, complained of by R. J. Breckinridge and others. Two papers were offered by Dr. Breckinridge, for the adoption of the Synod; the one relating to the constitution of a quorum in Presbytery; the other, to the imposition of hands by Ruling Elders in the ordination of Ministers of the gospel. In relation to each paper the question on which the Synod voted, was in the following words: 'Shall this paper be adopted?' By a large majority the Synod refused to adopt these papers. The Assembly know of no law in our Book of Discipline requiring a Presbytery or a Synod to adopt any paper or papers submitted to them by any individual or any number of individuals; and if there is no such law, there *could be* no transgression of law or neglect of duty, and consequently, no ground of complaint.

"The papers in question condemn the interpretation of certain clauses in our Constitution, given by the last Assembly, propose an opposite interpretation, and overture this General Assembly to repeal the overtures adopted by the last Assembly, and to adopt interpretations of an opposite character. In regard to these papers, it is proper to remark,

"1. There was no *case* before the Synod. No Elder complained that he had been deprived of what he regarded as a constitutional right. No Presbytery was charged with having constituted and proceeded to business without a constitutional quorum. The Synod, therefore, was not called upon to *administer* law, but to *interpret* our Constitution—to decide constitutional questions *in thesi*. How far it is expedient to give expositions of our Constitution, or to decide constitutional questions *in thesi*, it may be difficult to determine; but certain it is, that no Church judicatory is bound, in any state of case, to give such decisions. But, 'where there is no law, there is no transgression;' and, of course, there can be no ground of complaint. The protestants allege, that the Synod *did act*, and that their *action* was complained of. The answer is—that the only action of the Synod in the case, was a refusal to adopt certain papers offered by a member of that body. To this action, if it be proper to call it so, the Synod was forced by the member who offered the papers. They were obliged either to adopt them or to refuse them. They deemed it wise, as they had the perfect right, to do the latter.

"2. Again: these papers, if adopted, required the Synod to send to this Assembly an *overture* or *request* to give an interpretation of our Constitution contrary to that given by the last Assembly. But, although it is the right of Sessions, Presbyteries, or Synods, to overture the Assembly, whenever they may deem it wise to do so, there is in our Book no law requiring them or any one of them to do so in any case. In declining to send up an overture, therefore, the Synod of Philadelphia violated no law, committed no transgression against ecclesiastical law; and consequently a complaint against that body cannot lie. The very idea of forcing either individuals or bodies to overture or petition, is absurd.

"But the protestants strangely contend, that 'every inferior court is responsible to the courts above it for the proper exercise of its discretion, and therefore they may be complained of as regards its exercise.' Where there is *responsibility* there can be no *discretion.* To maintain the contrary, is to contend that an individual or a body may use their discretion, provided they use it *in a certain* way—that they may do as they please, provided they are pleased to act *in a particular manner!* The truth is, that where ecclesiastical *rights* of individuals or bodies are concerned, there is no discretion. All such rights are guarded by our Constitution, by which every Church court is bound. The admission of the protestants that the Synod had the right to exercise its own discretion in the matter complained of, is, in effect, an admission that the complaint is not legitimate, and ought not to have been entertained by this body.

"Still more strangely, if possible, the protestants allege, that 'if the Synod be not obliged to act, except in cases in which it is compelled by positive law, then Synods could not be complained of for even the grossest violations of duty, such as refusing to receive and issue appeals brought regularly before them, or refusing to redress what has been done by Presbyteries contrary to order.' Do they, then, maintain, that it is merely *discretionary* with Presbyteries and Synods, whether they will receive and issue appeals, &c., regularly brought before them, as they admit it was with the Synod of Philadelphia, whether they would condemn the doings of the last Assembly, and overture this Assembly to do the same? But, say they, 'there is no positive command or law requiring Synods to exercise any of their specified powers.' To prove that this statement is wholly incorrect, it is necessary only to refer to Chapter vii. Sections 1, 3, 4, of our Book of Discipline. Section first treats of the *duties* of Church judicatories in relation to review and control. Sections third and fourth treat of the *right* to appeal and complain in certain cases, &c. Where there are *duties*, there can be no discretion; and where there is a *right* to appeal and complain, there is positive obligation on the part of the judicatory to receive and issue such appeals and complaints. But where, in our Constitution, is it said to be the *duty* of any Church judicatory either to adopt papers that may be offered, to decide constitutional questions *in thesi*, or to overture a higher court? Or where is the right given to individuals, in any case, to have their interpretations of our Constitution adopted? There are no such duties on the one hand, or rights on the other; and, consequently, no right of appeal or complaint.

"3. An additional objection to the appeals and complaints is—that were they entertained, the Synod of Philadelphia would, in the final vote, be excluded from voting. This, in the administration of law, where the inferior court has decided the case, and the appeal or complaint is against their decision, would be perfectly proper. But in the mere *interpretation* of our Constitution, in regard to which all have a common interest, and, therefore, common rights, such a course would be unconstitutional and grossly unjust. The Synod of Philadelphia, if the complaints had been entertained, would have been excluded as having decided the questions involved. But the Synod of Kentucky has also given its decisions of the same questions. Why, then, should the one vote and the other be excluded? Nay, it is believed, that a large majority of the members of this Assembly have, in one form or another, decided upon them. Why, then, permit them to vote and exclude the Synod of Philadelphia? What interest has this Synod more than other Synods or Presbyteries, in giving a wrong exposition of our Book? When we *interpret* our Constitution, the voice of the whole Church should be heard.

"But the protestants say, this is an argument against our Constitution. In this, however, they are mistaken. It is only an argument against *their incorrect interpretation of it.* It gives no right to appeal or complain against a judicatory for declining to decide a constitutional question *in thesi*, or to overture the higher court.

"4. That the complaint is illegitimate, is further evident from the consequences which would follow the adoption of the principle involved in it. If our Church courts are bound, in any case, to decide constitutional questions *in thesi*, and to overture the higher court, it follows:

"1st. That any member of a Session, Presbytery, or Synod, can, at any time, force the Assembly to discuss and decide, *in thesi*, any constitutional question he may choose to raise, or any number of them. He has only to offer his interpretation to the lower court, and come up with his complaint, which must be regularly issued.

"2d. The Assembly can be forced to discuss and decide the same question repeatedly at the same session. The minority of the Synod of Kentucky might have complained of its action on the same points; and, according to the doctrine of the protestants, the Assembly must have regularly tried both complaints, regularly hearing the parties from both Synods discuss the same points, not in relation to the *administration* of law, where both parties claim to have been aggrieved, but in relation to the interpretation of law.

"3d. The Assembly could be forced to decide great constitutional questions by only a part of the delegates from the Presbyteries—thus excluding a large number of Presbyteries from a vote on the interpretation of the Constitution by which they are to be governed.

"4th. The Assembly, by the exclusion of different Synods, in deciding the different complaints, might be placed in the humiliating attitude of giving contradictory expositions of the Constitution at the same sessions.

"Who will pretend that our Constitution is so defective, so strangely inconsistent, as to expose our Church courts to difficulties and absurdities such as those just mentioned?

"In answer to the *third* reason assigned by the protestants it is sufficient to state, that it has not been, and we believe it cannot be proved, that any General Assembly of our Church ever entertained a complaint such as the one in question—a complaint against a Church judicatory for refusing to decide a constitutional question *in thesi*, or to overture a higher judicatory. The complaint under consideration, is, so far as this Assembly is informed, strictly *sui generis.*

"Finally, our Constitution prescribes the mode in which constitutional questions may be brought before the General Assembly. The proper course was pursued by the Presbytery of Cincinnati in regard to the matters embraced in Dr. Breckinridge's papers; and they were brought before this body untrammeled by judicial proceedings, and the voice of the representatives of the Church decided on the true meaning of the clauses in our Constitution concerning which there has been a difference of opinion.

"In reply to the complaint of the protestants, that the Assembly refused to hear the complainants on the right of jurisdiction, it is sufficient to say: 1st. That it cannot be shown that our Book gives such rights. 2d. The adoption of the principle involved in such a claim would be followed by most of the difficulties already enumerated as consequent upon entertaining the complaint. The Assembly must from year to year, agree to hear every member of a Session, Presbytery, or Synod, who may choose to try to convince them that they have jurisdiction over all kinds of subjects. 3d. There was properly no question as to right of jurisdiction. The matter of complaint against the Synod, belongs not to the department of discipline.

"In reply to the complaint of the protestants that the Assembly did not sit as a court, and that the members were not charged by the Moderator; it is sufficient to state, that as the Assembly could not sit in a judicial capacity, until the complaint was decided to be orderly and legitimate, the objection is wholly without force.

"The protestants think the course pursued by the Assembly calculated to foster all kinds of diversity in practice and opinion. They seem not to see, that the course pursued by the complainants and by themselves, in relation to the decisions of the highest court of our Church, to which it properly belongs to expound the Constitution and settle all controversies, is directly calculated to produce the very result they seem to deprecate."—*Minutes*, 1844, p. 382.

§ 125. *Evidence in proof of allegations against an inferior court, in appeal or complaint.*

[The complaint of the minority of the Synod of Cincinnati in the case of the Rev. George Beecher] "sustained on the ground that the Synod was and is competent to receive and examine witnesses called before them to support or to rebut the charges preferred by the minority of the Presbytery of Cincinnati against the majority of said Presbytery."—*Minutes*, 1834, p. 40.

§ 126. *Time of lodging the action.*

(*a*) "The Judicial Committee reported the appeal of R. Taylor against the Synod of Michigan, which was not put into the hands of the Clerk in the constitutional time. The appeal was therefore dismissed."—*Minutes*, 1837, p. 480. See also 1834, p. 14.

(*b*) "An appeal was in the house in season, and the persons to whom it was intrusted were not aware of the constitutional rule requiring it to be lodged with the clerk." [It was lodged with the chairman of the Judicial Committee.]

"*Resolved*, That in the opinion of the Assembly the rule has been virtually complied with."—*Minutes*, 1830, p. 28.

§ 127. *Due notice of the reasons of appeal or complaint must be given.*

"The Assembly resumed the appeal of certain pew owners of the First Church in Troy. After discussion it was

"*Resolved*, That the appeal be dismissed, on the ground that Synod has not had the constitutional notice of the reasons of the appeal."—*Minutes*, 1828, p. 239.

[The Judicial Committee] "recommend that said appeal [of the Church of Bergen] be dismissed on the ground that the only paper which appears to be intended as an appeal, is without date or signature, or evidence that it was ever before the Synod of Genessee, or lodged with the Moderator of said Synod."—*Minutes*, 1830, p. 17.

§ 128. *The limitation of ten days has regard to the date of the transmission of the notice, not of its reception by the court.*

[In the case of Mr. Lowry against the Synod of Ohio (below, § 140,) the notice was not received at all by the Synod, yet the Assembly decided that Mr. Lowry had "complied with the rule of the Book of Discipline." In which case the limitation could not be applied to anything else than the time within which the notice was transmitted.]

§ 129. *Constitution of the court.*

(*a*) *What members may sit on the trial?*

[Upon an appeal from a decision of the Synod of Philadelphia it was]

"*Resolved*, That no Minister belonging to the Synod of Philadelphia, nor Elder, who was a member of the judicature when the vote appealed from took place, shall vote in the decision thereof by this Assembly."—*Minutes*, 1792, p. 56.

[The following decisions are of no authority, as they were adopted for the manifest purpose of giving additional strength to a party pledged to the acquittal of the accused.]

"A question was raised by Mr. Cunningham, an Elder from the Synod of Philadelphia, who was not a member of Synod at the meeting at which the case of Mr. Barnes was tried and issued, whether he has a right to vote in this case in the Assembly. After some discussion, the Moderator decided that Mr. Cunningham, and any other members of the Assembly from that Synod similarly situated, have a right to vote in the Assembly. From this decision of the Moderator an appeal was taken, when, by a vote of the Assembly, the decision of the Moderator was not sustained, and it was decided that Mr. Cunningham, and others similarly situated, have no right to vote on the case in the Assembly."—*Minutes*, 1836, p. 265.

"A motion was made that Dr. Skinner and Mr. Dashiell, who, at the time the trial was commenced in the Second Presbytery of Philadelphia, were either not dismissed from that body, or had not yet connected themselves with any other, though they did not meet with the Presbytery, and before the meeting of Synod were members of other Presbyteries, should not sit in judgment in the case of Mr. Barnes. This motion was decided in the negative."—*Ibid.* 266.

(*b*) *The Moderator, being a member of the inferior court, may not preside.*

"*Ordered*, That the business of the appeal, introduced last session, be now resumed. Whereupon, the parties were heard at full length; and previous to the discussion of the merits of the cause, it was

"*Resolved*, That no Minister belonging to the Synod of Philadelphia, nor Elder who was a member of the judicature when the vote appealed from took place, shall vote in the decision thereof by this Assembly.

"The Moderator, being a member of the Synod of Philadelphia, withdrew, and Dr. McKnight took the chair."—*Minutes*, 1792, p. 56.

"The appeal of Mr. Pope Bushnell was resumed. The Moderator, being a member of the Synod appealed from, Mr. Jennings, the last Moderator present, took the chair. The duly authenticated documents present were read. After which the roll was called, that each member might have an opportunity of expressing his opinion," &c.—*Minutes*, 1826, p. 32.

(*c*) *Members of the inferior court excluded from voting on any preliminary question.*

"That the Synod acted unconstitutionally in permitting the Presbytery of Louisiana to vote on the adoption of the report of the Judicial Committee on the complaint of Rev. Mr. Smylie."—*Minutes*, 1850, p. 481.

[This exclusion should be strictly limited to the matters appealed. See above, § 101, 102, and Book VII. § 110.

§ 130. *Bars to the process.*

(*a*) *Death of respondent.*

[The Records of the Synod of New York approved except] "on page 277, it appears that the Synod decided that the death of the Rev. Mr. Griffith should be no bar in the way of the prosecution of an appeal by his prosecutor, from the decision of the Presbytery of Bedford, acquitting Mr. Griffith."—*Minutes*, 1833, p. 485.

(*b*) *Appeal waved by submission.*

"*Resolved*, That the appeal of the Presbytery of Abingdon from the decision of the Synod of Virginia in the case of the Rev. Robert Glenn, be dismissed on the ground that the substantial cause of appeal has been removed by the act of that Presbytery, in their receiving Mr. Glenn in conformity with the decision of the Synod."—*Minutes*, 1822, p. 27.

(*c*) *The decision previously authorized by the higher court.*

"Whereas the Rev. Archibald McQueen prosecuted a complaint before the Assembly of 1845, against the Presbytery of Fayetteville for refusing to restore him to the exercise of the gospel ministry; and did at the same time memorialize that Assembly to decree his restoration; and whereas that Assembly did take up and judicially entertain the said complaint, and pronounced judgment in the case by authorizing and recommending the Presbytery to restore the said Archibald McQueen to the gospel ministry, provided that in the judgment of the Presbytery it was wise so to do; and whereas the Presbytery in the exercise of the discretion thus confided to them, did restore Mr. McQueen, therefore,

"*Resolved*, That the complaint of the Rev. Colin McIver and others against the Synod of North Carolina, for having sustained the action of the Presbytery of Fayetteville in restoring the said Archibald McQueen, in accordance with the judicial decision of the Assembly of 1845, cannot be entertained by this House, and is hereby dismissed.

"In making this disposition of the above mentioned complaint, this General Assembly wishes it to be distinctly understood that they do not mean either to retract or modify any judgment hitherto expressed by any Assembly respecting the offence for which Mr. McQueen was suspended from the exercise of the gospel ministry. They simply declare that his case cannot be regularly brought before them by this complaint."—*Minutes*, 1847, p. 395.

(*d*) *Informality in the process.*

"The subject of the complaint of the Session of Indianapolis was taken up, and after considerable discussion and mature deliberation, it was

"*Resolved*, That this business be dismissed on account of informality."—*Minutes*, 1829, p. 384.

(*e*) *The case has not been before the inferior court.*

"A letter from several members of the First Presbyterian Church of the town of Ovid, in the State of New York, complaining of the conduct of the Presbytery of Oneida, in erecting another congregation in their neighbourhood; also of Mr. Chapman for preaching in said congregation, &c., was received and read.

"The Assembly having considered the same,

"*Resolved*, That as the complainants have not stated their grievances to the Presbytery, nor applied to it for redress, the petition be returned to them, and that they be directed to proceed in this case as the Constitution prescribes."—*Minutes*, 1804, p. 309.

(*f*) *The case yet pending before the lower court.*

["Sundry papers relating to the situation of the Church within the bounds of the Presbytery of Abingdon" being laid before the Assembly, it was decided that]

"As it appears that the business is now pending before the Synod of the Carolinas, and there is an adjourned meeting of said Synod with a view to issue it, the Assembly ought not judicially to interfere in it till it shall be decided upon by the Synod, and a regular appeal be made from said decision, or the whole matter be referred by that judicatory to the Assembly, and they hereby recommend to the Synod of the Carolinas to continue their laudable and prudent endeavours to bring the present dispute to a speedy issue."—*Minutes*, 1797, p. 127.

[Upon an appeal against the Synod of Illinois and its Commission,]

"Mr. Dod moved, that the complaint so far as the appointment of a "Commission" on the part of the Synod is concerned, be dismissed as irregular, inasmuch as the legal notice of intention to complain was not given to Synod: and that the complaint against the proceedings of the 'Commission' be dismissed, inasmuch as that Commission is not known to this body, and the Synod cannot be called upon to answer for the acts of their Commission until they have been reported and sanctioned, nor then, without legal notice of complaint." [The motion prevailed.]—*Minutes*, 1841, pp. 445. 449.

(*g*) *Violation of a compromise.*

"1. Whereas, the Synod of New Jersey, after having heard and adjudicated the appeal of Dr. Solomon Andrews, did pass a resolution which may be so carried out as to remove the cause of his appeal to this body. And whereas, time has not been afforded for the Presbytery of Elizabethtown to learn officially whether their order carrying out said resolution has been complied with by the Session of the Church in Perth Amboy; therefore,

"*Resolved*, That the appeal of Dr. Andrews be not received by this Assembly.

"2. Whereas, it appears from the records of the Presbytery of Elizabethtown, that Dr. Andrews stated that he would withdraw his complaint if the Session of the Church at Perth Amboy would grant a certain letter of dismission, which was granted; and, as it appears that Dr. Andrews admitted the correctness of this statement before the Judicial Committee of the Synod of New Jersey; and, as the complaint relates to the non-acting of the Synod in his case; therefore

"*Resolved*, That the complaint be not entertained by this Assembly."—*Minutes*, 1853, p. 448.

(*h*) *The appellant fully exonerated by the lower court.*

"The unfinished business was resumed. The report of the Judicial Committee was adopted, and is as follows, viz.

"The Judicial Committee report that they have examined certain papers entitled, 'An Appeal and Complaint of W. H. Marquess against the Presbytery of Nashville,' with other papers belonging thereto: and unanimously recommend the adoption of the following:

"1. That the Presbytery of Nashville having fully exonerated the appellant from all blame in the matters respecting which he was charged before the Session of the Church at Clarksville, his character is unimpeached, and that he is now, and ever has been since the action of the Presbytery in his case, entitled to a dismission from the Church at Clarksville whenever applied for, in order to connect himself with any Church in the vicinity of his present residence; and that there is nothing in the action of Presbytery in relation to the charges preferred against him, which furnishes ground for appeal or complaint."—*Minutes*, 1849, p. 236.

(*i*) *Hearing may not be refused to an orderly case.*

[The records of the Synod of Kentucky approved, except that] "the Synod in dismissing the judicial case recorded page 184, acted unconstitutionally, and established a dangerous precedent.—*Minutes*, 1854, p. 38.

§ 131. *Appeals and complaints should ordinarily pass through the regular series of courts.*

(*a*) "Two appeals of Samuel Lowery, the first from a special decision of the Session of the Second Presbyterian Church of Cincinnati; the second from a decision of the Presbytery of Miami. These appeals were dismissed because the appellant had not prosecuted his appeal before the inferior judicatures."—*Minutes*, 1822, p. 8.

(*b*) "The appeal of Mr. Charles Yale, from a sentence of the Presbytery of Bath, deposing him from the gospel ministry, was taken up and dismissed, because it appeared that Mr. Yale gave notice to said Presbytery that he should appeal to the Synod of Geneva, several days before he signified his desire to the Moderator of Presbytery to appeal to the General Assembly."—*Minutes*, 1826, p. 36.

(*c*) "It is a desirable thing to prevent the unnecessary accumulation of business before the Assembly; no good reason appears why the Synod of Albany, who must be entirely competent, should be passed by, and therefore in their judgment the matter [a complaint of the Presbytery of Philadelphia against the Presbytery of the District of Columbia] ought to go before that body."—*Minutes*, 1828, p. 234.

(*d*) [Mr. Matthew H. Rice having appealed from a decision of East Hanover Presbytery,]

"*Resolved*, That the appellant have leave to withdraw his appeal on the following ground, viz.—No reasons are assigned by the appellant for making this appeal to the General Assembly, instead of the Synod."—*Minutes*, 1830, p. 24.

(*e*) [The Judicial Committee reported] "the appeal of William Cameron, from a decision of the Presbytery of Upper Missouri.

"The committee recommended, that, inasmuch as the appellant has brought his appeal directly to the Assembly, without first carrying it to the Synod; and, inasmuch as there is good reason to believe that the case may be adjusted by the parties themselves, the papers be returned to the appellant with the view of presenting them to the Synod; and that the Synod be directed to consider the case at their next meeting.

"The report was adopted."—*Minutes*, 1853, p. 435.

§ 132. *They may for sufficient cause be carried direct to the Assembly.*

(*a*) "Inasmuch as the request of Mr. Bourne, to be tried on an appeal before the General Assembly, rather than the Synod, may be reasonable; and, inasmuch as the words of our Constitution, viz. 'The Assembly shall receive and issue all appeals and references which may be regularly brought before them from the inferior judicatories, &c.' have been interpreted favourably to such a request; the General Assembly do order that a certified copy of the records of the Lexington Presbytery, in this case, be duly made and transmitted to the next Assembly, unless the Synod of Virginia, to which the Assembly can have no objection, shall have previously received the appeal, but that this constitutional question, as well as the merits of the case, shall remain open for discussion at that time."—*Minutes*, 1816, p. 626.

(*b*) "*Resolved*, That the records of the Synod of Virginia be approved, except their censure of the Presbytery of Lexington, for allowing an appeal from their decision directly to the Assembly, without noticing the supposed irregularity of such appeal."—*Minutes*, 1818, p. 688.

§ 133. *Personal attendance of the pursuer not necessary.*

"The appeal of Dr. James Snodgrass against a decision of the Synod of Pittsburgh, was called up, and the appeal was dismissed, on the ground that the appellant has not appeared either in person or by proxy, to prosecute said appeal."—*Minutes*, 1832, p. 337.

"Personal attendance on the superior judicatory is not essential to the regular prosecution of an appeal."—*Minutes*, 1822, p. 25; and 1827, p. 124.

§ 134. *Postponement may be had.*

"The Judicial Committee reported an appeal by Mr. James Taylor, from a decision of the Synod of Pittsburgh, and that the communication of Mr. Taylor gave information that by reason of ill health he was unable to attend to prosecute his appeal before the present Assembly.

"*Resolved*, That Mr. Taylor have leave to prosecute his appeal before the next General Assembly."—*Minutes*, 1827, p. 124.

[The Judicial Committee reported] "Mr. Lively being unable, through sickness in his family, to attend at this time and prosecute his complaint, the committee recommend, that agreeably to his request, his complaint be referred to the next General Assembly. This report was adopted.

"An appeal of Rev. Thomas Davis, from a decision of the Synod of Memphis, deposing him from the office of the holy ministry. The appellant being unable, by reason of ill-health, to attend the sessions of the present Assembly, and desiring, in consequence, the continuance of his cause until the next General Assembly. The report was adopted."—*Minutes*, 1851, p. 19.

§ 135. *Withdrawal after abuse of the inferior court.*

"Mr. Ewing signified to the Synod that he desired his appeal from the judgment of the Second Philadelphia Presbytery might be withdrawn. Dr. Alison moved, that if this was agreed to, a protest might be admitted at his instance, as representing the said Presbytery; the appeal was withdrawn, but the proceedings of that Presbytery had been injuriously treated upon the occasion, both in conversation and by papers put upon record, and Dr. Alison himself had been particularly blamed, and therefore the Synod should not only declare the appeal fallen from, but give him, Dr. Alison, an extract of this minute, that the fact as it stands may be recorded in the Presbytery's book."—*Minutes*, 1770, p. 408.

§ 136. *Failure to prosecute.*

(*a*) "*Resolved*, That in case of an appeal or complaint, entered in an inferior judicatory to a superior, if the appellant or appellants do not appear at the first meeting of the superior judicatory, protest may be admitted at the instance of the respondents, at the last session of such meeting, that the appeal is fallen from, and the sentence so appealed from shall be considered as final."—*Minutes*, 1791, p. 39.

(*b*) "A protest was admitted in behalf of the Synod of the Carolinas, that an appeal of the Presbytery of Abingdon from a judgment of the said Synod in October 7th, 1790, in the case of Major Trimble, and Mrs. Cosser, was not prosecuted, and was therefore fallen from, and the judgment become final."—*Minutes*, 1791, p. 45.

(*c*) "The committee to which was referred the letter and appeal of the Rev. Thomas B. Craighead, reported, that after having carefully attended to the duty assigned them, they did not discover any sufficient reason why he has not come forward to prosecute his appeal before the Assembly, nor why his case should not now be brought to issue; and, therefore, recommended that the representation from the Synod of Kentucky be permitted, if so disposed, to enter their protest in proper time against a future prosecution of his appeal, and thus give effect to a standing order of the General Assembly, that the sentence of the Synod be considered as final.

"*Resolved*, That the foregoing report be accepted, and that Mr. Craighead be furnished with an attested copy of this decision in his case.

"The members of the Synod of Kentucky brought forward their protest, which being read was accepted, and is as follows, viz.

"The Rev. Thomas B. Craighead having appealed to the General Assembly from a decision of the Synod of Kentucky, made in the month of October last, by which decision the said Synod directed the Presbytery of Transylvania to depose the said Thomas B. Craighead from the gospel ministry, which was done accordingly; and whereas, the said Mr. Craighead has not prosecuted his appeal to the General Assembly, and the subscribers, members of the Synod of Kentucky, have waited till the last day of the sessions of the Assembly, to afford opportunity for the prosecution of said appeal, we do, therefore, now protest, in our own name, and on behalf of the Synod of Kentucky, against the future prosecution of said appeal, and declare the sentence of the Synod to be final, agreeably to a standing order of the General Assembly."—*Minutes*, 1811, p. 481.

(*d*) ***Present rule.***

"Whereas, Mr. Thomas Davis has failed to appear before this Assembly, to prosecute his appeal from the Synod of Memphis, therefore,

"*Resolved*, In accordance with the rule of the Book of Discipline, in this case provided, that his appeal be dismissed from the further attention of this body."—*Minutes*, 1852, p. 212.

§ 137. *If sufficient cause be shown the case may be afterward resumed.*

[See the case of T. B. Craighead, below, Book VII. § 90.]

(*a*) "The Assembly, however, give to Dr. Snodgrass, [who had failed to prosecute,] the privilege of prosecuting his appeal before the next General Assembly, if he can then show sufficient cause for its further prosecution."—*Minutes*, 1832, p. 337.

(*b*) "The Judicial Committee reported that they have had under consideration the letter of the Rev. A. G. Fraser to this General Assembly. That Mr. Fraser states that he has been unavoidably prevented from personally prosecuting an appeal from the decision of the Synod of New Jersey, of which due notice was given that Synod, and requesting the General Assembly to appoint a committee of Ministers and Elders to hear and adjudicate the whole matter, or if such a plan is not within the jurisdiction of the

General Assembly, that then this matter of appeal stand over to their next stated meeting.

"The committee recommended that the following answer be given, viz. According to the Book of Discipline of our Church, there are but four ways in which the General Assembly can have cognizance of a judicial case. As neither of these ways is contemplated in the request of Mr. Fraser, the Assembly cannot, without a violation of constitutional rules, take any action in the premises. In regard to a future prosecution of his appeal, the appellant must present his case, with reasons for previous failure, before the next General Assembly, whose province it will then be to decide upon the whole subject. The recommendation was adopted."—*Minutes*, 1850, p. 463.

§ 138. *The records essential to a hearing.*

"The rules of our Form of Government prescribe that before a judgment is given, all the proceedings of the inferior judicatories in the case should be read; and it is a sound maxim, generally admitted in courts of justice, that the best evidence which the case admits of should be required; which in all trials is undoubtedly the record of the judicatory."—*Minutes*, 1824, p. 213.

§ 139. *If the records are not sent up, the case may be postponed.*

(*a*) "The Judicial Committee report that having more thoroughly investigated and maturely considered all the papers brought up to this Assembly, they find them irregular and informal, and recommend to the Assembly the following order: That the case be remitted to the Synod [of Wheeling] with the injunction to that body that they send up to the next General Assembly, full and authentic records of all the proceedings and testimony in the case, according to the requirement of the Book of Discipline, Chap. vii. Sec. 3, Art. 16."—*Minutes*, 1842, p. 30.

(*b*) "It appearing that the record in the case of Abigail Hanna against the Synod of Wheeling is incomplete, although the Assembly are informed that a complete record was sent by the Synod; it is ordered that the courts below send up a complete record to the next General Assembly."—*Minutes*, 1843, p. 192.

(*c*) "It appears to the committee that Mr. Russell has conducted his complaint in due form, but the Synod has failed to furnish the documents needful to its prosecution. The minutes of Synod are present, and complainant has furnished attested copies of minutes of Presbytery, and of the testimony of witnesses examined. But we have still no attested copy of the charges which had been the basis of the original trial, nor of sundry papers referred to in the Presbytery's records, and which had been received as testimony. The committee recommend to the Assembly the adoption of the following resolutions in the case:

"*Resolved*, 1st. That the Synod of Georgia be directed to send up to the next Assembly authenticated copies of all their records, and of the whole testimony relating to the matter of the complaint, together with their reasons for not sending up the papers to this Assembly, unless the case shall be previously adjusted.

"*Resolved*, 2d. That the papers received from complainant be returned to his own custody. Adopted."—*Minutes*, 1852, p. 212.

§ 140. *Negligence in sending up the record censurable.*

"This Assembly are of opinion, that Mr. Lowry complied with the rule of the Book of Discipline, respecting the notice given in the case of his appeal; but as this notice appears not to have been received by the Synod, they were not censurable for not sending up the records."—*Minutes*, 1824, p. 213.

§ 141. *A copy made by the pursuer insufficient.*

"By 'the forms of process' Mr. Bourne ought to be allowed copies of the whole proceedings in his case, yet the judicatory appealed from, is, by the same rules 'to send up authentic copies of the whole process;' his copy, therefore, which he says was taken by himself, but is not shown to the Assembly, is not sufficient; his affidavit is not required by the course of proceeding in this body, and the three papers presented by him are not to be considered as the commencement of a cause, or the entry of an appeal in this judicatory."—*Minutes*, 1816, p. 627.

§ 142. *The neglect of the court should not be allowed to injure the appellant.*

(*a*) [Mr. Bourne having brought in an appeal from the Presbytery of Lexington and the record not sent up, the Assembly say that] "Mr. Bourne shall not suffer any inconvenience which the Assembly can prevent, on account of any failures of the inferior judicatures, if a default should in future appear on their part, the evidence of such circumstance being not as yet made clear to this Assembly."—*Minutes*, 1816, p. 627.

(*b*) "The appellant having given due notice that he did appeal, appeared regularly before the Assembly, and while the Presbytery and Synod sent up their records in the case, neither has forwarded to this Assembly an authentic copy of the testimony taken on the trial. The Assembly did, therefore, decide that Mr. Bushnell's appeal be and it hereby is sustained, so that he is restored to all his rights and privileges as a member of the Church of Christ." —*Minutes*, 1826, p. 35.

§ 143. *The case sent back for defect in record.*

"It appearing from the official certificates of the Stated Clerks of all the courts below, that important documents in evidence before the Session which first tried the case, were not sent up to the Presbytery and Synod; it is therefore

"*Ordered*, That this case be sent back to the Presbytery of Charleston, for a new trial, and that the Session of the Church of Columbia be directed to correct their record and to send to Presbytery an authentic copy of all the evidence, and all the documents before them."—*Minutes*, 1843, p. 186.

§ 144. *Matters foreign to the issue, may by consent be omitted in reading.*

"*Resolved*, That in reading the minutes of Lexington Presbytery, the names of the voters in calling the yeas and nays be omitted, unless called for by one or other of the parties litigant; and that the proceedings of Presbytery, in reference to other matters foreign to the issue before us, be also omitted, unless called for specially by one of the parties."—*Minutes*, 1848, p. 30.

§ 145. *Important matter not on the records of the lower court, admitted by consent of parties.*

(*a*) "The following papers were offered and ordered to be entered on the Minutes, viz.

"I offer to the Assembly the paper called 'An Appendix,' as the records furnished by the Presbytery in my case, and request that it may be read as containing evidence which I deem important, which was before the Presbytery, and which was not before the Synod. ALBERT BARNES.

"The prosecutor in the case of Mr. Barnes, and the committee appointed by the Synod of Philadelphia, to defend their decision in the same case, hereby agree to the introduction of a document entitled 'An appendix,' &c. Not, however, as a part of the records of the inferior judicatory, but as testimony adduced by the appellant to substantiate any statements he has made, or may yet make.

GEORGE JUNKIN,
S. G. WINCHESTER,
G. W. MUSGRAVE,
DAVID MCKINNEY.
Committee of Synod of Phila'a.

"The document called the Appendix, numbered from pp. 1 to 58 inclusive, containing the trial, testimony of the parties, Junkin and Barnes, and final decision of the Second Presbytery of Philadelphia, in the said case of Junkin and Barnes, was read."—*Minutes*, 1836, p. 256.

(*b*) "The decision of the Synod of New Jersey, of which J. Kirkpatrick and others complain, was read, together with the complainants' reasons of complaint. The records of the Synod in the case were read, and it was moved to read a paper which was not before the Synod, but was admitted by the parties to be an original paper. After debate, it was moved to remit the whole case to the Synod of New Jersey, with an injunction to send up a complete record; and pending the motion, the court rose.

"The motion to remit the case to the Synod of New Jersey was withdrawn; when it was agreed by the Court that the paper offered this morning be read, which was done."—*Minutes*, 1841, p. 428.

§ 146. *The hearing of a voluminous case declined.*

[On the complaint of the Rev. Mr. Smylie, in the case of the Rev. Dr. Scott, the Assembly adopted the following report of the Judicial Committee.]

"There are three ways in which this complaint might be disposed of.

"1. The Assembly might take it up, wade through the testimony, receive the new testimony, that, it is understood, the complainant wishes to offer, to decide the case. But against this course, besides other difficulties, it may be mentioned as a very serious one, that the bare reading of the records of the Presbytery would consume four or five days.

"2. Another mode might be adopted, by referring the case for reconsideration to the Presbytery of Louisiana, who might be directed to take any new testimony that should be properly offered.

"3. Or the General Assembly might remand the case to the Synod of Mississippi, to hear the complaint, and dispose of it in a regular and constitutional manner. This, it is deemed, would be the wisest course.

"But, were either of these modes adopted, it would require a great consumption of time, and subject the judicature that might adjudicate on the case to great inconvenience, and no inconsiderable expense; and instead of resulting in practical good, might produce great excitement and consequences injurious to the peace and edification of an important section of our Church. The testimony is so voluminous, that to form a correct judgment on it, would require a retentive memory, patient attention, diligent comparison of its several parts, as well as a discriminating mind. It is to be regretted that the Presbytery sanctioned by their authority the publication of the speeches on both sides of the question.

"The committee after carefully deliberating on the subject were unanimously of the opinion, that if the case could be disposed of, consistently with the rights of Mr. Smylie, without remanding it to either of the inferior courts, and without the Assembly's adjudicating on it, all the ends of justice would be gained, and the peace of the Church would be promoted. They therefore invited Mr. Smylie to a friendly interview, in which they expressed their opinion, and he stated his views. He did not concur with the committee in regard to the probable consequences of the case being remanded to the Synod or the Presbytery; and stated that in prosecuting his complaint he was influenced by no personal feelings against Dr. Scott, but by a desire that truth might be sustained, justice done to all concerned, and the Constitution of our Church upheld; but if the committee would, without his concurrence, assume the responsibility of recommending to the General Assembly to terminate the case without any further trial, and the Assembly should determine to adopt this as the wisest way of terminating it, he would submit, and feel that he had discharged a duty, which, while it was troublesome and painful, had put him to no inconsiderable expense.

"It is due to the Rev. Mr. Smylie to say, that the committee believe, that in prosecuting his complaint, he has been prompted by a sense of duty and a regard to the Constitution of our Church, and governed by what he deemed its purity and best interests required.

"The committee recommend to the Assembly the adoption of the following resolution:

"*Resolved*, That in view of the representation of the case given in the above statement by the Judicial Committee, of the voluminous nature of the testimony, and of the difficulties attending the case, and believing that the interests of the Church will be best promoted by adopting the course recommended by the committee, and being willing to assume the responsibility of acting accordingly, this General Assembly do hereby terminate this unhappy case without any farther judicial trial."—*Minutes*, 1847, p. 385.

§ 147. *The order of hearing.*

"The Judicial Committee, in the case of the appeal of Abby Hanna from the decision of the Synod of Wheeling, recommended the following order of procedure, which was adopted, viz.

"1. The reading of the sentence of the Session, suspending Mrs. Hanna, then the decision of the Presbytery of Washington on Mrs. Hanna's appeal, and the decision of the Synod of Wheeling in the case.

"2. The reasons of Mrs. Hanna's appeal from the Presbytery of Washington to the Synod of Wheeling.

"3. The whole record of proceedings in the Session, the Presbytery, and the Synod, with the testimony and reasons of decision in the case.

"4. To hear the original parties.

"5. To hear any of the members of the inferior judicatory in explanation of the grounds of their decision or their dissent."—*Minutes*, 1844, p. 360.

§ 148. *The minority of the lower court to be heard.*

[The Assembly, in 1804, proposing a rule equivalent to the fifth clause of Chap. vii. Sec. 3, Art. 8, of the Book of Discipline, which was subsequently inserted, says in a note,]

"Those who gave the judgment in the inferior judicatory, become parties against the appellant in the superior court; and sometimes overwhelm him by weight of numbers and talents. This amendment is intended to provide a counterpoise, to enable the minority, who may have dissented from the judgment, to take part with the appellant in the superior judicatory."—*Minutes*, 1804, p. 305.

§ 149. *Who are the original parties.*

[There may be

A responsible *prosecutor* and the *defendant*.

A prosecuting *committee* and *defendant*.

Upon a *fama clamosa* case the *court* may itself, without prosecutor or committee, conduct process against the *accused*.

A *subordinate court*, under grievance, may enter complaint against a *superior court*.

A *minority*, or *others*, may complain against the action of a *court*.

A process may be conducted by *one court* against *another*.

Whatever aspect the case may afterwards assume, at every stage of its process to final adjudication before the highest court, the parties above specified are the original parties in the cases severally.]—*Minutes passim.*

§ 150. *Withdrawal of the parties.*

(*a*) "The Moderator having decided that the rule requiring the parties to withdraw, should be understood in the obvious and literal sense, an appeal was taken from his decision, and the decision was sustained by a large majority."—*Minutes*, 1848, p. 40.

(*b*) "Judicial Case, No. 2, was resumed, and the roll was called for an expression of opinions, the parties, with the appellant's counsel, having withdrawn from the house."—*Minutes*, 1849, p. 262.

§ 151. *Expression of opinion on calling the roll.*

[In 1853, the Moderator determined, in accordance with a precedent cited, "that when the roll is called the members shall be confined to the giving of their opinion without reasons, according to the letter of the constitutional rules." (*Minutes*, 1836, p. 276.) An appeal was taken, and the decision of the chair reversed by an almost unanimous vote. The expressed reasons of this decision were, that the precedent cited was at variance with the apparent intention of the Constitution, and with the invariable practice of the Church, and was in itself entitled to no respect, as it emanated from an Assembly, the prevailing influences in which were hostile to the Constitution, and now alien from the Church. The action on this point seems to have escaped the Clerks of 1853.]

§ 152. *After the calling of the roll, hearing refused to a member of the inferior court.*

"Judicial Case No. 2 was resumed, and the calling of the roll completed. John F. Phifer, Ruling Elder of the Presbytery of Concord, and Synod of North Carolina, not having been a member of the Synod on the trial of Mr. Davies, and not having been heard in the Assembly when the members of the inferior judicatory were called on, desired to be heard now. On motion,

"*Resolved*, That the request be not granted, as the proper time had passed by, and the refusal be entered on the Minutes."—*Minutes*, 1849, p. 262.

§ 153. *There must be a direct vote and a definite decision on the case at issue.*

"*Resolved*, That inasmuch as the Synod of Indiana did not take an express vote on sustaining the appeal of Mr. Harney, and the sentence on record is vague and inconsistent with itself, the whole case be remitted to the said Synod, with an injunction to them to reconsider the same, and pass a definite, precise and just sentence."—*Minutes*, 1837, p. 479.

§ 154. *Form of the question.*

(*a*) "After which, the Moderator suggested that the next step would be to take the question, 'Whether the complaint were well founded?'

"Dr. Janeway moved, 'That the complaint be dismissed, and that the decision of the Synod be sustained.'

"To which Mr. Stevenson moved as an amendment, 'That the complaint is not well founded, and the decision of the Synod be confirmed.'

"When Mr. McPhail moved as a substitute, 'That in order to obtain the sense of the house, the Moderator do now put the question, 'Shall the complaint be sustained or not?'

"Mr. McPhail's motion prevailed, and the question being put,

"'Shall the complaint be sustained or not?'

"It was decided in the negative.

"So the court refused to sustain the complaint."—*Minutes*, 1841, p. 437.

(*b*) [More frequently the votes are, "Sustain," "Sustain in part," and "Not sustain." In this case those who sustain in part are counted with those who sustain; the effect being, however, to modify the finding in its details.]

"The question was taken on Judicial Case No. 3, viz. the appeal and complaint of John Skinner, D. D., against the Presbytery of Lexington, and the complaint of Rev. Mr. Calhoun against the same Presbytery; and the result was as follows, viz. To sustain the appeal, 40; to sustain in part, 58; not to sustain, 67.

"So the appeal was sustained, and the decision of the Presbytery reversed."—*Minutes*, 1848, p. 41.

TITLE 18.—THE FINAL ISSUE.

§ 155. *The pursuer must be sustained if the act in question be condemned.*

[The records of the Synod of Geneva approved] "with the following exception, viz. That the Synod decided improperly, in saying that the complaint of D. C. Hopkins was not strictly sustained, while they at the same time say that each and every act of the Presbytery of Onondaga complained of, was irregular and improper."—*Minutes*, 1822, p. 12.

§ 156. *The decision may fully confirm the action of the inferior court.*

[See the Minutes *passim.*]

§ 157. *It may confirm in part the action of the inferior court.*

(*a*) "The Assembly sustain the appeal of David Price from the decision of the Synod of Geneva, on the ground that the charge of intoxication was not sufficiently supported by the testimony; although it does appear, principally from his own confession, that he had made an unbecoming use of ardent spirits; and that an admonition was in the view of the Assembly deserved, and would have been sufficient."—*Minutes*, 1825, p. 274.

(*b*) "The Assembly after hearing the documents and the parties in the case of the complaint of Mr. Samuel Lowry against the decision of the Synod of Illinois, by which they affirmed the decision of the Presbytery of Peoria, establishing a second Presbyterian Church in the town of Peoria, do judge that the complaint of Mr. Samuel Lowry be, and it is hereby sustained *pro forma*, it having been regularly conducted, and there appearing just grounds of complaint on account of irregularity, and also on the ground of allegations made against Mr. Lowry, some of which have been disproved, and others not sustained by evidence. But it is not intended by this manner of sustaining the complaint to reverse the decision of the Synod, inasmuch as the Assembly believes the better way of redressing the evils which have arisen there, is not to dissolve the said second Church, but to adopt some mode of pacification, and prevent, if possible, the recurrence of similar disorders."—*Minutes*, 1840, p. 302.

§ 158. *It may annul the action of the lower courts.*

(*a*) "*Resolved*, That the appeal and complaint of the Second Presbytery of Philadelphia, against the Synod of Philadelphia, be and the same are hereby sustained; and the act of said Synod, so far as it was intended to unite the said Second Presbytery with the Presbytery of Philadelphia, is hereby declared void."—*Minutes*, 1834, p. 17.

(*b*) [In the case of a complaint,] "The Assembly took up the complaint of the minority of the Synod of Kentucky, against a decision of the majority of said Synod, in the case of Mr. Benedict H. Hobbs."

"After due consideration, the following resolution was adopted, viz. That the complaint be and it is hereby sustained, and the judgment of the Synod is reversed."—*Minutes*, 1831, p. 194.

[In the complaint of T. B. Clark and others, against a decision of the Synod of Cincinnati]—

"The parties having been heard, the Synod withdrew, and the roll was called for the opinions of the members. The question was then put, 'Is the complaint well founded?' and it was answered in the affirmative.

"And it was

"*Resolved*, That the complaint be sustained, and the decision of the Synod of Cincinnati be reversed, and matters placed in the same situation in which they were, before the Synod entered up its judgment in the case." —*Minutes*, 1841, p. 450.

§ 159. *It may remand the cause for reconsideration or new trial.*

(*a*) "The business left unfinished yesterday, viz. the consideration of the appeal of Mr. Todd from the decision of the Synod of Kentucky, affirming a decision of the Presbytery of Transylvania, by which decision Mr. Todd was deposed from the gospel ministry, [was taken up,] and after considerable discussion of the subject of the appeal, the following resolution was adopted, viz.

"The Assembly having heard the documents in this case were of opinion that the way is not clear at present for a reversal of the sentence of suspension; but as it appears to the Assembly that Mr. Todd's opinions have not been perfectly understood; and whereas, there appears to have been some irregularity as to the nature of the testimony admitted on the trial before the Presbytery; therefore,

"*Resolved*, That the Presbytery of Transylvania be directed to reconsider the case of Mr. Todd, to afford him another opportunity of explaining himself, and if they should be satisfied, to restore him to his former standing." —*Minutes*, 1817, p. 666.

(*b*) "The discussion left unfinished yesterday afternoon was resumed, viz. of the motion to reverse a decision of the Presbytery of Lexington, by which decision Mr. George Bourne was deposed from the gospel ministry. This motion, after it had been amended and fully discussed, was determined in the affirmative, and is as follows, viz.

"The Assembly judge that the charges in the case of Mr. Bourne were not fully substantiated, and that if they had been, the sentence was too severe. Therefore,

"*Resolved*, That the sentence of the Presbytery of Lexington, deposing Mr. Bourne, be reversed, and it is hereby reversed, and that the Presbytery commence the trial anew."—*Minutes*, 1817, p. 646.

(*c*) "The complaint of the Church of Crab Apple against the Synod of Pittsburgh, was taken up and referred to the Presbytery of St. Clairsville, on the ground of the development of additional testimony, and because such is the wish of the complainants; and that the Presbytery of St. Clairsville be instructed to take up the matter *de novo*."—*Minutes*, 1840, p. 307.

§ 160. *It may leave a new trial optional to the parties.*

[Mr. Joseph E. Bell having appealed from a sentence of suspension, the Assembly]

"1. *Resolved*, That in the judgment of the Assembly, Mr. Bell was and still continues to be fully amenable to the Presbytery of Concord.

"That while the Assembly do not wish to protect the guilty, they do judge that great caution, deliberation, and, as far as may be, the rules of discipline, where ministerial character is impeached, ought to be strictly observed, and that in this case the informality was exceptionable.

"3. That if it be deemed necessary for the good of religion and the honour of the ministerial character, the Presbytery of Concord are entirely competent to commence a new trial; or if Mr. Bell shall desire, for his own sake, a new trial, the door is still open.

"4. That in the meantime, Mr. Bell's ministerial standing shall be considered regular, and if no process shall be commenced by either party within the space of six months from the first of June next, then Mr. Bell may claim from the Presbytery of Concord a dismission, declaring him to be in regular standing."—*Minutes*, 1828, p. 238.

§ 161. *Additional censure may not be passed without a full rehearing.*

"*Resolved*, That the General Assembly having heard and considered in detail the circumstances and merits of the appeal of Newton Hawes, are of the opinion that in the proceedings of the Synod of Genessee in the case, there appears to be nothing irregular or censurable until they come to their last decision, in which they pass a new and severe censure on the appellant. In this particular, the Assembly judge that the proceedings of the Synod were not regular, inasmuch as they inflicted a new censure without a new and regular trial. Had the Synod contented themselves with approving the doings of the Church of Warsaw, in declining to restore the appellant to their communion, and left him in the condition of a suspended member, they would have acted with entire regularity; but not pausing at this point, the Assembly consider them as acting on matters not regularly brought before them; and, therefore,

"*Resolved*, That the sentence of the Synod, requiring the appellant to make a new and second confession, be reversed, and it is hereby reversed, and that the other part of their proceedings and decision be affirmed, and they are hereby affirmed."—*Minutes*, 1825, p. 124.

§ 162. *In reversing an excessive censure, the other extreme to be avoided.*

"The Assembly having heard the complaint of the Presbytery of Carlisle against the Synod of Philadelphia in the case of William S. McDowell, with the facts and arguments offered both by the Presbytery and the Synod, judge that the Synod had a constitutional right to reverse the decision of the Presbytery in the case, either in whole or in part, as to them might seem proper; but that in the exercise of this right the Synod have not duly regarded the principles of discipline prescribed in the Constitution; inasmuch as it appears by their records that they have removed all censure from a man whom they declare to be deserving of rebuke, without directing that rebuke to be administered, and without receiving any evidence of his penitence."—*Minutes*, 1823, p. 126.

§ 163. *Admonition to both parties.*

"The appeal and complaint of the Rev. John Skinner, D. D., against the Presbytery of Lexington, is sustained *pro forma;* the sentence of the Presbytery is revoked, and the appellant restored to all the functions of the ministry of the gospel.

"The complaint of the Rev. Wm. Calhoun and others, against the same Presbytery is dismissed.

"While the Assembly do fully restore the appellant to the functions of the ministry, and take pleasure in recording that for about seven years he exhibited talents and zeal well adapted to edify the Church of God, and while they trust that he will hereafter show the same ability and fidelity in the Master's cause, they are constrained to express their deep concern at the uncharitable temper and litigiousness exhibited by him before the inferior judicatory, and their disapprobation of his course in printing and circulating his Lexington speech, pending his complaint to the Synod of Virginia.

"Wherefore, he is hereby solemnly admonished in relation to these matters, and warned carefully to avoid them in future.

"The Assembly regret, moreover, that they find no evidence that any of the parties have, at any stage of this unhappy controversy, resorted to the more private and fraternal methods of making peace among brethren, which are suggested in the word of God.

"And the Assembly do now affectionately and solemnly enjoin on all concerned to cultivate a spirit of charity and forgiveness, to study the things that make for peace, and to seek by importunate prayer the influences of the Holy Spirit, that the wounds inflicted in the progress of this painful case may be healed, and the kingdom and glory of Christ may prevail in the region where these brethren are called to labour."—*Minutes*, 1848, p. 49.

§ 164. *A decision may dissolve a judicatory erected by the subordinate court.*

"The unfinished business of the morning was resumed, viz. The appeal and complaint of Thomas Bradford, Esq., and others, against a decision of the Second Presbytery of Philadelphia, dividing the Fifth Presbyterian Church in Philadelphia into two Churches.

"The calling of the roll was finished when the final vote was taken. The question was put, Shall the appeal and complaint be sustained? and was carried in the affirmative. Whereupon it was ordered and decreed by this General Assembly, that the act and decision of the Second Presbytery of Philadelphia, which divides the Fifth Presbyterian Church of the city of Philadelphia into two distinct Churches, be and the same is hereby reversed, and the said Presbytery is hereby directed to restore to the Session of said Church, the book of minutes of said session."—*Minutes*, 1835, p. 19.

"The Assembly after hearing the documents and the parties in the case of the complaint of Mr. Samuel Lowry against the decision of the Synod of Illinois, by which they affirmed the decision of the Presbytery of Peoria, establishing a second Presbyterian Church in the town of Peoria," [among other things declared that] "It is manifestly lawful, but deemed by the Assembly inexpedient, to dissolve the Second Church in Peoria."—*Minutes*, 1840, p. 302.

§ 165. *It may restore judicatories dissolved by the inferior court.*

[Upon complaint against a decision of the Synod of Illinois]—

"*Resolved*, 1. That the Synod of Illinois, and its commission, erred by transcending their powers and the directions of the General Assembly of 1840, when they dissolved the First Church of Peoria. [The Assembly in 1840 had determined in favour of the First Church, and directed the Synod to carry out its decision.]

"2. That the Presbytery of Peoria be and it is hereby directed to restore the name of the aforesaid First Church of Peoria to its roll, the same being, and it is hereby declared to be, a constituent part of the Presbytery of Peoria, and of the Synod of Illinois."—*Minutes*, 1842, p. 33.

[On the appeal and complaint of the Second Presbytery of Philadelphia,]

"*Resolved*, That the appeal and complaint of the Second Presbytery of Philadelphia, against the Synod of Philadelphia, be and the same are hereby sustained, and the act of said Synod, so far as it was intended to unite the said Second Presbytery with the Presbytery of Philadelphia, is hereby declared void."—*Minutes*, 1834, p. 17.

"The Assembly took up the complaint of Mr. Gilbert and Mr. Pickands, in behalf of themselves and other members of the late Presbytery of Wilmington, against the Synod of Philadelphia, for dissolving them, and a petition to be restored to their former state as a Presbytery." [It was]

"*Resolved*, That the complaint be sustained, and the petition granted, and the Presbytery are hereby restored to the state in which they were at the time of their organization by the Synod, except that the Church of New Castle, if they desire it, shall have the privilege of uniting with the Presbytery of New Castle."—*Minutes*, 1836, p. 279.

§ 166. *The decision may remove officers ordained or installed by the inferior court.*

(*a*) "The appeal and complaint of Thomas Bradford and others, from a decision of the Second Presbytery of Philadelphia, relative to the installation of Mr. Duffield, were taken up. The appeal, with the reasons of it, and all the documents in the case, were read. The parties were heard, and were then considered as withdrawn from the House. The roll was called to give the members an opportunity of expressing their opinion. After which, the final vote was taken, and the appeal and complaint were sustained.

"The following resolution was then adopted as explanatory of the above decision, viz.

"That the appeal be sustained, and the acts of the Presbytery in relation to the call and installation of Mr. Duffield, be and they hereby are reversed."—*Minutes*, 1835, p. 33.

(*b*) [In the case of the Church of St. Charles]—

"*Resolved*, That the Assembly herein sustain the appeal, *pro forma*, and orders the entire setting aside of all the proceedings in the whole case in all its stages, from the time that notice was first given to call a meeting of the Congregation for the election of the three elders, and directs all the parties to stand precisely where they did before any step was taken in it."—*Minutes*, 1838, p. 19.

(*c*) "*Resolved*, That this Assembly understands the act of the Assembly of 1838, as sustaining the appeal of Rev. Hiram Chamberlain, not upon the merits of the case, but on account of informality of the courts below, and that 'in the entire setting aside of all the proceedings in the whole case,' they intended not only to annul the past, but also to forbid all subsequent action contrary to the will of the regularly constituted authorities of that Church, and they hereby declare any such unconstitutional action that may have been had by any person, or persons, in connection with that Church, to be null and void."—*Minutes*, 1840, p. 302.

§ 167. *A special decision may be entered by consent of parties.*

"The appeal of Joseph C. Harrison was taken up, and all the parties, viz. Mr. Breckinridge, appointed by the last Assembly to manage the case on behalf of Mr. Harrison; Dr. Joshua L. Wilson, on behalf the complainants; and Mr. Cleland, appointed by this Assembly to defend the Synod of Cincinnati; by common consent, requested the Assembly to enter up the following as the final minute in the case, viz.

"The complaint shall be sustained, *pro forma*, with the knowledge on the part of the Assembly that Mr. Harrison is now a member of a Presbytery in Kentucky, and that no principle involved in the case is considered decided by the Assembly."—*Minutes*, 1838, p. 27.

[In no case should a special decision or any deviation from the regular order prescribed by the Book be allowed, unless upon consent of all the parties, expressed in open court. In two memorable instances the opposite course was pursued. On the first trial of

Barnes, (see Book VII. § 109,) it is stated that "the parties agreed to submit the case to the Assembly without argument," whereas Mr. McCalla, one of the committee on behalf of the Presbytery, positively refused his consent, and addressed a note to the Moderator, Dr. Beman, stating this fact. This note the Moderator stated to the house to be a plea in the case after the agreement to submit it. By this misrepresentation, the letter was suppressed, and the Assembly proceeded to adopt the resolutions of the committee, the Moderator gratuitously warning Mr. M. that he not being a member of the Assembly, must not attempt to open his mouth, and that if he did, he should be put out of the house.

The other case alluded to, was that of the complaint of the Rev. Mr. Smylie in the case of the Rev. Dr. Scott, (above, § 146,) in which, had the complainant had the opportunity of stating his views to the General Assembly, as to the matter of acquiescence in the proposed disposition of the case, it is extremely improbable that it would have been disposed of as in the sequel.]

§ 168. *The record of the decision should state the nature of the case.*

[The records of the Synod of Geneva approved] "with the exception of pages 215, 224, 229, relating to certain appeals, in which the nature of the offence on which the appeals are founded, is not specified."—*Minutes*, 1821, p. 10.

"The records of the Synod of New Jersey were approved," [except] "2. In the record of an appeal, the sentence and subject matter appealed from, are not specified."—*Minutes*, 1853, p. 434, and *Minutes, passim.*

§ 169. *Form of the final minute.*

[There is frequently such a deficiency in the record of decisions in judicial cases, as well in the Assembly as in the inferior courts, that the principles determined are entirely lost for future use, or what is even worse, the record is so obscure as to mislead, and even give countenance to conclusions the very reverse of those which were actually had. The final minute should contain a sufficiently detailed history of the case from the beginning to develope the full significance of the decision. It ought also to include a statement of every principle determined by the court. The following is an admirable and almost solitary illustration of what the record should be.]

"The committee appointed to bring in a minute in reference to 'Judicial Case No. 1,' report, first, the facts in the case. A communicant, by the name of Ambrose Stone, in the Irish Grove Church, for a long time abstained from partaking of the communion of the Lord's Supper. He also, for a long time, ceased to worship God in his family. He repeatedly requested the Session to *dissolve* his connection with the Church of Christ, assigning as the only reason for this course of conduct, that he believed he had never been born again, and that he had no love to Christ. The Session did eventually comply with his request, and resolved that his connection with the Church be dissolved.

"This Church was under the care of Sangamon Presbytery. The Presbytery upon reviewing the records of the Session of Irish Grove Church, considered this a case of excommunication, and declared the action of the Session not only unconstitutional, but also null and void; and that Mr. Stone was still a member of the Irish Grove Church. The Moderator and Elder from that Session claimed the right to vote in this disapproval of their records, which was refused by Presbytery. The Session then complained to the Synod of Illinois, of the whole action of the Presbytery in the case. The Synod sustained and approved the action of the Presbytery.

"This case was then brought before the General Assembly by the Irish Grove Church Session, in the form of a complaint against the Synod of Illinois, because it sustained the action of the Presbytery. The Assembly having fully heard the parties in the case, adopted the following resolutions, viz.

"1st. *Resolved*, That no Church Session has authority to dissolve the connection of a communicant with the Church of Christ, except by excommunication, and that the Sessions of our Church are bound to proceed according to the directions given in our Book of Discipline, when they do excommunicate a member. The Assembly does, therefore, condemn the action of the Irish Grove Session in dissolving the connection of Mr. Stone with the Church of Christ, in the manner in which it did, as irregular and unconstitutional.

"2d. *Resolved*, That the Presbytery of Sangamon acted correctly in not permitting the members of the Irish Grove Session to vote for approving or disapproving their own records; that the Presbytery acted correctly in declaring the action of the Session, in Mr. Stone's case, to be irregular and unconstitutional; and that then the Presbytery, without proceeding farther, ought to have required the Session to review and correct its proceedings, in this case, according to the directions given in our Book of Discipline.

"3d. *Resolved*, That the Synod ought to have directed the Presbytery to require the Session to review and correct its proceedings, according to the directions given in our Book of Discipline."—*Minutes*, 1851, p. 33.

§ 170. *The inferior court required to publish the adverse decision.*

"The Moderator and Mr. Hampton appointed to draw up a form of words, which Mr. Wade is to use in the public reversing the sentence publicly passed by him against John Ilsley and William Sharp." [The form adopted was as follows:]

"Whereas some time ago, a censure of too high a nature has been passed against John Ilsley and William Sharp, (though we cannot altogether excuse them, especially the former,) I do now, upon good ground and satisfaction given, declare that the same persons, John Ilsley and William Sharp, are cleared from said censure, and now received into full communion as formerly, before such censure, with this Church, and all persons are accordingly to take notice thereof."—*Minutes*, 1711, p. 22.

§ 171. *Decisions of superior courts obligatory on the inferior.*

(*a*) "The Assembly cannot but express their disapprobation of the concluding paragraph of the memorial of the Synod of Ohio, in which they say, 'the Synod consider the judgments entered upon their records against Samuel Lowry, in October, 1822, as remaining in full force,' &c.

"This declaration, notwithstanding the respectful expressions of the Synod, is apparently wanting in the respect due from an inferior to a superior judicatory; and is repugnant to the radical principles of the government of the Presbyterian Church. If an inferior court has authority to declare that its own decisions are in force after they have been reversed by a superior court, then all appeals are nugatory, and our system as it relates to judicial proceedings, is utterly subverted."—*Minutes*, 1824, p. 213.

(*b*) [The Assembly having heard a complaint of Mr. Samuel Lowry against the decision of the Synod of Illinois, confirming the action of the Presbytery of Peoria, which established a second Presbyterian Church in the town of Peoria, determined in general in favour of the complainants, but]—

"In order to bring matters back to a state of order and harmony, the General Assembly hereby direct the Synod of Illinois, at its first meeting, to appoint a committee composed of men known to be of sound judgment, and pacific in their characters, and not obnoxious to either of the churches now established in that town, to visit said churches as soon as practicable and use their best endeavours to bring them together in one harmonious body, that they may be able to select and support a pastor, and not as separate and feeble sections of the same body, remain a reproach among their adversaries. In the meantime, the Assembly enjoin it upon the members and officers of the said Churches to exercise mutual forbearance and Christian kindness, that they may be prepared to profit from a visit by the committee of Synod."—*Minutes*, 1840, p. 302.

[The Synod appointed a commission, which dissolved both the Churches and organized a new one. The acts of the commission were confirmed by Synod. The Assembly]

"*Resolved*, 1. That the Synod of Illinois and its commission erred by transcending their powers and the directions of the General Assembly of 1840, when they dissolved the First Church of Peoria.

"2. That the Presbytery of Peoria be and is hereby directed to restore the name of the aforesaid First Church of Peoria to its roll, the same being, and it is hereby declared to be, a constituent part of the Presbytery of Peoria and of the Synod of Illinois."—*Minutes*, 1842, p. 33.

§ 172. *The inferior judicatories may remonstrate against decisions of the General Assembly.*

"A remonstrance was presented by the Synod of New York and New Jersey, against a decision of the Assembly of last year, by which they determine that 'it is unconstitutional for the Synod of New York and New Jersey to enact that future candidates who have the gospel ministry in view, shall be required to attend to the study of divinity at least three years before licensure.'

"Whereupon it was moved that this Assembly reconsider the above decision, which was agreed to. And whereas, it appeared that there was no appointment made by the Synod of New York and New Jersey of any particular persons to advocate their cause, the Assembly desirous to receive all the light they can on the subject,

"*Resolved*, That every member of that Synod who may be present, shall have liberty to offer what he may think necessary for or against the remonstrance; at the same time it was

"*Resolved*, That this act of the Assembly ought not to be used as a precedent."—*Minutes*, 1793, p. 72.

§ 173. *The Assembly may reconsider and reverse a manifestly erroneous decision of a former Assembly.*

1. "This Assembly has no authority to reverse the judicial acts of a former General Assembly, except in cases of such palpable error as would manifestly tend to interfere with the substantial administration of justice." —*Minutes*, 1824, p. 213.

2. "*Resolved*, That the censure which was laid by the Assembly of 1840 upon the Rev. Mr. Kellar, the Presbytery of Peoria, and the Synod of Illinois, be and the same is hereby removed."—*Minutes*, 1842, p. 33.

[See also the case of the Rev. Thomas B. Craighead.]

TITLE 19.—PROCESS AGAINST CHURCH COURTS.

[See Book VI., § 129.]

§ 174. *The general principles of personal process apply here.*

"1. *Resolved*, That the proper steps be now taken to cite to the bar of the next Assembly, such inferior judicatories as are charged by common fame with irregularities.

"2. That a special committee be now appointed to ascertain what judicatories are thus charged by common fame; prepare charges and specifications against them; and to digest a suitable plan of procedure in the matter; and that said committee be requested to report as soon as practicable.

"3. That, as citation on the foregoing plan is the commencement of a process involving the right of membership in the Assembly; therefore,

"*Resolved*, That agreeably to a principle laid down Chap. v. Sec. 9, of the Form of Government, the members of said judicatories be excluded from a seat in the next Assembly, until their case shall be decided."—*Minutes*, 1837, p. 425.

§ 175. *Protest against these resolutions.*

"1. We object to the *mode* of investigation adopted, in the first named resolutions, by the Assembly. They resolve, in the first place, 'to cite to the bar of the next Assembly such inferior judicatories as are charged, by common fame, with irregularities.' The first step, in our estimation, should have been to appoint a committee to inquire into *the nature* of the various rumours which are said to be afloat, and to report to the Assembly whether there was any cause for citation.

"2. The committee was empowered, by the second resolution, merely to ascertain what judicatories were charged by common fame; whereas, they ought to have been instructed, in this stage of the investigation, to ascertain whether there was, or was not, any *foundation* for existing rumours. It seems to be made imperative, by the resolution, that all judicatories shall be reported by that committee, for citation, against which any unfavourable rumours are in circulation.

"3. The majority of the committee recommending these measures, were members of the convention which originated all this business, and brought it into the Assembly. They acted upon it first in the convention, then in the Assembly; after that in the committee, and then are to pass a final vote in the Assembly. They petition *themselves*, consider their own petition, and then grant to *themselves* what *they themselves* ask.

"4. The investigation ought to have been expressly limited to Synods, because the Book of Discipline makes provision for the Assembly, in certain cases, to cite Synods, but no other judicatories. (See Gen. Rev. and Con., VI.)

"5. The resolution to deprive the judicatories to be cited, of a seat in the next Assembly, is in every respect unconstitutional and void, '*ab initio.*' This Assembly has no power, by their vote, to deprive commissioners duly elected, from a seat in the next Assembly, because that Assembly has the exclusive right of judging of the qualifications of its own members, and because to do so would be to inflict a penalty before trial or investigation. Besides, the Assembly has power to cite Synods only; and *Presbyteries*, and not *Synods*, are represented on this floor. To deprive every Presbytery in a whole Synod, of a seat in the General Assembly, because a Synod, in its collective capacity, may have been irregular, is unprecedented in ecclesiastical proceedings.

"6. The provision in the Book of Discipline, referred to in the third resolution, to justify the exclusion of members from seats in the next Assembly, has no application to this case. It applies only to a Minister of the gospel when on trial before his own Presbytery, and cannot justify the unconstitutional bearing of this resolution. Besides, the Book of Discipline expressly provides for those cases in which an inferior judicatory is to be excluded from a seat in the superior judicatory; and these cases are trials of appeals and complaints in which they are interested."—*Minutes*, 1837, p. 473.

§ 176. *Answer to the protest.*

"The signers to the protest object to the mode of investigation adopted in the first named resolution, and contend that the first step should have been to appoint a committee to inquire into the *nature* of the rumours which are said to be afloat, and to report to the Assembly whether there was any cause for citation. The resolutions as to citation refer to supposed cases, and the committee were to cite, and designate, and report to the Assembly for its approval and further action. In this aspect of the case, the objections urged lose their force. No wrong was done to any Presbytery, nor any irregular process authorized, nor, indeed, any final step to be taken without action in the General Assembly. Upon the report of the committee to cite, the house would decide upon the *foundation* for existing irregularities, and a wholesome control as to the details of the whole subject would be exercised by the Assembly before the final disposition of the several cases; and the signers of the protest themselves affirm, in a subsequent part of the paper, and with the design of sustaining another position, that the citation contemplated by these resolutions was *according to the book.* Your committee deem it, therefore, unnecessary to dwell upon this part of the subject, it being evident from the nature of the resolutions and the admission of the signers to the protest, that the steps contemplated by these resolutions were according to the book, and within the constitutional power of this Assembly.

"It is difficult to conceive how this regular constitutional action could be impaired or destroyed by the suggestion, whether true or untrue, that the committee recommending these measures were members of the convention; that they acted upon it first in the convention, then in the Assembly, after that in the committee, and then were to pass a final vote in the Assembly. It is even gravely charged as a ground of objection, that 'they petition *themselves,* consider their own petition, and then grant to *themselves* what they *themselves* ask.' It is a sufficient answer to this objection, that the majority of the duly constituted members of this Assembly adopted and sanctioned the incipient as well as final steps in the case; and the acts of the Assembly are valid, until it be shown that the provisions of the Constitution have been invaded, or that the majority consisted of persons who were not duly qualified commissioners. The fact of a majority or any number of members of the Assembly having been members of the convention, cannot invalidate the acts of the Assembly. The right of petition is guaranteed by every well regulated government, whether civil, political, or ecclesiastical, and it is just as competent for any number of the individuals composing the Assembly to meet *publicly* for consultation, as it would be for any number to meet *privately* for the same object. In neither case could the action of those members in the Assembly be supposed to be purified or contaminated by such consultations.

"The investigation contemplated by these resolutions was designed to apply to inferior judicatories, which includes Synods, and may not necessarily mean Presbyteries; the specification of such inferior judicatory was to be reported by the committee, and the fourth objection, as urged by the signers of the protest, could only be appropriate when a Presbytery should be cited. Any supposed restriction of the right of the General Assembly to cite any other inferior judicatories but Synods, (which is regarded by the signers of the protest as being derived from the sixth part of the section of General Review and Control,) is explained by the comprehensive character of the fifth part, which assigns to the superior judicatory power to 'examine, deliberate, and judge in the whole matter, as completely as if it had been recorded, and thus brought up by the review of the records.' The General Assembly, by its very constitution, is regarded as having a general control of the whole Church, and in its conservative character shall superintend all of its concerns. It is believed that the initiatory steps contemplated by the resolutions authorizing a committee to designate inferior judicatories who may have been guilty of irregularities, to cite them, and report as soon as practicable to this Assembly, do not infringe the spirit or letter of the inherent powers of the General Assembly. And the great principles of analogy would obviously dictate, that the members of the inferior judicatories upon whom these preparatory measures are supposed to operate, should not be permitted to sit in the next General Assembly until their cases should be decided. If there be any sound principle contained in the clause, and the uniform practice which excludes an interested judicatory from voting, that principle and that practice should be applied to the members of such inferior judicatories as may be affected by these resolutions. This view of the subject is exceedingly strengthened by the fact, that express power is vested in our judicatories to exclude at will their own members when on trial before them."—*Minutes,* 1837, p. 476.

§ 177. *Process against a judicatory, unless by another judicatory, assumes the form of complaint.*

"Mr. Birch exhibited the heads of his complaint in four articles, as follows:

"1. That the Presbytery of Ohio rejected him in opposition to the decision and intention of the General Assembly. See Minutes of Ohio Presbytery at Buffalo, about the first of July last.

"2. That the Presbytery passed an unjust and defamatory sentence against said Birch, in an *interloquitur* of said Presbytery, at the time aforesaid, and in said Birch's absence, on the testimony of the Rev. John McMillan and William McComb, by which the complainant was unjustly subjected to the charge of intemperance; was precluded from applying to another Presbytery according to the intention of the General Assembly; and in the course of which he was treated with insult, and threatened with violence.

"3. That the Presbytery have rejected all offers of gospel accommodation with said Birch, whereby he has been subjected to great trouble, and religion exposed to much scandal.

"4. That the Presbytery, after subjecting the complainant to long delays, much vexation, and great loss, have passed a corrupt judgment in the case of the Rev. John McMillan, who had in a defamatory manner charged Birch with drunkenness, used unchristian language respecting him, and denied what he had affirmed to James Mahan. [See Nos. 2, 3, 4, of his detailed complaint, and three depositions in the hands of the Presbytery, and for which Birch has a receipt, and which he requires to be produced on the table of the Assembly.] Signed,

THOMAS L. BIRCH."

"The Assembly resumed the consideration of Mr. Birch's charges against the Presbytery of Ohio, when, the same being under consideration, on motion, it was

"*Resolved,* That the first charge against the Presbytery has not been supported.

"The second charge being read, it was also

"*Resolved,* That this charge has not been supported.

"The third charge being read and discussed, it was

"*Resolved,* That this charge has not been supported.

"The fourth and last charge against the Presbytery being under consideration, a motion was made and seconded, that this charge has not been supported. After considerable discussion a question was taken to agree to the same, which was determined in the affirmative."—*Minutes*, 1802, p. 246.

§ 178. *Dissolution of an inferior court effected by judicial process.*

[See the case of the Presbytery of Wilmington prosecuted by the Presbytery of Carlisle, and dissolved by the Synod of Philadelphia. Below, Book VII. §§ 138–141.]

PART III.

COMMON ORDINANCES.

TITLE 1.—BENEVOLENT CONTRIBUTIONS.

§ 179. *Appointments of the Assembly may not be set aside.*

(*a*) "*Ordered,* That every minister, according to our former agreement, propose the collection for the fund to his Congregation, and as it is a Synodical appointment, it is inconsistent with our Church government to be under the check or prohibition of a Church Session; they indeed may give or withhold their charity, but may not prevent a minister to propose it publicly, according to our appointment. Ordered likewise, That every Presbytery take care of the conduct of their members, how they observe this agreement previous to their coming to the Synod, and that they gather the collection from absent members."—*Minutes,* P., 1754, p. 215.

(*b*) "Whereas, it appears that some of the Congregations under the care of this Assembly, though duly informed of the injunction made at our last sessions respecting the raising of contributions for the support of missionaries to the frontiers of the country, have not complied with the same; the Assembly therefore thought proper to continue the above-mentioned order; and do hereby enjoin it on all the Presbyteries to give particular attention that every Congregation raise the specified contribution; and that all the contributions be sent forward, as soon as possible, to the Treasurer of the General Assembly."—*Minutes,* 1790, p. 24.

(*c*) "The Assembly took into consideration that part of the communication from the Presbytery of Oneida, wherein they pray that the Churches under the care of that Presbytery may be exempted from pecuniary contributions to the funds of the Assembly. On motion, it was

"*Resolved,* That the request be not granted."—*Minutes,* 1803, p. 279.

(*d*) "The committee to whom was referred the request of the Presbytery of Oneida, that they be permitted to appropriate their own funds collected for missionary purposes, submitted the following resolution, which was adopted.

"*Resolved,* That the Presbytery of Oneida be again referred to the plan proposed by the Board of Missions, and approved by this Assembly, with instructions to conform to the same on the subject of their request."—*Minutes,* 1820, p. 733.

§ 180. *Contributions should be made to a few well selected objects.*

"It is surprising, and in some cases alarming, to observe the want of united and concentrated efforts in promoting many of the objects of benevolence which occupy the friends of religion. The funds raised are divided and subdivided, until no single object is well patronized. There is a spirit of Christian enterprise that marks the day in which we live, and in which the Assembly do rejoice. Everything that promises to advance the knowledge of the Lord, and the salvation of man, will not only be viewed with approbation by a religious community, but will be assisted and patronized. It has however, sometimes happened, that a new mode of well-doing has diverted the attention from well established exertions, and the funds by which they were supported have been changed, so that while a new form of mercy appeared, there are no new means for its support."—*Minutes*, 1825, p. 225.

§ 181. *Systematic Benevolence.—Address of the General Assembly of the Presbyterian Church in the United States of America, to the Ministers, Churches and people, under their care.*

"*Dear Brethren*—During the recent sessions of the General Assembly, at Buffalo, New York, overtures on the subject of Systematic Benevolence were presented, from several Presbyteries, requesting that the Assembly would take some order by which the Churches and people of our connection might be led to adopt, and carry out some efficient scheme for sustaining our benevolent institutions by regular contributions to their funds. The subject was also brought to the attention of the Assembly in other prominent and emphatic modes. The reports of our Boards gave utterance to the most earnest desire for securing the hearty and general co-operation of the Church in all her courts, and by all the members of her communion, in the various enterprises with whose management they have been entrusted.

"Deeply sensible of the intrinsic importance of the subject in all its bearings, and earnestly desirous to make some suitable response to their invitations to action, the Assembly at an early stage of its proceedings appointed a select committee, consisting of one member from each Synod represented, to which the overtures and other suggestions were referred. This committee having carefully and maturely considered the whole subject, presented a report, which was adopted by the Assembly with great cordiality and unanimity.

"Feeling it to be very important, together with the resolutions based on that report, calling for action on the part of the lower courts of the Church, and the cheerful co-operation of the people, to communicate also the opinions and sentiments of the Assembly to all the Ministers and Churches, it was determined in the want of time to recast the report into the form of an address, to publish the whole as adopted by the Assembly, with this brief prefatory statement.

"The Assembly solemnly asks your earnest and prayerful consideration of the views here presented, and trusts that you will give all diligence in promptly and faithfully executing the duties herein enjoined on the Churches and Presbyteries."

§ 182. *Report of the Select Committee on contributions to benevolent objects, presented to the General Assembly, May,* 1854.

(*a*) "The Select Committee, to whom was referred the general subject of Contributions to objects of Benevolence, beg leave to report to the Assembly, as follows:

"That they have carefully examined the various memorials and resolutions committed to them, and are satisfied that these documents express the sentiments of the great majority of the Assembly's Presbyteries on the subject of *methodical efforts for the advancement of Christ's cause and kingdom at home and abroad.*

"Your committee, on reviewing the repeated recommendations of the Assembly to the Churches on the subject of contributing to the different causes of benevolence under its direction, are painfully reminded of the wide-spread indifference with which these recommendations have been regarded; and hence they feel a great degree of embarrassment in entering upon the duty assigned them. They are persuaded, however, that the neglect with which the Assembly's action has hitherto been treated in many instances, is not so formidable as to be beyond the reach of remedy; and to point out that remedy has been the object of earnest and prayerful consideration on the part of your committee.

"The extent of this indifference to the Assembly's recommendations, and through them to the Master whose stewards we are, is truly deplorable; and imperatively demands the adoption of adequate measures for its removal.

(*b*) "An examination of the Assembly's Minutes for 1853, reveals some humiliating facts on this subject.

"The total number of Churches reported, was 2,879.

"The whole number of Churches reported as having contributed to the Board of Domestic Missions, was 1,322, being 112 *less than one-half the whole number of Churches.*

"The number reported as having contributed to the Board of Foreign Missions was 1,063, being 371 *less than half*, and 104 *over one-third* the total number of Churches.

"749 Churches contributed to the Board of Education, being 30 more than *one-fourth* of the whole.

"And 440 Churches made contributions to the Board of Publication, being 39 *less than one-sixth* of the whole number.

"Your committee had not the statistics before them by which to ascertain the proportion that contributed to the Church Extension Fund, another object of benevolence frequently commended by the Assembly; but they are satisfied, that the facts would show a much greater deficiency on the part of the Churches, than the lowest figures above recorded.

(*c*) "These statements exhibit, in the judgment of your committee, a lamentable disregard of covenant obligations by a *majority* of the Assembly's Churches. And the force of these statements would be greatly increased, if the actual number of contributing communicants in the honoured minority of Churches, could be distinguished from those who give nothing to advance the cause of Christ through these channels.

"Another item will add to these facts a darker shading. There are many non-communicants in these Congregations whose donations materially increase the revenues of our Boards; and just in this proportion are the contributions of our covenanted membership diminished.

"And still another consideration deserves to be noticed here. The sums paid to the Board of Foreign Missions outside of our Church, the legacies bequeathed to the different Boards, and the private donations amounting to large sums in the aggregate, all go to prove that the collections taken up in a methodical manner in the contributing Churches, constitute an annual offering totally unworthy of being laid by 220,000 redeemed sinners upon the altar of consecration to Him who hath bought us with his own priceless blood.

"If these facts could be drawn forth into the definite array of figures, the committee fear that only an aggregate minority of communicants in the contributing Churches would be found to sustain methodically and conscientiously, the Assembly's cherished instrumentality of doing good to souls.

(*d*) "But there is another point of view from which any delinquencies of the majority of our Churches should be examined. The degree of responsibility under any obligation is in proportion to ability to discharge it. Our Master has said, 'Unto whomsoever much is given, of him shall be much required;' and his apostle has said, 'It is accepted according to that a man hath, and not according to that he hath not.' Now, it is notorious that a vast amount of wealth is harvested in the Presbyterian Church, and hoarded there, of which the Lord of the harvest receives not a tithe. In addition to this, a large proportion of the current funds which sustain the operations of trade and business, pass daily through the hands of a numerous class of our communicants, leaving a profit in their possession; or as the rewards of daily labour, providing abundance of the good things of this life. From all the channels through which money is acquired with manual labour and without it, in which the present times have an unexampled distinction, and in which our Churches largely share, how very small must be the proportion which flows into the treasuries of the Lord!

"In the unparalleled prosperity which waits upon production and commerce, *there is a scriptural demand for an unparalleled increase of the funds of organized benevolence.* But your committee are constrained to say, that they look in vain for this result in the funds placed at the disposal of the Assembly's Boards. The enlargement of funds hardly keeps pace with the increase of Churches and membership, and falls far behind the enlarged responsibility which accumulating means bring with them. In past seasons of ordinary prosperity, both the number and amount of our contributions should have been greatly multiplied, as we have already seen. When God bestows any good upon us, it is a law both of our moral nature and of his kingdom, that some expressive return should show our grateful sense of his mercies; and when he pours upon us *signal favours,* he expects an appropriate response. Your committee believe that through the length and breadth of the Presbyterian Church, that response which these times of temporal prosperity demand, *has, with almost no exceptions, been withheld.*

(*e*) "Another consideration, and the last one we shall notice here, is *the daily enlargement of the great field of Christian effort.* The theatre for exertion in the cause of Christ is as broad as the world; and access to important points at home and abroad, where sanctified labour may be successfully employed is opening rapidly, but not improved. Many fields lie waste, because God's people withhold from God's servants the means to enter and to cultivate them. When the highways are cast up among the nations by the King of Zion, he calls his servants to enter, and by the same act he calls for the means to sustain them. Our responsibility therefore widens with the expansion of the field before us. The calls are for the most part unheeded; and the glaring sins of indifference and covetousness rest upon the Churches.

"How can this adverse state of things be accounted for? Your committee might enlarge upon the causes, but prefer the less unpleasant task of suggesting a remedy.

(*f*) "But there are to any remedy certain barriers, which must be removed. One of these we mention with great reluctance, and yet we sincerely believe that there will be found in it a principal obstacle. We mean *the apathy of the teaching and ruling Eldership* in relation to this entire subject. The criminal neglect of many Churches to honour the Lord with their substance and with the first fruits of all their increase, is occasioned in a great measure by the neglect of their teachers to expound faithfully and frequently the *law* of Christ's kingdom in relation to this obvious and explicit duty, explaining the scriptural *method* of obeying it, and the scriptural *motives* to obedience. The word of God on almost every page contains something in relation to this law, its motive or its method. And in view of this fact, it is difficult to account for the prevalent error, which regards this duty more as *advice* than precept, and more as *optional* than obligatory, unless the solution is discovered in the remissness of the

Ministry, 'rightly to divide the word of truth' on this particular point. Your committee would repel the charge of indiscriminately censuring our brethren in the Lord, whom we love and venerate as a pious, learned and able ministry, to which many of us belong; but we appeal to the established principle that faithful pastoral labour in the pulpit, and in the family, is followed sooner or later with commensurate success; and when applied to the point before us, the committee express their firm conviction, founded upon their own experience and observation, that not one of the Assembly's Churches which enjoys the stated means of grace, would remain delinquent after receiving the faithful and affectionate instructions of the Ministry on the scriptural law of beneficence, its motive and its method. Give the people light, and by the help of God's Spirit they will walk in it. The want of information is, in many minds, a greater obstacle than want of disposition. The conscience of our people, enlightened by the Spirit of God, and regulated by the word of God, may be safely trusted on this or any other subject. The clergy and the laity of our beloved Zion believe that they draw nearer to the great source of Truth in doctrine and in polity than any other branch of the Church of Christ. If we occupy such a sacred nearness to the Fountain of Infinite Truth and Love, let it be seen that our practice corresponds with our profession, and our progress with our advantages.

"The committee quote from one of the resolutions placed in their hands, that 'the doctrine of the Scriptures interpreted by the Confession of Faith,' is 'that collections for pious uses are a part of the regular ordinances of worship on every Sabbath.'[*] The truth should be plainly stated, that while our creed is orthodox, the practice of many of our Churches in this department of Christian duty is heretical; and they are so far guilty of 'holding the truth in unrighteousness.' The question, whether *covetousness*, like any other sin, should not be disciplined, ought to engage in these days of Christ's coming, the profound attention of every Presbytery and every Session; and no person, in the opinion of the committee, should be admitted to sealing ordinances, whose views on this subject are not clear and scriptural. Every member of the Church is under a solemn recorded obligation to do his part to sustain the cause of Christ. What his part is, he is left to determine in prayer before God, and in the light of the divine word. He is a labourer in the vineyard, and must work. No excuse will justify, but absolute inability. Whoever is able to earn his living, is able to give something to Christ's cause. At convenient seasons, he should 'lay by him in store, as God has prospered him,' a portion of his earnings for thank-offerings, to the Giver of every good. Let it be done with consistent liberality; for 'the liberal soul shall be made fat.' Let it be done cheerfully, for 'God loveth a cheerful giver.' Every communicant who is above the necessity of receiving alms, who withholds his gift, however humble, is guilty of the sin of 'covetousness,' which is idolatry. The Saviour pointed out a much loftier act of self-denial than the foregoing, when he commended the poor widow's donation, and valued her two mites, which were all her living, above the costlier contributions of ostentatious alms.

"The wealth in the Presbyterian Church, in whatever form it may exist or circulate, *is consecrated wealth.* It became so by the act which received its possessors into membership. And your committee are convinced, that the practical denial of this truth clearly reveals one great cause of the decline of vital godliness, which extensively prevails throughout all our borders, and over which this Assembly mourns. The tithes and offerings are not brought into the storehouse; and consequently, God's blessing is not poured out, and Zion languishes. Powerful awakenings are almost unknown. The ministry is not adequately supplied with recruits, nor adequately supported. Sinful conformity to the customs and fashions of a world lying in wickedness, and under God's curse, is rapidly levelling the distinctions which should be preserved erect and prominent, between the Church and the world. This evil is the more dangerous, because its approach is gradual, and its inroads covered by specious pretexts that wear the garb of Christian propriety, which is a character frequently assumed by covetousness and pride.

---

[*] *Form of Government, Chap.* vii.—The ordinances established by Christ, the Head, in a particular Church, which is regularly constituted with its proper officers, are prayer, singing praises, reading, expounding and preaching the word of God; administering baptism and the Lord's Supper; public, solemn fasting and thanksgiving, catechizing, *making collections for the poor and other pious purposes;* exercising discipline, and blessing the people.

Directory for Worship, Chap. vi. *Sec.* 5.—The sermon being ended, the Minister is to pray, and return thanks to God; then let a psalm be sung; *a collection raised for the poor, and other purposes of the Church;* and the Assembly dismissed with the Apostolic benediction.

(*g*) "In order to arrest these destructive tendencies, all scriptural means must be employed. But your committee are confined to one of these. And they would urge upon their brethren the much disregarded truth, that *liberality is an indispensable means of grace.* To employ it successfully, the scriptural motives to beneficence should be fixed in the conscience, and influence the heart. These motives may be variously expressed; but we arrange them, for the sake of brevity, into three classes:

"1. *Philanthropy* is one of these. But it is the lowest motive, and may be shared in common by the religious and the irreligious. Where it exists as a controlling motive, it is guided more by emotion and sympathy, than by principle; and often leads the Christian to find in worldly associations the ways of doing good, to the partial or entire exclusion of the Church, which is the great benevolent society formed by Jesus Christ, its Head; and thereby much of the means of usefulness, which ought to flow through sanctified channels, is expended upon measures of temporary or doubtful utility.

"2. *Love to the souls of men* is another motive, which elevates the preceding from the temporal to the eternal. It is philanthropy *sanctified.* It does not neglect the physical wants of man; but it values beyond every other estimate his spiritual necessities. The realities of death, judgment, and eternity, apprehended as not far distant, coupled with the awful fact, that the day of grace is hourly closing upon thousands of our fellow-men, present an overwhelming motive to sanctified exertion.

"3. But there is still another motive, which absorbs the first and second, as the greater includes the less. It is a *supreme regard to the glory of God.* This is the highest motive that can be addressed to the conscience and the heart. It places all human interests in their true relations to our Maker. It consecrates time, talents and property, to the service of Christ. It sets out from the right point of exertion, to relieve the temporal and spiritual wants of man. It is sustained by the approbation of conscience and the favour of God. If the most benevolent plans, prosecuted under this paramount motive, should fail of success, and labour and means appear to be thrown away, the reflection that every act was done for God's glory, will extract the sting of disappointment, for God's will has been done, and the reward is laid up in heaven. This motive, therefore, supplies what no other motive can. It has less to do with mere human feelings and sympathies, and more to do with divine principles, which should regulate all the desires and susceptibilities of the soul. This is the motive which should be brought to bear continually upon the Christian life and practice; and when its influence shall become paramount in all our communions, the Presbyterian Church will come up with one supreme purpose to the service of her Head, and lay her sons and daughters, and her costliest offerings, upon the altar of consecration to his cause.

(*h*) "Fully impressed by the facts and principles thus briefly presented, we turn anxiously to inquire, in what way the General Assembly may, in the exercise of its legitimate power, endeavour to remedy the evils on which we have animadverted, and draw out the resources of the whole Church, in sustaining the enterprises of Christian benevolence, which have been wisely organized by the Assembly itself, or by other ecclesiastical authorities of our Church.

"As a fair exposition of the great principles of a scriptural Church order, we believe our Constitution now provides all the requisite organization for efficient effort in every department of such enterprises.

"The Church is a divinely constituted missionary society, and its courts are specific forms of executive agency, for the work of propagating as well as preserving the truth.

"To the General Assembly, as the supreme court of the Church, charged with the duty of providing measures, whose operations may be co-extensive with our ecclesiastical limits, 'for the promotion of truth, charity and holiness, in all the Churches,' properly belongs the work of presenting to the Presbyteries and other subordinate courts, and urging on their adoption and execution, by the moral power with which it has been intrusted, wise and practicable methods of procedure in all the departments of service, necessary to the fulfilment of the great obligations devolving on the Church.

"This duty can be performed without entrenching on any rights of conscience, neither 'lording it over God's heritage' by enacting laws which require a blind and implicit obedience, not arrogating to itself the province of the State, in laying taxes even for the support of the best interests which are connected with human duty and destiny. Its power is moral. It is that with which the Church has clothed it. Though more than advisory, it is less than arbitrary. To those bodies, the Presbyteries, which, by commissioners, constitute the Assembly itself, it can address the language of requisition to the discharge of duties clearly recognized and cheerfully admitted. The Presbyteries sustain a similar relation to the Pastor and Church Sessions, the former personally, and the latter by representatives, being their constituent elements. These, in turn, sustain a similar relation to the people, who have submitted themselves, under the laws of the Church and according to the principles of a moral government, to their authority. When, therefore, the various courts of the Church have established instrumentalities for the promotion of religious knowledge, they are not only privileged, but bound to use the authority with which they have been entrusted to procure the means for rightly sustaining such instrumentalities, by devising the plans and diligently supervising their proper execution.

"It is easily seen, that were all the members of our communion to comply with the Scripture injunction, to give of their substance for sustaining the cause of Christian benevolence 'as God has prospered them,' there would be a large increase in the incomes of all our schemes, whether connected with the Church at large, as represented in the Assembly, or established by any of our subordinate ecclesiastical authorities. Now, to procure such contributions, it is not so material that any particular plan be urged on the Churches, in whose details all should agree, and according to whose provisions all should act. All that is properly demanded is, that the duty of securing the desired result should be urged, and its execution enforced. If an ecclesiastical court possesses the right to prescribe any particular duty, it must also possess the right to inquire into its performance.

§ 183.

"According to these plain and simple principles, which are clearly and succinctly presented in the overture submitted by the Presbyteries of Lexington and Elizabethtown, we are prepared to recommend for the adoption of the Assembly the following resolutions, which embrace in substance those presented in that overture:

"1. *Resolved,* That this Assembly hereby enjoin upon the Pastors of our Churches to give greater prominence, in the ministration of the word, to the doctrine of the Scripture, as interpreted and set forth in our standards, (more particularly in Chap. xxvi. Sec. 2, of the Confession of Faith; in Question 141 of the Larger Catechism; in Chap. vii. of the Form of Government, and in Chap. iv. Sec. 5, of the Directory for Worship,) viz. that 'Saints, by profession, are bound to maintain an holy fellowship and communion in relieving each other in outward things, according to their several abilities and necessities, which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the Lord Jesus,' 'giving and lending freely according to their abilities;' and, in conformity to this doctrine, recognizing as one of the ordinances established by Christ, in connection with the sermon, prayer, and praise, 'a collection raised for the poor and other purposes of the Church.'

"2. *Resolved,* That the Presbyteries which have not anticipated the provisions of this action of the Assembly are most earnestly and affectionately enjoined, 1st. At their meetings following the rising of this Assembly, to take order that the Ministers and Church Sessions in their bounds shall be directed to adopt some practicable method by which an opportunity shall be afforded, and an invitation given, to all the members of their Congregations to contribute regularly to the objects of Christian benevolence recognized by the Assembly, in the organization of the Boards of the Church, and to such other institutions as to them may seem right. 2d. And at every spring meeting to institute a proper inquiry into the diligence of Ministers and Church Sessions in executing the provisions of such method.

"3. *Resolved,* That the Presbyteries are farther enjoined to enter on record, and report to the next Assembly, their action on the first part of the foregoing resolution; and also to record at their next and all subsequent spring meetings, the result of the inquiry prescribed, and report the same to the General Assembly with the usual Annual Presbyterial Report, stating the delinquencies and diligence of Pastors and Church Sessions.

"4. *Resolved,* That there shall be appointed a standing committee on Systematic Benevolence by the Assembly, which shall be charged with the reception and examination of such reports, and the presentation to the Assembly of their aggregate results.

"5. *Resolved,* That the Boards of the Church are invited to aid in the proper execution of the foregoing arrangements of the Churches in such official communications with the Presbyteries, as may seem proper.

"6. *Resolved,* That the Professors in our theological seminaries are respectfully requested to give proper attention to the right training of the future Pastors of the Church, in view of the duties herein contemplated.

"Further, the committee recommend the following plans for contribution:

"1. A committee may be appointed by the Session for each object of benevolence, and a particular month assigned in which they are to do their work, by calling upon the people, or otherwise obtaining contributions.

"2. All the objects to be aided may be presented in separate columns, and each contributor called upon to say what he will give quarterly or annually.

"3. Weekly or monthly collections may be taken up, and thrown into a benevolent fund, which the Session may divide among the several objects approved by them, in such proportion as they think proper."—*Minutes,* 1854, p. 37.

Title 2.—Family Religion.

§ 184.

(*a*) [As means] "to revive the declining power of godliness, the Synod do earnestly recommend it to all our Ministers and members to take particular care about ministerial visiting of families, and press family and secret worship, according to the Westminster Directory; and that they also recommend it to every Presbytery, at proper seasons to inquire concerning the diligence of each of their members in such particulars." [Unanimously adopted.]—*Minutes,* 1733, p. 105.

(*b*) "The Synod do not only renew the order, but earnestly obtest every of our brethren of the ministry, conscientiously and diligently to pursue the good design thereof."—*Minutes,* 1734, p. 107.

(*c*) "Let heads of families be careful to instruct their children and those committed to their care in the great principles of our holy religion. Let their morning and evening sacrifices be daily offered up in their families to God."—*Minutes,* 1799, p. 178.

(*d*) "Parents, train your children in the 'nurture and admonition of the Lord; your houses should be temples of the living God, in which should ascend to his mercy-seat the continual incense of your daily sacrifices. Pious parents can most effectually preach to the hearts of their children by their affectionate precepts, and their holy example. Your instructions will best prepare them to receive benefit from the public ordinances of religion. And O! can you see these dearest portions of yourselves ready to perish, without earnestly reaching forth a hand to pluck them as brands from the burnings?" —*Minutes,* 1804, p. 316.

"We have observed with pain, that in some Presbyteries the duties of family religion, and of catechetical instruction, are neglected. Truly it is shameful in men, who call themselves by the name of Christ, not to honour him before their families, by worshipping him statedly. Every head of a family is responsible for all its members to God and his country. How can he expect to fulfil his duty, if he does not pray for and with them, and instruct them from the word of God? If he does not honour God, it cannot be expected his *family* will. And a Christian family living without family religion, is a contradiction. It argues, on the part of such professors, an awful declension and a criminal dereliction of duty."—*Minutes,* 1808, p. 402, and *Minutes, passim.*

§ 185. *Family religion and the Sabbath-School.*

"Some of the Presbyteries which tell us of the flourishing condition of their Sabbath-Schools; and many others, which speak not so favourably on the subject, report to us that there exists among their Church members an alarming delinquency in the proper instruction of the young at the domestic hearth, under parental oversight. There is, we are assured, no necessary conflict between the Sabbath-School and the family, as institutions in which this class may be trained in the knowledge of God's word. They may be made and ought to be made mutual helps one to the other. Yet it is not to be disguised that the effect of the privileges offered by the Sabbath-School may be, in some cases, to relieve the minds of parents from the sense of the personal responsibility resting upon them. Hence, they are led to consign the religious instruction of their children chiefly, if not wholly, to the Sabbath-school teacher. If such a result were inevitable, or even general, then should the Sabbath-school institution be condemned as a curse to the Church. God has laid upon parents the command to bring up their children 'in the nurture and admonition of the Lord.' The obligation is recognized as one personal to themselves, in the covenant into which they enter when presenting their children to God in the ordinance of baptism. In this matter there can be no transfer of responsibilities, no substitute in the discharge of duties. The Sabbath-school teacher cannot answer for the parent in the day of final reckoning; neither should the parent's work be committed to his hands in this life. The instruction of the children is so important an element of all domestic religion, that when it is neglected it is to be feared that family worship, and other kindred duties, are also but slightly regarded. As on various occasions heretofore, we would now exhort you, brethren, to all diligence and fidelity in the whole duty of family religion, not omitting the regular instruction of your children in the word of God, and the Catechisms of the Church."—*Minutes*, 1854, p. 183.

Title 3.—The Lot.

§ 186.

(*a*) "The Synod look upon the practice of submitting of congregational affairs to the decision of a lot,.though accompanied with sacred solemnity, to be unwarrantable, inasmuch as lots are only warrantably used to decide matters that cannot be otherwise determined in a rational way; particularly by applying to higher judicatories."—*Minutes*, 1733, p. 104.

(*b*) "The affair of Mr. Nutman and the people of Hanover resumed, and after reading our last year's minutes, and Mr. Dickinson proposing a difficulty concerning the obligation of the determination by the lot mentioned in said minutes, whether the obligation of the said determination yet remains binding upon said people, the Synod after much discourse and reasoning about that matter, at length came to a judgment in the following propositions.

"1. That the Synod look upon the obligation of a determination of a difference by a lot, to be sacred and binding upon the conscience, if the matter so determined be lawful and practicable, and consequently to act contrary thereunto must be a very great sin.

"2. That as the foundation upon which a lot is cast may cease, and the practicableness of acting according to the determination thereof may, in time, cease also, (though for a time it may continue practicable,) in such a case we judge that the obligation thereof doth cease also, because it can never be designed that such an obligation should remain after the design thereof becomes either impossible, or hath been fully obtained.

"3. Our determination last year relating to the people of Hanover, did wholly go upon this supposition, that the affairs of that people and their circumstances were so far altered, upon representations then made to us, that we supposed the foundation of said lot, and of the people's acting upon it were ceased, which, whether it be certainly so or not, we do not peremptorily determine, but leave parties to judge thereof as in conscience they can.

"4. That however, as in our minutes last Synod, we disapprove of the use of lots, without necessity, yet we are afraid, upon representation, that there hath been much sin committed by many if not all that people, in their profane disregard of said lot in time past, and therefore excite them to reflect upon their past practices in reference thereunto, in order to their repentance."—*Minutes*, 1734, p. 110.

(c) "An affair of the congregation of Tehicken was brought into the Synod by a reference from the Presbytery of New Brunswick, which the Synod proceeded to consider, and ordered the parties concerned to lay the case before them in order to be determined, which was accordingly done; and after much was said, many papers read, and all persons had offered what they thought proper with respect to the matter in controversy, the Synod came into the following conclusion, viz. That whereas the congregation of Tehicken is sadly divided about the fairness and obligation of a lot made use of by them for the determining the place for their meeting-house, the Synod, after a full hearing of the case, came unanimously into this judgment, viz. That though they do by all means discountenance the method of ending such matters of controversy by lottery, yet as to the lot under debate, the Synod is of the opinion that it was fairly cast, and consequently binding upon the parties concerned, as also other former agreements said people have solemnly obliged themselves to; and the Synod doth judge, that they have acted very sinfully who have broken through these repeated solemn obligations, and that a solemn admonition be given unto them by Mr. Pemberton in the name of the Synod; which was accordingly done."—*Minutes*, N. Y. 1750, p. 241.

TITLE 4.—MISCELLANEOUS ACTS RESPECTING MARRIAGE.

§ 187. *Inconsiderate engagements.*

"An affair concerning promises of marriage between —— and a young woman, being laid before the Synod by the Presbytery of New Castle, the Synod on the consideration thereof, and because —— desired on some accounts to be loosed from said obligation, and it was found the young woman scrupled the lawfulness of their being loosed from said obligation, the first question put in the affair was, Whether a single man and woman having promised marriage to each other, may lawfully agree again to release each other from the promise; and after mature deliberation, the Synod resolved the case, that it was lawful, *nemine contradicente.*

"—— being called before the Synod and asked, whether he had promised to this young woman marriage, he acknowledged he had, and that he was culpable in entering into such rash and unwarrantable methods of engaging.

"The question was put, censure or not, and it was carried censure.

"Another question was put, what censure is to be inflicted upon him for his misconduct in the above mentioned affair?

"And after serious consideration and much reasoning on this head, the Synod came to a resolution, that a rebuke before the Synod was necessary to show our detestation of such rash proceedings in young people. And that Mr. John Thompson admonish him.

"—— being called, the minute in respect to his affair was read and he censured accordingly, to which he submitted."—*Minutes*, 1750, p. 198.

§ 188. *Licentiates may solemnize marriage.*

"*Resolved*, That while our Form of Government does not recognize licentiates as Ministers of the gospel, yet this Assembly do not consider them as violating any rules of the Church by solemnizing marriages in those States where the civil laws expressly authorize them to do it."—*Minutes*, 1844, p. 377.

§ 189. *What is sufficient publication?*

"What is a sufficient publication of the purpose of marriage according to the second sentence of the sixth section of the eleventh chapter of the Book of Discipline [the Directory]?

"*Resolved*, That the following be given as an answer to this question, viz. That the Presbyteries are the best judges in the case."—*Minutes*, 1820, p. 740.

§ 190. *A question of bigamy.*

"A married man left Ireland a number of years ago, leaving his family behind him, with hopes of providing better for them in this country. He afterwards returned to Ireland three sundry times, with an intention of bringing in his family. But by no arguments could his wife be persuaded to come with him; and the last time peremptorily refused all farther cohabitation. He afterwards returned, and remained in single life ten years in this country. He is since married, and has children in second marriage: his wife and he are desiring communion.

"This man ought not to be admitted to the privileges of the Church; because, although wilful and obstinate desertion is a legal cause of divorce, yet it does not appear that this man has actually been divorced from his wife; and it is improper and dangerous to receive to Church communion such persons as, in the eye of the civil law, are living in vice. And although a good man may sometimes be oppressed by power, and prevented from obtaining a divorce where sufficient causes exist, yet it does not appear from your representation that he has used the proper means to obtain a legal divorce, nor even to authenticate the facts upon which he founds his application for the privileges of the Church by sufficient evidence from Ireland—the place in which they happened, and where alone they can be substantiated; and it is contrary to all just rules of proceeding to take any evidence or representation *ex parte*. But, the decision of the Assembly notwithstanding, if it shall appear that this man has separated from his wife by her wilful and obstinate desertion, and that he has taken all just means to obtain a divorce, to which he was lawfully entitled, but was prevented and oppressed by the power of antagonists or of unjust courts; and if he shall moreover produce such evidence of these facts from the place in which they happened, as would entitle him to a divorce by the laws of this land and of this Church, then, in that case, it is the opinion of the General Assembly that such man behaving himself otherwise as a good Christian, may be admitted to Church privileges. But in such case, it is necessary that the most authentic evidence be required and great caution used, both that the proceedings of the Church may not be inconsistent with the civil law, and that a door be not opened to laxness on this important subject of morals."—*Minutes*, 1790, p. 28.

§ 191. *Clandestine marriage.*

"The Synod do recommend it to all their members to use the greatest caution that they do not countenance any clandestine marriages, and especially that they do not marry any that they have reason to suspect to go contrary to the minds of their parents and guardians in seeking it."—*Minutes*, 1735, p. 115.

TITLE 5.—AFFINITY IN MARRIAGE.

§ 192. *Wife's brother's daughter.*

[A case overtured in 1770, was postponed till the next meeting. In 1771 it was again postponed. In 1772, the following decision was had.]

"After mature deliberation the Synod declare their great dissatisfaction with all such marriages as are inconsistent with the Levitical law, which in cases matrimonial we understand is the law of our nation, and that persons intermarrying in these prohibited degrees, are not only punishable by the laws of the country, but ought to suffer the censures of the Church; and further judge, though the present case is not a direct violation of the express words of the Levitical law, yet as it is contrary to the custom of Protestant nations in general, and an evidence of great untenderness, and so opposite to such precepts of the gospel as require Christians to avoid things of ill report, and all appearance of evil, and what is offensive to the Church; that the persons referred to in this instance ought to be rebuked by the Church Session, and others warned against such offensive conduct; and in case these persons submit to such rebuke, and are in other respects regular professors, that they be not debarred of Christian privileges. And Mr. Hunter is ordered to read this minute publicly in his Congregation, where the persons live, referred to in the above case."—*Minutes,* 1772, p. 427.

§ 193. *Wife's half-brother's daughter.*

"A reference from the Synod of Virginia was received through the Committee of Overtures, respecting a certain Charles Mitchel, who had married his former wife's half-brother's daughter, requesting the opinion of the Assembly whether such persons may be admitted to Church privileges. Whereupon,

"*Resolved,* That though the Assembly would wish to discountenance imprudent marriages or such as tend in any way to give uneasiness to serious persons, yet it is their opinion that the marriage referred to is not of such a nature as to render it necessary to exclude the parties from the privileges of the Church."—*Minutes,* 1797, p. 127.

§ 194. *Wife's sister's daughter.*

(*a*) "From the records of the Synod of the Carolinas a reference on the petition of John Latham, who has married his deceased wife's sister's daughter, praying a reconsideration of his case, which was tried and issued against him nine years ago in the Synod of the Carolinas.

"After mature deliberation, it was resolved that the case of John Latham, referred for the decision of the General Assembly by the Synod of the Carolinas, be remitted to the said Synod, and that they be directed to review the case, and if they shall judge it to be consistent with the existing laws of the State and the peace of the Church, they may admit the parties alluded to, to its privileges."—*Minutes,* 1799, p. 176.

(*b*) [In a case from the Church of Westminster, in Jefferson county, Tennessee]—

"*Resolved,* That such marriages as that in question have been determined both by the late Synod of New York and Philadelphia, and by the General Assembly, to be on the one hand not forbidden by the laws of God, and on the other hand to be contrary to the general practice of Protestant Churches, and the feelings and opinions of many serious Christians among ourselves, and on that account to be discountenanced, therefore,

"*Resolved,* That when such marriages take place, the Session of the Church where they happen are carefully to consider the case, and if they think it expedient, to administer such discipline as they may judge to be deserved, for that want of Christian tenderness and forbearance that are incumbent on all the professors of our holy religion, or for violating any municipal law, if this has been done; and then to admit or restore them to good standing in the Church. And if the Session judge that the state of society is such where these marriages takes place, as that neither the duty of Christian tenderness and forbearance, nor the laws of the State have been violated, they may admit the persons concerned to Christian privileges without censure."—*Minutes,* 1802, p. 248.

(*c*) [In the case of James Gaston,] "The Assembly having given repeated decisions on similar cases, cannot advise to annul such marriages, or pronounce them to such a degree unlawful, as that the parties, if otherwise worthy, should be debarred from the privileges of the Church. But as great diversity of opinion seems to exist on such questions in different parts of the Church, so that no absolute rule can be enjoined with regard to them that shall be universally binding and consistent with the peace of the Church, and as the cases in question are esteemed to be doubtful, the Assembly is constrained to leave it to the discretion of the inferior judicatories under their care, to act according to their own best lights and the circumstances in which they find themselves placed."—*Minutes,* 1804, p. 306.

§ 195. *The relicts of a brother and sister.*

"That such a marriage, however inexpedient it be, yet as we cannot find it prohibited by the Levitical law, is not to be condemned as incestuous."—*Minutes,* 1760, p. 303.

§ 196. *Half brother's wife, and wife's sister.*

"Though the majority of the Synod think that the marriage is incestuous, and contrary to the laws of God and the land, and agree that it is sinful and of dangerous tendency, yet inasmuch as some learned men are not so clear in this point, it is agreed to resume the consideration hereof next year."—*Minutes,* 1760, pp. 300, 303.

"As the Levitical law, enforced also by the civil laws of the land, is the only rule by which we are to judge of marriages, whoever marry within the degrees of consanguinity and affinity forbidden therein, act unlawfully, and have no right to the distinguishing privileges of the Churches; and as the marriages in question appear to be within the prohibited degrees, they are to be accounted unlawful and the persons suspended from special communion while they continue in this relation."—*Minutes,* 1761, p. 312.

§ 197. *Brother's wife.*

(*a*) "The affair of Andrew Van Dyke, that was referred from the Presbytery of New Castle to the Synod, came under consideration, and a considerable time being spent in discoursing upon it, it was determined, *nemine contradicente,* that his marriage with his brother's wife or widow was incestuous and unlawful, and their living together as the consequence of that marriage is incestuous and unlawful; and that so long as they live together, they be debarred from all sealing ordinances."—*Minutes,* 1717, p. 50.

(*b*) [In the case of William Adams] "The Assembly having taken the subject into consideration were informed by some of their members, who are also members of the Synod of Pittsburgh, that Mr. Adams's moral and religious character is perfectly fair and exemplary, except in what respects his marriage, which was contracted above fifteen years ago.

"Whereas frequent decisions on marriages of a similar nature have been given by the late Synod of New York and Philadelphia, and by the General Assembly; and whereas it appeared on these occasions that while such marriages are offensive to some, to others they appear lawful, therefore this Assembly consider the subject doubtful and delicate, and do not think it expedient to express any opinion on the decision of the Synod of Pittsburgh in the present case. But in conformity to a decision made by last Assembly on a mariage somewhat similar, this General Assembly refers the case of Mr. Adams to the Session of the Church at Rocky Spring, or that of any other in which he may be, and leave it to their discretion 'to act according to their own best light and the circumstances in which they find themselves placed.'"—*Minutes,* 1805, pp. 338, 340.

§ 198. *Wife's sister.*

(*a*) "Anthony Dushane, who has married the sister of his former wife, and whose case has been before the Synod for two years past, preferred a petition that he might no longer be debarred the privileges of the Church on account of said marriage. After full and deliberate discussion the question was put, Shall Anthony Dushane and his wife be capable of Christian privileges, their marriage notwithstanding? which was carried in the affirmative by a considerable majority."

"Notwithstanding the decision of last evening in the particular case of Anthony Dushane, the Synod, in consideration that such marriages are of ill report in many parts of the Church, do recommend it to their people, to abstain from them in order to avoid giving offence."—*Minutes*, 1782, p. 495.

(*b*) "A reference from Bethel Church, South Carolina, was overtured, requesting the decision of the Assembly in relation to a case in which a person had married the sister of his deceased wife. On motion,

"*Resolved*, That this reference be answered by the decision of the Assembly of 1804." [Above § 194, c.]—*Minutes*, 1810, p. 456.

(*c*) [In the case of William Vance.] "*Resolved*, 1. That in the opinion of this General Assembly, the marriage of a man to the sister of his deceased wife and all similar connections, are highly inexpedient, unfriendly to domestic purity, and exceedingly offensive to a large portion of our Churches.

"2. That it be and it hereby is earnestly enjoined upon the Ministers, Elders, and Churches of our communion, to take every proper occasion to impress the sentiments contained in the foregoing resolution on the public mind, and by all suitable means to discourage connections so unfavourable in their influence on the peace and edification of the Church.

"3. That while the Assembly adopt the opinion and would enforce the injunction above expressed, they are by no means prepared to decide that such marriages as that in question are so plainly prohibited in Scripture, and so undoubtedly incestuous, as necessarily to infer the exclusion of those who contract them from Church privileges; they therefore refer the case of Mr. Vance back again to the Session of the Church of Cross Creek, agreeably to former decisions of the General Assembly in similar cases, to be disposed of in such manner as the said Session may think most conducive to the interests of religion."—*Minutes*, 1821, p. 15. [Reaffirmed]—*Minutes*, 1822, p. 17.

(*d*) [The Rev. Archibald McQueen appealed from a decision of the Presbytery of Fayetteville, by which he was suspended from the ministry for marrying the sister of his deceased wife.]

"Shall the appeal be sustained?—Ayes, 11, Noes, 68. Sustain in part, 8. Excused, 1.

"*Resolved*, That the judgment of the Presbytery of Fayetteville, in the case of Archibald McQueen, be affirmed, and that the appeal be dismissed." *Minutes*, 1842, p. 44.

[Upon a memorial against the Presbytery of Fayetteville for refusal to restore Mr. McQueen,]

"*Resolved*, That the prayer of the memorialist be granted so far as that this General Assembly recommend to the Presbytery of Fayetteville to reconsider their decision in the case of the Rev. Archibald McQueen; and if in their judgment it should appear conducive to the peace of the Church and the promotion of religion in the region around them, to restore Mr. McQueen to the communion of the Church, and to the exercise of the functions of the gospel ministry, on the ground that in his case the ends of discipline are attained by the operation of the sentence under which Mr. McQueen has been lying for a period of three years."—*Minutes*, 1845, p. 32.

[The Presbytery, acting under the discretion thus conceded, restored Mr. McQueen. A complaint was taken.]

"*Resolved*, That the complaint of the Rev. Colin McIver and others against the Synod of North Carolina, for having sustained the action of the Presbytery of Fayetteville in restoring the said Archibald McQueen, in accordance with the judicial decision of the Assembly of 1845, cannot be entertained by this house, and is hereby dismissed.

"In making this disposition of the above-mentioned complaint, this General Assembly wishes it to be distinctly understood, that they do not mean either to retract or modify any judgment hitherto expressed by any Assembly respecting the offence for which Mr. McQueen was suspended from the exercise of the gospel ministry. They simply declare that his case cannot be regularly brought before them by this complaint."—*Minutes*, 1847, p. 395.

§ 199. *Proposed changes in the Constitution on the subject.*

"The committee on Mr. McCrimmon's appeal from a decision of the Presbytery of Fayetteville, confirming his suspension from the communion of the Church, for having married his deceased wife's sister, reported that in their opinion no relief can be given to the said McCrimmon without an alteration of the Confession of Faith, [Chap. xxiv. Sec. 4,] the last clause of which declares that 'The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own;' but inasmuch as a diversity of opinion and practice obtains on this very important subject, your committee beg leave to submit the following resolution, viz.

"*Resolved*, That the Presbyteries be and they are hereby directed to take this matter into serious consideration, and send up in writing to the next General Assembly an answer to the question, whether the above quoted clause of our Confession shall be erased. The above report was adopted." —*Minutes*, 1826, p. 22.

[Out of 88 Presbyteries, 68 reported; 50 against and 18 in favour of the erasure.]—*Minutes*, 1827, p. 132.

[Efforts were again used in 1843 and 1845 to have the above clause erased, but in each case the Assembly refused to send down the proposition to the Presbyteries.—(*Minutes*, 1843, p. 184; 1845, pp. 26. 31.) In 1847 the subject again came up.]

"On motion, the order of the day was suspended to take up the following resolution, viz.

"*Resolved*, That the General Assembly overture to the Presbyteries the following question, viz. Shall that part of the fourth section of the twenty-fourth chapter of the Confession of Faith, from 1 to 2, which says, 'Nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife,' be stricken out.

"The previous question being insisted on, the resolution was put to the vote, and lost."—*Minutes*, 1847, p. 397.

§ 200. *The principle governing the preceding decisions.*

[The act of forming such relations is criminal, deserving censure; yet when constituted the marriage is valid, and the parties are not of necessity to be permanently debarred from the privileges of the Church. See the following minute.]

"The Synod having again resumed the consideration of the judgment which they passed last year concerning Anthony Dushane, declare their dissatisfaction with all such marriages as are inconsistent with the Levitical law, and persons marrying within the degrees of consanguinity prohibited in that law ought to suffer the censures of the Church; and they further judge, that although the marriage of a man to two sisters successively, viz. to the one after the death of the other, may not be a direct violation of the express words of that law, yet as it is contrary to the custom of the Protestant Churches in general, and an evidence of great untenderness toward many serious and well disposed Christians, and may, through the prejudices or generally received opinions of the members of our Church, be productive of very disagreeable consequences; the persons contracting such marriages are highly censurable, and the practice ought to be disallowed in express terms by the Synod, and we do therefore condemn such marriages as imprudent and unseasonable. Yet as some things may be done very imprudently and unseasonably, which when done ought not to be annulled, we are of the opinion that it is not necessary for the persons whom this judgment respects, to separate from one another, yet they should not be received into the communion of the Church without a solemn admonition, at the discretion of the Session of the Congregation to which they belong; and the Synod publicly recommend it to all their members to abstain from celebrating such marriages, and to discountenance them by all the proper means in their power." —*Minutes*, 1783, p. 500.

TITLE 6.—MARRIAGE OF MISSIONARY CONVERTS WITH HEATHEN.

§ 201. *Left to the discretion of the Missionary Presbyteries.*

"A memorial from the Presbytery of Ningpo, in China, asking for advice from this General Assembly, on the subject of the marriage of professing Christians with the heathen.

"The committee recommended that it be answered as follows:

"In performing the work of missions among the heathen, many difficulties will arise which will require great wisdom and forbearance, and which can only be overcome by a wise application of scriptural rules. Of this kind are the cases respecting marriage, which will frequently occur so long as the great majority of the people are heathen. And this application of these rules must be made with a sound discretion, and be very much modified by particular circumstances. That the apostolical direction, 'be not unequally yoked together with unbelievers,' is the advice of the Lord by the apostle, and is to be observed carefully in all cases, as far as practicable, is true. But like other divine injunctions, it must be applied in all cases with due consideration of circumstances. It is not, therefore, in the circumstances stated in the overture, to be regarded as sinful universally and necessarily, for a Christian to marry a heathen; nor is a Christian to be subjected to discipline on this account, unless the circumstances show criminality, and require the infliction of censure; of which circumstances the missionaries are the best judges." [The overture was] "referred back to the Presbytery of Ningpo."—*Minutes*, 1850, pp. 458. 482.

TITLE 7.—SACRED MUSIC.

§ 202. *The Assembly's collection.*

"*Resolved*, That a committee be appointed to report to the next General Assembly upon the general subject of Church music, with special reference to the preparation of a book of tunes adapted to our present psalmody."—*Minutes*, 1848, p. 18.

[This committee next year reported a selection of music.]

"The principles by which the committee were guided in making the compilation now submitted to the judgment of the Assembly, are such as the following:

"1. To restore and preserve old standard tunes, and, as far as practicable, in their original forms, both as to air and harmony.

"2. To select from more recent compositions, such as had been approved by trial in many places, or might be suitably introduced into all their Churches.

"3. To insert some tunes which appeared to be favourites in some considerable sections of the Church, notwithstanding some fastidiousness on the part of the committee with respect to them. They desired not to forget that they were making provision for the edification of a large community of various tastes. While they desired to insert only music of such a character as might elevate and improve the standard of taste throughout the Church, they did not feel at liberty, even while they rejected some tunes which were suggested to them from abroad, as well as some suggested by members of the committee, to discard such as, after all, might be approved by a better judgment than their own, especially such as were endeared by long and hallowed association, and would be extensively and painfully missed from the collection.

"4. To provide tunes for all the various metres of our Psalms and Hymns, and in suitable proportion as to their respective numbers and the various character of the words. And also to illustrate the tunes by words selected from our own psalmody.

"5. To provide a sufficient body of sacred music of such various style and character, that the collection might serve for all ordinary purposes; especially for Sunday-schools, families, social worship, and Congregations, as these various exigencies may require.

"6. It is proposed to add an appropriate selection of set pieces for special occasions, such as Anthems and Chants, both metrical and prose, adapted to our psalmody, and also to portions of the common prose version of the book of Psalms, and other inspired lyrics from the Old and New Testaments. This selection is not yet completed.

"Should this work be prosecuted to completion, and be approved by the Assembly, and recommended to the Churches, the committee believe that it will be of advantage in these respects:

"1. It will embody in one volume, of convenient size, a collection of tunes, the most approved and in use among our Churches—to the greater part of which, very few individual Churches have access at present.

"2. It may be enlarged, if hereafter that should appear desirable, by an Appendix or Supplement, without displacing the book, or disturbing it in any manner.

"3. It would serve to produce, to a very considerable extent, that uniformity in the praises of our Church, as a whole, which cannot but be thought desirable.

"4. It will promote congregational singing, and prevent its disuse, which, in part, at least, arises from the frequent change of books, and introduction of new tunes, many of which never become known and domesticated in our public worship.

"5. It will be an appropriate accompaniment to our authorized book of Psalms and Hymns—prepared as it will have been with reference to that book throughout, and to the state of our Churches. It may be too, that such a work as this may aid in promoting the more general use of that book in all our Congregations."—*Minutes*, 1849, p. 393.

§ 203.

(*a*) "1. *Resolved*, That said Committee on Church Music be continued, and they are hereby authorized to go on, at their discretion, to revise, change, or enlarge and complete the present selection of tunes submitted in the appendix to their report, to employ at all necessary expense the proper professional skill to arrange the harmonies and adapt the music to our Psalmody, and to complete and print the book through our Board of Publication.

"2. *Resolved*, That as the original committee are now in progress, our Ministers and members individually, and the Presbyteries, be still invited, as before, to communicate freely with said committee, and make such suggestions as may aid in the completion of a book which may, as far as possible, be adapted to the widest and most approved use in our Churches—that these suggestions be addressed, post paid, before the first day of December next, to the chairman, Rev. John M. Krebs, D. D., New York, and the committee shall not put the book to press before that time."—*Minutes*, 1849, p. 245.

(*b*) "1. *Resolved*, That the Committee on Sacred Music be discharged, and their functions transferred to the Board of Publication.

"2. *Resolved*, That the Board of Publication, if they shall find it impracticable to procure the assent of owners of copyright, be instructed to proceed to the publication without such tunes as are thus withheld; and that in getting up the Book of Tunes, they bind with it by way of Appendix a sufficient number of blank pages of music paper, for such manuscript additions as may be desirable to purchasers of the work; and that the Book of Music consist of the tunes, a list of which was finally approved by the committee, and none others, omitting only those which are held by copyright." *Minutes*, 1851, p. 35.

§ 204. *Edition of the Psalmodist for families and Sabbath-schools.*

"*Resolved*, That the Board be directed to have an edition of our music book published with seven characters; and that they also publish an abridged edition of the Psalmodist, for the use of Sabbath-schools, and for family worship, both in round and shaped notes, together with a simple course of instruction for youth; and the Assembly urge upon all the Presbyteries and Churches, the necessity of greatly increased efforts in the study of sacred music."—*Minutes*, 1854, p. 43.

§ 205. *Church Music is under the control of the Session.*

[In reply to an overture from the Synod of Cincinnati on the subject of instrumental music, the following minute was adopted.]

"Whereas, By our Constitution (Form of Gov. Chap. ix. Sec. 6, and Directory for Worship, Chap. iv. Sec. 4,) the whole internal arrangement of a Church, as to worship and order, is committed to the Minister and Session, therefore

"*Resolved*, That this Assembly do not feel themselves called upon and obliged to take any further order on this subject, but leave to each Session the delicate and important matter of arranging and conducting the music as to them shall seem most for edification, recommending great caution, prudence and forbearance in regard to it."—*Minutes*, 1845, pp. 21, 22.

TITLE 8.—MINISTERIAL SUPPORT.

§ 206. *Duty of the Churches.*

(*a*) "That in every Congregation a committee be appointed who shall twice in every year collect the Minister's stipend, and lay his receipts before the Presbytery preceding the Synod; and at the same time that Ministers give an account of their diligence in visiting and catechizing their people.

The Synod recommends that a glebe, with a convenient house and necessary improvements, be provided for every Minister."—*Minutes*, 1766, p. 359.

(*b*) "As it appears the interest of religion is in danger of suffering greatly at present, from the many discouragements under which the Ministers of the gospel labour from the want of a sufficient support and liberal maintenance from the Congregations they serve, the Synod appoint a committee to take this matter into consideration, and report thereon to the next Synod.

"*Ordered*, that Drs. Witherspoon, Ewing, and Spencer, be a committee for this purpose."—*Minutes*, 1782, p. 495.

"Said committee brought in their report, which was read and considered. Whereupon

"*Ordered*, That Drs. Witherspoon and Spencer, with Mr. S. Smith, be a committee to prepare a draught of a pastoral letter to the Congregations, under the inspection of Synod, as also to prepare some resolves to be passed by Synod, and accompany said letter; the whole to be brought in to-morrow morning.

[A pastoral letter was, in accordance with this appointment, prepared and published.]—*Minutes*, 1783, p. 499.

(*c*) [The Assembly enjoins it upon all the Presbyteries] "that they will endeavour, as far as the state of society in different parts of our Church will permit, to withdraw the ministers of the gospel from every worldly avocation for the maintenance of themselves and families, that they may devote themselves entirely to the work of the ministry: and that for this end, they labour to convince the people of the advantage that will accrue to themselves, from making such adequate provision for the support of their teachers and pastors, that they may be employed wholly in their sacred calling. And in those places where it may be found prudent and practicable, that they devise means to have the contracts between congregations and pastors examined in the Presbyteries at stated periods, inquiries instituted with regard to the reciprocal fulfilment of duties and engagements, and endeavours used to promote punctuality and fidelity in both parties, before distress on one side, or complaint on the other, grow to a height unfavourable to the interests of religion."

"That inasmuch as the clergy, in many situations in the country, have it not in their power to furnish themselves with libraries so various and extensive as to enable them to discharge their office in the manner most useful to the people, most dignified for the pulpit, and most honourable for religion, it be recommended to the Presbyteries to take measures to promote the establishment of congregational libraries, under such regulations that the Presbyteries shall have the principal direction in the choice of the books with which those libraries shall be furnished; the Ministers of the respective Churches shall have the immediate care and the constant use of them, and that means be used to make annual augmentations to them."—*Minutes*, 1799, p. 181.

(*d*) "For the purpose of facilitating the settlement and support of pastors, and to guard more effectually against the temptation, or almost necessity, as in some cases seems to exist, for ministers to involve themselves, to the injury of their usefulness, in procuring accommodations for themselves and families,

"1. *Resolved*, That it be earnestly recommended to our churches wherever it is expedient and practicable, to provide suitable parsonages for the accommodation of their Pastors.

"2. *Resolved*, That great care be taken to have these parsonages so guarded by legal arrangements, as most effectually to prevent controversy and secure their perpetual enjoyment by the Churches providing them, for the continued support of the gospel through coming generations."—*Minutes*, 1843, p. 193.

§ 207. *The subject in the Assembly of* 1854.

[A memorial from the Synod of New York on the subject of ministerial support, came before the Assembly of 1854, and was referred to a committee to consist of one member from each Synod.]

"It was ordered further, that the members of this committee consist exclusively of Ruling Elders."

"The Moderator announced the following as the special committee of Ruling Elders on the subject of Ministerial Support, viz. Messrs. John Fine, John C. House, Francis R. Masters, B. F. Randolph, P. T. Jones, James Schoonmaker, Joseph Henderson, J. P. Safford, Nehemiah Wade, Matthew Hening, Andrew Robinson, James N. Dickson, Lincoln Clarke, D. H. Bishop, Francis Snowden, J. B. Anderson, Giles Mebane, William Williams, T. C. Perrin, John Bonner, J. A. Minneice, George T. Swann, C. S. Palmore, Daniel D. Atcheson."—*Minutes*, 1854, pp. 18, 19.

"Judge Fine, from the special committee on Ministerial Support, presented a report, which was read, amended, and adopted, the resolutions being as follows, viz.

"1. *Resolved*, That we affectionately and earnestly recommend to the Churches under our care, that they scrupulously avoid holding out any inducements to a Minister to become their stated supply, or settled pastor, which will not be realized.

"2. *Resolved*, That we earnestly recommend to every Presbytery, that unless suitable provision be made for the support of a Minister or stated supply, they decline to give their aid or sanction, as a Presbytery, to settle him in any congregation which is able to furnish such suitable provision.

"3. *Resolved*, That we recommend to the Elders, and Deacons, and Trustees of our Churches and Congregations, to meet together on some day before the 1st of November next, and yearly thereafter, or oftener if necessary, and institute the inquiry whether the Minister or stated supply is properly and fully supported; and if they find that he is not so supported, to take immediate measures to increase his support, and report to their Presbytery at its next meeting.

"4. *Resolved*, That we recommend to the Presbyteries to require of every Minister to preach on the subject of Ministerial Support—'that laying aside all false delicacy, they enlighten their people upon this, as upon any other branch of Christian duty, pleading not for themselves, but for their Master, if happily they may reclaim their respective charges from a grievous sin, which must bring down God's displeasure;' and that the Presbyteries call upon every Minister to answer whether he has complied with their injunction.

"5. *Resolved*, That Messrs. B. M. Smith, Stuart Robinson, and James N. Dickson, be appointed a committee to publish this report, and that the Pastors be directed to read it from the pulpit at such time as may be considered most convenient."—*Minutes*, 1854, p. 40.

§ 208. *Report adopted by the Assembly.*

"The late General Assembly of the Presbyterian Church adopted the following report on Ministerial Support, prepared by a committee of laymen appointed by that Assembly, and referred to the undersigned for publication.

(*a*) "The Committee on Ministerial Support beg leave to call the attention of Churches to the fact that the great body of Presbyterian Ministers are inadequately supported. With the exception of the prominent Churches in our cities, the standard of ministerial support is a bare competence for the simplest necessaries of life, while the pastors of Churches in some of our rural districts, receive less from their respective Congregations than the common labourer secures by his daily work. It is the opinion of those who have instituted all necessary inquiry, that the average salary of country Ministers is less than four hundred dollars per year; and this in not a few instances, irregularly paid, and sometimes not paid without aid from the Board of Missions. According to the report of the Board, the average appropriation last year to 290 of 500 missionaries, was $132; and all that these received from the people to whom they preached, including their receipts from the Board, did not average from each more than $372.

"It is true that some of the Churches within our bounds number but few members, and those in very moderate circumstances; but these are exceptions, and must, therefore, if they are to be supported at all, be viewed as mission Churches; and if their pastors are not comfortably sustained, the blame, if any, is to be attached to the Church at large, in withholding from the Board of Missions the requisite means for the support of the gospel in destitute places.

(*b*) "From inquiry, however, we are of opinion that there are but few Churches absolutely unable to raise more than they have been accustomed to do for the support of the gospel. We must look to some other cause than the poverty of the Churches, to account for the inadequate support of the ministry—especially as salaries have not been increased, though land has everywhere risen in value, and business is everywhere more active, and money in more general circulation. It cannot be, while within the last five years the country at large has been so prosperous, and so many have amassed fortunes, and so many have been engaged in successful operations, that the supporters of the gospel have in no degree participated in the general rise of property, and in the unprecedented success of all trades and occupations.

It is known and admitted that a Minister with a family cannot live on a few hundred dollars in a city where rents are high, and all articles of food, furniture, and apparel, are sold at enormous prices; but, to a great extent, the old impression still obtains, that comparatively little is necessary to the support of a family in the country. Places there are still, it may be, where but little money is needed to secure an abundance of the necessaries of life; but they are not found along the line of our railroads, and much less within the neighbourhood of a city, which draws all kinds of provisions to itself as to a common centre.

(*c*) "There are Churches which, having been accustomed to give only a small salary, seem unable to divest themselves of the impression, that what was once sufficient for a pastor's support, must needs be so at the present day; or if one cannot support himself on so small an amount, another may be found who can; and it is a fact, that so great at times are the necessities of candidates, that some one is seldom wanting who will accept of a call on the most moderate terms;—thus, as it were, underbidding for a situation, instead of declining a call, as others would and should do, from the conviction that the Church is able to raise a larger amount, and that the sum which they offer is clearly inadequate to the end proposed in their 'call.'

"In order to secure the pastoral services of one who has warmly commended himself to their favourable notice, some Congregations promise more than they are able to pay; and then merge all sense of their pecuniary responsibility in their oppressive disappointment that the Minister has not answered the expectation on which they grounded their promise.

(*d*) "The custom of annual *giving-visits*, old as it is, and seemingly productive of kindly and social feelings, has not been been without its objectionable influence in either creating or perpetuating the impression that the Minister is an object for the people's charity—not their creditor, to whom they owe a stipulated amount for services rendered in the discharge of pastoral offices. Such visits have in some cases been substituted for the payment of arrearages of salary, or paid in consideration of the Minister's necessities.

(*e*) "In the fact of the general silence of the ministry on the subject, may be found one of the principal reasons for the inadequate support of Ministers in many places. And on the other hand, in still more frequent instances, it may be traced to the want of due consideration on the part of the people, and to the want also, of a deeper religious sympathy, and of a truer appreciation of the importance of gospel privileges.

(*f*) "Whatever may be the cause of inadequate ministerial support, or however these causes may vary with different Congregations, and in different parts of the country, the evil is painfully apparent, and imperiously calls for a remedy.

"The Christian ministry is of no human origin, and for no worldly ends. Instituted by Christ himself, its design is identical with that of his mission, and its continuance as essential to the perpetuation of the Church as it was to its establishment. It is consequently an office of great dignity, as well as of great responsibility; severely arduous in the tasks which it imposes, and immeasurably important in the ends which it contemplates. Hence it is variously termed the 'Ministry of the Word,' the 'Ministration of the Spirit,' the 'Ministration of Righteousness,' and the 'Ministry of Reconciliation.' And all Ministers of the gospel are 'Stewards of the Mysteries of God,' 'labourers together with God,' 'Ambassadors for Christ;' the reception or the rejection of them being the same as the reception or the rejection of Christ himself. In accordance, therefore, with its nature and design, and with its different aspects and functions, the Christian ministry demands of all who enter on the discharge of its sacred duties, pure hearts and clean hands; and it is to be presupposed that all who are called of God to this work, are swayed by none other than the purest motives of love to God, and zeal for his glory in the salvation of perishing men. A selfish, worldly spirit, can in no one be so unbecoming, so inconsistent, so reprehensible, so fatal to all hopes of either usefulness or comfort, as in him whose privilege it has become to proclaim God's free, unmerited grace, and whose duty it is to charge dying sinners 'to seek first the kingdom of God and his righteousness.' Hence the Saviour, in sending his disciples forth to preach, cautioned them against secularizing their high and solemn avocation. 'Freely ye have received, freely give.' 'Provide neither gold, nor silver, nor brass in your purses—for the workman is worthy of his meat.'

(*g*) "Paul also, is equally explicit in warning Ministers against the love of filthy lucre as being most incongruous with their sacred calling, and most disastrous to their appropriate influence.

"He himself found it necessary at times to prove his disinterestedness by working with his own hands; nor can this fact in his history be regarded as a precedent for Ministers at the present day, or be legitimately adduced as argument against the support of the ministry, since he has stated his object in doing so, which was, that he might not be burthensome to those who were themselves destitute of property, and that he might silence those who had impugned his motives; while it is evident he accepted a present from the Church at Philippi, and it is by no means probable that he could have taken so many journeys without assistance from the Church at large. But whatever his own course, he could not have meant to contravene the principles which Christ had laid down in relation to the ministry, that the 'labourer is worthy of his hire;' nor by his own example to contradict his own teachings in relation to the matter of ministerial support. 'Let him that is taught in the word communicate unto him that teacheth in all good things.' Gal. vi. 6. 'If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not *we* rather? Nevertheless we have not used this power, but suffered all things lest we should hinder the gospel of Christ.

Do you not know (for though you may have neglected the duty, it is self-evident,) that they which minister about holy things live of the things of the temple? and that they who wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.' 1 Cor. ix. 11—14.

"As Paul did not exercise this power, or avail himself of his rights, so a Minister, and for a similar reason—lest he should be the innocent occasion of reports prejudicial at once to himself and the cause which he represents—may not see fit to enforce his rightful claims on the people; he may take less than the whole amount of his dues for the whole; or he may decline any compensation for services rendered, and fall back on his own resources. But every Minister of the gospel has a *scriptural* claim to be supported by the Church which he serves in the Lord; not a drone—not a man wholly unfitted for the work he had undertaken, but every workman that needeth not to be ashamed—every well qualified, competent, trustworthy, faithful labourer in the Lord's vineyard is worthy of his hire; and scripturally, in accordance, with the divine ordinance, is entitled to all needful pecuniary support.

(*h*) "No man can now alternately preach and work, and be alike successful in 'getting gain' and in 'winning souls.' Certain it is that he who gives to any worldly business that degree of attention which is indispensable even to ordinary success in a state of society where there are so many conflicting interests, cannot long retain the spirit of the gospel Ministry. No one is in greater spiritual danger than the Minister who is directly opposed to the insidious influences of secular pursuits. If it be difficult to keep the heart always right, even in the uninterrupted exercise of the pastoral office, how much more must it be, when some of its duties are neglected to make needful provision for the flesh! To be divested of worldly solicitude is of the last importance both to the faithful discharge of all pastoral duties, and to effective preparation for the ministration of the word. The ministry, therefore, to preserve its own appropriate and requisite spirit intact from the world, as well as to subserve in any marked degree, the great end of its appointment, must be adequately supported; and hence the express reason assigned for a certain fixed sum, in the formulary of a call from a Congregation to become their Pastor, is that he 'may be free from worldly cares and avocations.'

"It were easy to show the justice and the reasonableness of such an arrangement on the part of the Congregation. Evidently he who in the spirit of self-consecration to the cause of Christ, has foregone all worldly emoluments and honours, should not be left by the Church to supply his own temporal wants, and much less to contend with poverty.

(*i*) "But it is not only just and right for a people to support their Minister; they owe it to themselves to support him; nay more, they owe it to their children, to their country, and to the world. Confining our view to the rising generation, and to the moral interests of the community, it might be made to appear with all the force of demonstration that, even in a worldly point of view, it is the wisest economy for any people to secure and to retain the stated ministration of God's will. Who does not know that the influence of the gospel ministry is averse to all that is evil, and in favour of all that is good? that just in proportion as any community has enjoyed and appreciated the benefits of the gospel ministry, is it characterized by intelligence and virtue, by sobriety and industry, by the love of law and order, of freedom and of good government, by all that respects man's weal and God's glory.

"If such then, are the prominent reasons for the support of the ministry, it requires but a moment's reflection to be able to foresee the consequences of its inadequate support. They who are so straitened in their circumstances, will not be able to procure suitable books, or to command the requisite time for study; and thus, whatever may have been their preparatory education for the ministry, their mental resources will become impoverished, and their ministrations monotonous, uninteresting and powerless. They will not be able to contribute to benevolent objects themselves, nor have the disposition to urge the claims of Christian benevolence on their people; and thus their own example will be wanting to influence others, and many will withhold their proportionate aid from the missions and charities of the Church. It were idle to expect that a Minister will make any special effort to induce his people to do for others what they say they are unable to do for him; or that any people will abound in good works when they deprive their Pastors of the means of doing any.

(*k*) Under such circumstances, Ministers too, will be constrained to practise the most pitiful economy, to the detriment of health, and it may be, in some instances—for want is a sore tempter—to the hazard of personal integrity. They will be weighed down by worldly cares, to the unhappiness of their household, to the loss of their spirituality, and to the heartless performance of their incumbent duties. Discontented, restless, with affections alienated from their people, and with diminished interest in their work, they will be ever on the alert for some other situation, or harassed by the thought of at last being obliged to seek some independent employment. Are these unfounded surmises, or morbid imaginings? Would that they were. But no; for thus it is that the ministry is fast acquiring a changeable and transient character; that so many have already given up the pastoral office to become editors, and secretaries, and agents, and even keepers of boarding-houses, and officers under government. Other influences may have, in a measure, contributed to these transformations and changes; but if all other causes were wanting, this which is found in the scanty support of the ministry, would of itself be amply sufficient.

"If Ministers are to be left to small and irregularly paid salaries—to support themselves and their families on their scantiest means, it is obvious that the pastoral office will be held in less estimation—will be in less, and increasingly less request; and hence it is, that in the Presbyterian Church the number of Pastors has already decreased; while the number of Ministers without charge is constantly increasing. Examine the Minutes of the General Assembly of 1853. See how large the proportion of those of our numbers who are without charge, or who act as stated supplies; and behold in this one fact at once the proof and the consequence of an inadequately supported ministry. And, what is still more to be deplored, if possible, let the ministry continue to be, as a body, so poorly supported, and candidates for admission will soon be few and fewer.

(*l*) "We do not intimate that a regard to pecuniary support should ever influence one's choice of the ministry. It is most probable that the great majority of those who have prepared themselves for this sacred work, have had no reference to any temporal benefit. When one is constrained to preach 'Christ and him crucified,' he is willing to lay his account, if need be, with all trials as well as all toils. Under any circumstances, the gospel ministry, if exercised in the right spirit, is an office of the severest self-denial. Still, it requires no very profound knowledge of human nature to perceive that young men will not be so forward to embrace the ministry as a profession, with little else before them than the prospect of a struggle for temporal subsistence; that, though truly converted, they may naturally conclude that they can be quite as useful in some other relation, in which the means may be secured of at once supporting themselves and doing good to others. Who can say how much this consideration may not have already weighed in the minds of our religious youth, and especially at this day, when there are opened on every hand so many avenues to riches and distinction?

(*m*) "If ever there was a time when the ministry of the gospel should be relieved from all unnecessary burthens, and placed in circumstances of comfortable competence, it is the present; when error, with its hydra head, is assailing through innumerable mediums the truth of God; and when secularism, with its pride of science, and love of self, and insensibility to wrong, and recklessness of the future, is invading all departments, and permeating all relations: now, when in consequence of the extension of our territories, the increase of our population, the influx of foreign errors and superstitions, the insidiousness of popery, and the selfishness of demagogues, there is only the more urgent need of all the conservative and corrective influences of God's unadulterated word.

"Vain is it to think that any other agency can take the place of the living ministry. Do whatever else they may, let the Churches fail to make adequate provision for the support of their Ministers, and we may bid farewell to the hopes of the rising generation, farewell to the enjoyment of our civil and religious freedom, farewell to the hopes of a dying world!

"But it may not, cannot be! An effort must—an effort will be made to avert the evils which threaten the Church. We cannot for a moment entertain the thought that there is so little faith in the Bible, so little appreciation of its value, so little love for the Church, that a matter of so great moment as the adequate support of the ministry will any longer be neglected.

STUART ROBINSON,
B. M. SMITH, } *Com. of Pub.*"
J. N. DICKSON,

§ 209. *Aged and invalid Pastors.*

"Mr. Andrews having made a motion to the Committee of Overtures, that an assistant be allowed unto him in the work of the ministry in this city; and the committee after discoursing upon it, having recommended the consideration thereof to the Synod, upon this proviso, that if the said motion be allowed or approved, there be first a sufficient provision made for an honourable maintenance of Mr. Andrews during his continuance among this people; the Synod entered upon the consideration of said motion, and after considerable discourse upon it, it was put to the vote, whether Mr. Andrews should be allowed to have an assistant, if first sufficient provision be made for his honourable maintenance during his life among them, and it was carried in the affirmative, *nemine contradicente*.

"It is further ordered, by the Synod, That the Committee of Overtures meet this evening, and consult about what may be necessary to prepare a way for putting the said motion into execution."—*Minutes*, 1733, p. 104.

"An overture being brought in from the Committee of Overtures about the ascertaining Mr. Andrews his maintenance, in case of an assistant, the Synod had long discourse about the whole affair, and also had conference with some gentlemen of this Congregation, and at last agreed upon the following conclusion.

"1. That the Congregation be allowed to call an assistant to Mr. Andrews.

"2. That in order to secure Mr. Andrews' maintenance, those gentlemen who have expressed a desire of an assistant, shall not diminish, but rather strive, and as much as may be, increase their own subscriptions to him on their part: neither shall they endeavour to alienate any of the present subscription of the Congregation from Mr. Andrews. And inasmuch as the present subscription appears scanty, that all care shall be taken to get new subscriptions to Mr. Andrews.

"3. That he shall also have all the monthly collections."—*Minutes*, 1733, p. 105.

TITLE 9.—OF PRAYER.

§ 210. *Posture in prayer.*

"While the posture of standing in public prayer, and that of kneeling in private prayer, are indicated by examples in Scripture, and the general practice of the ancient Christian Church, the posture of sitting in public prayer is nowhere mentioned, and by no usage allowed; but on the contrary, was universally regarded by the early Church as heathenish and irreverent; and is still, even in the customs of modern and western nations, an attitude obviously wanting in the due expression of reverence: therefore this General Assembly *Resolve*, that the practice in question be considered grievously improper, whenever the infirmities of the worshipper do not render it necessary; and that Ministers be required to reprove it with earnest and persevering admonition."—*Minutes*, 1849, p. 255.

§ 211. *Rulers to be remembered.*

"That our Ministers and people be, and they hereby are earnestly exhorted, particularly and constantly, agreeably to the injunctions of the word of God, to remember our civil rulers in their prayers."—*Minutes*, 1841, p. 431.

§ 212. *Social prayer-meetings.*

(*a*) "*Overtured*, That it be recommended to every Minister of the Presbytery to set on foot and encourage private Christian societies." [Adopted.] —*Minutes*, 1707, p. 10.

(*b*) *Special seasons recommended.*

"The General Assembly, taking into serious consideration the general aspect of religion, the great decay of vital piety, and the prevalence of infidelity and immorality, and being deeply affected thereby, (especially considering the many blessings which as a nation and a people we enjoy,) agreed to urge, in the most earnest manner, upon all their members, the utmost diligence, perseverance and zeal, in the discharge of the duties of their offices and stations; and that they prosecute those measures agreeably to the word of God, which they may judge most conducive to counteract the existing evils, and most effectually serve the interests of evangelical principles, and of true and undefiled religion; and would recommend that some particular times be set apart as special seasons of prayer with respect to those objects, as may be found most convenient in their respective circumstances." —*Minutes*, 1796, p. 116.

(*c*) *The duty urged.*

"Let those who fear the Lord speak often to one another. Let them individually and in a social capacity importune the throne of grace, and according to his own glorious and condescending language, give God no rest until he appear in his glory and build up Zion."—*Minutes*, 1799, p. 178.

"That they [Pastors] endeavour where it is prudent and practicable to institute private societies for reading, prayer, and pious conversation."—*Ibid.* p. 182.

(*d*) *Revivals consequent.*

"The Assembly consider it as worthy of particular attention, that most of the accounts of revivals communicated to them, stated that the institution of praying societies, or seasons of special prayer to God for the outpouring of the Spirit, generally preceded the remarkable displays of divine grace with which our land has been recently favoured. In most cases, preparatory to the signal effusions of the Holy Ghost, the pious have been stirred up to cry fervently and importunately that God would appear and vindicate his own cause. The Assembly see in this a confirmation of the word of God, and an ample encouragement of the prayers and hopes of the pious, for future and more extensive manifestations of divine power. And they trust that the Churches under their care, while they see cause of abundant thankfulness for this dispensation, will also perceive, that it presents new motives to zeal and fervour in applications to that throne of grace from which every good and perfect gift cometh."—*Minutes*, 1803, p. 275, *also* 1808, p. 401; 1810, p. 443, &c.

§ 213. *Female praying societies.*

"Meetings of pious women by themselves, for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great Apostle of the Gentiles, as found in his epistles to the Corinthians and to Timothy be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the holy oracles."—*Minutes*, 1832, p. 348.

§ 214. *Monthly concert.*

(*a*) "Whereas, The King and the Head of the Church has during the last year poured out his Spirit in a remarkable and glorious manner on many of the Churches within our bounds, and has manifestly succeeded the efforts of Christians in past years, in their endeavours to diffuse the light of revealed truth among the heathen; and has hereby encouraged and urged the pious to united and importunate wrestling at the throne of grace; and whereas many Christians in Asia, Africa, and Europe, have agreed to set apart the first Monday evening of every month, that they may meet together, and say with one heart, to the prayer-hearing God, 'Thy kingdom come; come Lord Jesus, and fill the world with thy glory'—Therefore,

"*Resolved*, That this General Assembly do approve of concerts of prayer for the advancement of the Redeemer's kingdom, and do recommend it to the friends of Zion in their connection, as far as may be convenient, to spend the first Monday in every month in special prayer to God, for the coming and glorious reign of Christ on earth."—*Minutes*, 1815, p. 601.

(*b*) [A pastoral letter on the Monthly Concert, issued in 1830, closes as follows]—

"We exhort you therefore, brethren, that in your closets, and families, and praying associations, and the sanctuary of God, and the monthly concert, there be an earnest cry, and an earnest effort for the revival of the spirit of prayer. In regard to the concert, let those professors of religion, who have hitherto neglected it, be entreated by a regard to the consistency of their Christian profession, by a consideration of the example which they are bound to set before others; as they would encourage and not grieve the hearts of their fellow Christians; as they would promote their own growth in grace, and spiritual peace and comfort; as they love the Redeemer that died for them; as they love their country, exposed on account of abounding iniquity, to the sore judgments of Heaven; and as they wish to share in the happiness and the reward of those who promote the kingdom of God, and his declarative glory in the world—in view of all these motives let them be entreated to take part with their brethren in the sacred duty of praying for the speedy accomplishment of the promise that 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"—*Minutes* 1830, p. 42.

§ 215. *Change to the first Sabbath of the month.*

(*a*) "Whereas, it has appeared from the reports of the Church for many years that there has been a very lamentable neglect of the Monthly Concert for Prayer; and as there is reason to believe that this is owing partly to the time of its observation; and as there is a strong probability that a change might be made which would subserve the great interests involved; and whereas, it is the solemn and imperious duty of the Presbyterian Church, and especially at the present juncture, to promote with renewed vigour the kingdom of her Lord and Master, and for this purpose to avail herself of any facility in compassing her object: therefore,

"*Resolved,* That it be recommended, 1. That the Monthly Concert be observed hereafter on the first Sabbath of every month; and,

"2. That collections be taken up at the close of every concert, in aid of the Foreign Missionary operations of our own Church."—*Minutes,* 1838, p. 45.

(*b*) "We learn with much pleasure, that in a large number of our Congregations the Monthly Concert of Prayer is more numerously attended than it has been at any former period. As this change is ascribed to the transfer of the concert to the first Sabbath of the month, we advise all our Churches to consider the expediency of adopting this arrangement; while at the same time we leave any Churches which may prefer it, at full liberty to adhere to the original practice of celebrating this interesting service on the first Monday evening of the month."—*Minutes,* 1841, p. 309.

§ 216. *Prayer for the overthrow of the Papacy.*

"A resolution from the Presbytery of Steuben, asking the Assembly to recommend to the Churches to observe a general concert of prayer to Almighty God, against Romanism.

"The following minute was adopted in this case:

"*Resolved,* That while this subject should occupy a prominent place in the supplications of God's people, especially at the Monthly Missionary Concert, the Assembly deem it inexpedient to multiply special occasions of prayer for particular objects."—*Minutes,* 1852, p. 220.

TITLE 10.—PSALMODY.

§ 217. *Early acts.—Introduction of Watts's Psalms.*

(*a*) "It being moved to the Synod whether a Church Session hath power to introduce a new version of Psalms into the Congregation to which they belong without the consent of the majority of said Congregation; it was voted in the negative, *nemine contradicente.*"—*Minutes,* N. Y., 1753, p. 255.

(*b*) "That as there is a number of the Congregations [of New York] much dissatisfied with the constant use of Dr. Watts's version of the Psalms, and earnestly desirous that the Scotch version should be used, and as mutual forbearance and condescension in such cases is a duty which Christians owe to one another, and is necessary to preserve the peace of society, the Synod determine that the Scotch version be used equally with the other in the stated public worship on the Lord's days."—*Minutes,* N. Y., 1755, p. 267.

(*c*) "That as to the singing of Dr. Watts's version of the Psalms, though the conduct of the Congregation in their adhering to them, contrary to Synodical appointment, without waiting for an opportunity to obtain a repeal of said appointment, was not regular; yet as the said Psalms are orthodox, and no particular version is of divine authority, and that the using them is earnestly desired by a great majority of said Congregation, contrary to the view we had of the case the last year, the Synod, for the sake of their peace, do permit the use of said version unto them: and determine that this judgment shall be finally decisive as to this affair."—*Minutes*, N. Y. 1756, p. 275.

(*d*) "A query was brought in, in these words: 'As sundry members and Congregations within the bounds of our Synod, judge it most for their edification to sing Dr. Watts's imitation of David's Psalms, does the Synod so far approve said imitation of David's Psalms as to allow such Ministers and their Congregations the liberty of using them?'

"As a great number of this body have never particularly considered Dr. Watts's imitation, they are not prepared to give a full answer to the question. Yet as it is well approved by many of this body, the Synod have no objection to the use of said imitation by such Ministers and Congregations as incline to use it, until the matter of psalmody be further considered. And it is recommended to the members of this body to be prepared to give their sentiments respecting this subject at our next meeting."—*Minutes*, 1763, p. 331.

(*e*) "After some consideration of the query concerning the use of Dr. Watts's imitation of the Psalms, the Synod judged it best, in present circumstances, only to declare that they look on the inspired Psalms in Scripture, to be proper matter to be sung in divine worship, according to their original design and the practice of the Christian Churches, yet will not forbid those to use the imitation of them whose judgment and inclination leads them to do so."—*Minutes*, 1765, p. 345.

(*f*) "The committee appointed to converse with the parties in the Second Presbyterian Church in this city differing about Psalmody, report, 'That they have taken opportunities of conversing with both parties, so far as the time and circumstances would permit, and that they do not think the Synod should directly judge of the merits of the appeal, so as to affirm or disapprove the several distinct propositions laid down by the Presbytery in their judgment; but as there is not now time to consider fully the different versions of the Psalms in question, and there are minutes of Synod formerly which countenance Congregations in determining this matter according to their own choice, they cannot make any order to forbid the Congregation to continue the practice now begun.' Which being considered, was approved; and the Synod on this occasion think proper earnestly to recommend to both parties peace and harmony, and to forbear all harsh sentiments and expressions, and in particular that neither of them intimate that either of the versions in question is unfit to be sung in Christian worship.—*Minutes*, 1773, p. 448.

(*g*) "A motion was made in the following terms, viz. 'Whereas the nearest uniformity that is practicable in the external modes of divine worship is to be desired, and the using different books of psalmody is matter of offence, not only to Presbyterians of different denominations, but also to many Congregations under our care; it is queried, if the Synod might not choose out, and order some of their number to take the assistance of all the versions in our power, and compose for us a version more suitable to our circumstances and taste than any we yet have;' which, having been read, and seconded, after some conversation thereon, the question was put, whether to appoint a committee, or defer, and was carried by a small majority to appoint. Whereupon Dr. Alison, Dr. Davidson, Dr. Ewing, Mr. Blair, and Mr. Jones, were appointed a committee for that purpose, who are to make report of their diligence herein at our next meeting."—*Minutes*, 1785, p. 513.

[Apparently in consequence of this appointment the following minute was adopted:]

"The Synod did allow, and do hereby allow, that Dr. Watts's imitation of

David's Psalms, as revised by Mr. Barlow, be sung in the churches and families under their care."—*Minutes,* 1787, p. 535.

(*h*) "In respect to the psalmody, the Synod have allowed the use of the imitation of the Psalms of David for many years, to such Congregations as choose them, and still allow of the same, but they are far from disapproving of Rouse's version, commonly called the Old Psalms, in those who were in the use of them and chose them, but are of opinion that either may be used by the Churches, as each Congregation may judge most for their peace and edification, and therefore highly disapprove of public, severe, and unchristian censures being passed upon either of the systems of psalmody, and recommend it to all Ministers in those parts of the Church, to be more tender and charitable on these heads."—*Minutes,* 1787, p. 537.

§ 218. *Conscientious scruples.*

"The following query, signed by a member of the Presbytery of Transylvania, was overtured by the Committee of Overtures.

"*Quere;* Whether the Churches under the care of the General Assembly have not by the countenance and allowance of the late Synod of New York and Philadelphia, fallen into a great and pernicious error, in the public worship of God, by disusing Rouse's versification of David's Psalms, and adopting in the room of it, Watts's imitation? Conscience is the motive that has induced me to make the above inquiry, and I trust I shall be heard on the subject with candour. ADAM RANKIN."

"The General Assembly having heard Mr. Rankin at great length, and endeavoured to relieve his mind from the difficulty he appears to labour under, are sorry to find that all their efforts have been in vain; and therefore, only recommend to him that exercise of Christian charity towards those who differ from him in their views of this matter, which is exercised towards himself; and that he be carefully guarded against disturbing the peace of the Church on this head."—*Minutes,* 1789, p. 11.

§ 219. *Watts's Hymns allowed.*

"Whereas, The version of the Psalms made by Dr. Watts, has heretofore been allowed in the Congregations under the care of the General Assembly, it is now thought expedient that the Hymns of Dr. Watts be also allowed; and they are accordingly hereby allowed in such Congregations as may think it expedient to use them in public and social worship; and whereas, the Rev. Dr. Timothy Dwight, by order of the General Association of Connecticut, has revised the version of the Psalms made by Dr. Watts, and versified a number omitted by him, and has also made a selection of Hymns from various authors, which, together with the Psalms, were intended to furnish a system of Psalmody for the use of Churches and families, which system has been revised and recommended by a joint committee of the General Assembly and the General Association of Connecticut heretofore appointed, as well as examined and approved by a committee of this present Assembly; the said system is hereby cheerfully allowed in such Congregations and Churches as may think it for edification to adopt and use the same."—*Minutes,* 1802, p. 249.

§ 220. *The use of frivolous or heretical Psalmody censurable.*

[The Presbytery of Ohio sent up the following question:]

"Did the General Assembly, in the recommendation and allowance of those Psalms and Hymns which they have recommended and allowed to be sung in the Churches, intend that the Churches should be confined to them alone, and is it irregular and censurable to use others in public or family worship?"

"Your committee are of opinion, that the General Assembly of the year 1802, in their resolution on this subject, did not intend that the Churches under their care should use no other Psalms and Hymns than those specified in the resolution. It is further the opinion of your committee, that when any families or Congregations in their religious worship make use of hymns containing erroneous doctrine or trivial matter, it becomes the duty of Church Sessions and Presbyteries to inquire into the matter, and act as the case may require." [Approved.]—*Minutes*, 1806, pp. 359, 360.

§ 221. *The Assembly's first collection of Hymns.*

[Upon a proposition which was made in 1819, for an enlarged system of Psalmody, and referred to the next Assembly, the following report was adopted.]

"Psalmody has in all ages been considered a most important part of the worship of God. The Church, therefore, has ever been careful to preserve its purity for the edification of her members; whilst they who have departed from the faith once delivered to the saints, have availed themselves of it to accomplish their divisive plans with the best success. Mindful of their duty in this matter, the General Assembly have, from time to time, authorized the use of Rouse's version of the book of Psalms, Watts's imitation of the Psalms of David, with his three books of Hymns, Barlow's alterations of, and additions to Watts's imitation, and Dwight's revision of Watts, with his additional versifications and collection of hymns, in the Churches under their care.

"Whilst the committee grant that each of these systems of Psalmody has its excellencies, they respectfully recommend that one uniform system of Psalmody be prepared, under the direction of the Assembly, for the use of the Churches under their care. They believe that the time has come when such a measure may be adopted without offending any of our Churches, and with the prospect of complete success.

"If they are correct in this belief, of which the Assembly must judge, it appears to them that uniformity in this matter will furnish a strong bond of peace and harmony between the different sections of our Church.

"The committee further recommend that this uniform system of Psalmody consist of two parts, viz.

"I. A compilation of metrical versions of the book of Psalms, adhering to the order and connection of the same as far as practicable.

"In this compilation the preference ought to be given to the authorized versions now in use, so far as the poetry and conformity to the text allow. The committee, in recommending this compilation, disavow any design of committing the Assembly on the difference of opinion which exists about the book of Psalms. They also wish it to be distinctly understood that they do not disapprove of Watts. But they think that a compilation, such as is recommended, if judiciously executed, will satisfy the friends of Dr. Watts's imitation, and the advocates of the exclusive authority of the book of Psalms.

"II. A copious collection of Hymns and Spiritual Songs from various authors, giving the preference to those now authorized, so far as good taste, sound sense, and enlightened piety admit.

"Such a system of Psalmody, the committee think, besides producing harmony among ourselves in this part of public worship, will tend to enlarge that growing disposition among Christians of different denominations, to union of exertions for promoting the kingdom of Christ.

"They therefore submit the following resolutions, viz.

"1. That a committee be appointed to digest and prepare a uniform system of Psalmody, as recommended in this report; the whole, when prepared agreeably to the views of the committee, to be submitted to the General Assembly for their adoption.

"2. That the committee appointed to carry this resolution into effect, be authorized to procure at the expense of the Assembly such versions of the book of Psalms, and such collections of Hymns and Sacred Songs as they may deem necessary.

"The Assembly appointed Drs. Romeyn, Alexander, Nott, Blatchford, and Spring, a committee to prepare and digest a system of Psalmody, as recommended in the foregoing report."—*Minutes*, 1820, p. 740.

[This committee, increased from time to time by additional appointments, at length reported to the Assembly of 1829 a book of Psalms and Hymns, which was recommitted to the same committee for further revision. (*Minutes*, 1829, p. 387.) Next year the following action was had.]

"The report of the Committee on Psalmody was taken up, when it was

"*Resolved*, That the book of Psalms and Hymns, with the alterations and additions submitted by the committee, be approved by the Assembly, and its use in the worship of God be authorized in all the Churches under their care."—*Minutes*, 1830, p. 32.

§ 222. *The Assembly's present collection.*

[A committee was appointed in 1838] "to revise the Assembly's edition of the Psalms and Hymns, and to suggest and report such alterations, corrections, and additions, for the consideration of the next General Assembly, as they may think proper."—*Minutes*, 1838, p. 43.

"The first meeting of this committee was held in the city of Philadelphia, on the 18th of October, 1839; present, the Rev. Drs. Cuyler, and R. J. Breckinridge, together with Messrs. Alexander and Gray. After prayer to the great Head of Zion for direction in this important matter, and serious consultation, the committee settled the leading principles upon which they thought it desirable to proceed, viz.

"1. A collation and revision of all the English versions of the Psalms.

"2. A careful examination of the Hymns now in use, and an inquiry whether some, and if any, which of them ought to be omitted on account of incorrectness in doctrine, on account of their unsuitableness as Hymns, and on account of the inferiority of their poetry.

"3. The restoration of the Hymns to be retained in the revised edition, from the modern emendations to which they have been subjected.

"4. The selection of an additional number of Hymns.

"5. A special regard to the devotional character of all the Hymns.

"6. A suitable arrangement and copious index of the whole book.

"These subjects thus determined on, were severally apportioned to the members of the committee, each having a special part designated to himself, while each and all were requested to have a general charge and supervision of the whole. In addition to this, the secretary was ordered to write to the absent members of the committee, apprizing them of our doings, apportioning to them certain subjects, and requesting those whose distance might prevent their attendance at future meetings, to communicate with the committee by letter. In order to have time for the prosecution of a work of so much magnitude and importance, the committee adjourned to meet in the city of Philadelphia, in January, 1840; but owing partly to the inclemency of the season, the condition of the roads, and the necessity for more time in private for the accomplishment of the amount of labour apportioned to the members of the committee, they did not meet till the 19th of May, 1840, and on the 26th of that month made a report of their progress to the General Assembly, having adjourned to meet at Princeton, N. J., on the 25th of August next ensuing. At this meeting of the committee, the Rev. James W. Alexander resigned his seat; and the Assembly on being advised thereof, filled the vacancy by the appointment of the Rev. Dr. Potts, of the city of New York. The only members of the committee then in attendance, were Drs. Cuyler, Phillips, R. J. Breckinridge, and Rev. J. Gray.

"In pursuance of the aforesaid adjournment, the committee met in Princeton, N. J., August 25th, 1840; present, Drs. Cuyler, Phillips, J. Breckinridge, R. J. Breckinridge, and the Rev. J. Gray. The committee at this meeting continued in session for several days; spending on an average nine hours per day in the prosecution of the duties assigned them, not only reporting the results of their private and individual labours, but as a committee, criticising, and thereby receiving or rejecting these reports, as well as pushing our inquiries still further forward. During this long and laborious session, all the Hymns of our present book, after determining to take up the Hymns and dispose of them first, were read *seriatim*; and after a critical examination by the committee as a whole, in addition to the previous individual revision by the members, about 25 per cent. of the whole was rejected, in accordance with the canons of criticism formerly laid down, presented to and approved by the Assembly of 1840. Having, in addition to this, devised and agreed upon a suitable arrangement and a copious index of subjects, and distributed the four hundred approved Hymns among the members of the committee then present, to be properly arranged according to said index, it was resolved that about two hundred and fifty additional Hymns be selected, in order to complete that portion of the book. In order that these additional Hymns be wisely selected, the committee, now worn and fatigued by their labour, resolved to adjourn, to meet in the city of Philadelphia on the second Tuesday of January, 1841. And as an additional precaution and security, it was resolved that public invitation be given through the religious press to the whole Church, to communicate to the committee, or any member thereof, on or previous to the said second Tuesday of January, such Hymns as any one of them might desire to see inserted in the forthcoming book. In order that the Church might have as full and correct knowledge as possible of their proceedings, it was also agreed that the doings of this meeting be published, as far as it was necessary to exhibit the Hymns rejected and retained, together with the proposed arrangement of subjects and index.

"In accordance with the above mentioned adjournment, the committee met in the city of Philadelphia, on the 13th of January, 1841. This meeting was attended by Drs. Cuyler, Phillips, R. J. Breckinridge, and Rev. J. Gray. Part of two weeks was spent at this meeting in selecting, by the committee, from the individual selections made by the members during the adjournment, or received from their correspondents, Hymns of a suitable character for the intellectual and spiritual edification of the Church. The index previously attended to, was at this meeting enlarged and amended—a more complete arrangement and classification of subjects made, and a publication ordered, containing the chapters and sections agreed on, with the retained Hymns arranged by their numbers, together with the first lines of the Hymns now agreed to be added, in their alphabetical order, as well as a list of those previously omitted. But while the committee, in the prosecution of their work, had proceeded so far as to publish to the Churches the Hymns agreed upon, by their first lines, as it regarded retention, omission, and addition, they wish it to be distinctly understood, that they have reserved to themselves another and a final revision, after receiving, as they have thus solicited, the advice, judgment, and criticism of their Christian fathers and brethren."—*Report of the Committee, Minutes*, 1841, p. 477.

(*b*) [To the Assembly of 1842, the committee reported as follows:]

" Agreeably to the expectation held out in their report to the last Assembly, they have at length been enabled to complete the work, and to pass their final and unanimous vote thereon in so far as relates to the selection and compilation of a book of Hymns. These are six hundred and seventy in number, besides the necessary Doxologies; and in making the selection, the committee have consulted every similar work to which they could gain access, and have agreed to admit only such as after mature deliberation received the unanimous vote of the committee. It is hoped that the book thus carefully and toilfully prepared, will be found worthy of the Assembly's approbation, containing as it is believed in great variety of metre a very copious variety of evangelical Hymns on every topic appropriate to the exigencies of private, family, social and public worship. This book is now herewith presented to the Assembly. Having received authority from the last Assembly to print an edition so soon as they should be ready, the committee have caused a sufficient number of copies to be printed and bound, to put into the hands of every member of the Assembly a specimen of the work. * * * * * *

The committee intimated in their report last year, which was approved by the Assembly, that the complete revision of the book of Psalms might require until May, 1843. That expectation has now become a certainty. In order fully to meet and do justice to the subject entrusted to them, they feel after the consideration and experience they have already had, that in so important a work as the full revision of the book of Psalms, already authorized and in use, and in the settlement of the principles upon which a book is to be composed, which is intended to meet the wants of a communion so various and extensive as the Presbyterian Church, and is designed for the use of generations to come, they do need the entire amount of time proposed. No one who has not made the experiment, can well conceive the delicacy, difficulty and toil of such a work. Yet the committee are also satisfied that, with the leave of Providence, they will be able to make a final report upon the book of Psalms by next May. That this delay is not unreasonable will be further apparent, when it is considered how many books are to be consulted, and existing versions compared with each other, and with the inspired Psalms; that this is first to be done, by each member of the committee individually; and that afterward, journeys are to be performed, and meetings held wherein there is to be a full interchange and comparison of views, in order to secure which so large a committee was appointed—and that all this labour is to be performed amid the pressing cares and duties pertaining to the employment of the members of the committee in the pastoral office." * * * *

(*c*) [The Assembly] "*Resolved*, That the book of Hymns be referred back to the committee on Psalmody, with directions to make such alterations as their own judgment or the suggestions of others may dictate, and to report it together with the book of Psalms to the next Assembly.—*Minutes*, 1842, pp. 55. 31.

(*d*) [The next year] "The Committee on Psalmody report that in compliance with the resolution of the last Assembly, they met early in January of the present year, and continued in session until they had completed the work which had been assigned them. Communications were received from one Synod, fourteen Presbyteries, and six individuals located in different parts of the Church. * * * * *

"Taking into consideration the great variety of tastes to be consulted, and the fact that a number of Hymns, though possessing little intrinsic excellence, have become endeared to many of our people by their long use of them, or it may be, by the recollection of some peculiar circumstances under which they were read or sung, they have aimed to make a selection, which as a whole may be generally acceptable and supersede the use of the many different Hymn-books which have been introduced into our Churches, lecture-rooms and families. They have especially restored those Hymns of Watts which were urgently called for by almost all who sent in any communication on the subject. The committee have done this the more readily because such restoration was one design of their first appointment. * * * The selection as it is now presented is as much the selection of the Church as of the committee. * * *

"With regard to the Psalms; after mature deliberation and full examination of the subject, the committee were of opinion that an acceptable, literal, and metrical version of them, however desirable, could not at present be obtained. The versions of Psalms to which they have had access do not furnish such a number of superior merit as to justify the attempt to alter the book now in use.

"It has occurred to them that very important ends might be answered by having the received prose translation of the Psalms set to music, and so prepared as to be conveniently used in all our Churches. This might satisfy those who desire to use no other than a literal translation of the Psalms; would constitute a uniform and identical Psalmody for all Presbyterian Churches; and would secure a solemn, peculiar and appropriate Church music, to the exclusion of all those tunes which have been composed from light, secular and profane songs, and whose use is necessarily attended with improper associations in the worship of God. They therefore earnestly recommend this subject to the consideration of the Assembly.

"The committee having now finished their gratuitous labours, beg to be discharged.

Signed,
W. W. Phillips, *Chairman*, John Gray,
R. J. Breckinridge, C. C. Cuyler,
W. M. Engles, J. M. Krebs."

[The Rev. Drs. George A. Baxter and John Breckinridge, members of the committee, were removed by death during the progress of its labours.]

(*e*) "The report of the committee to whom was referred the report of the standing Committee on Psalmody was taken up, amended and adopted, as follows, viz.

"That the said committee appear to have discharged the duty assigned them with zeal and ability; and that they are entitled to the thanks of this Assembly.

"*Resolved*, That the book of Psalms [and Hymns reported by the Committee of Psalmody, be approved, and authorized to be used in all our Churches.

"That such portion of our standards be appended to such portion of any future edition of the book of Psalmody as shall be deemed expedient by the Board of Publication.

"That the whole, or such portion of the common translation of the Psalms, without note or comment, accompanied as far as may be by appropriate music, be appended to such portion of one edition of said book of Psalmody as may appear expedient to the Board of Publication."—*Minutes*, 1843, pp. 194. 218.

§ 223. *Overture from the Associate Reformed Synod.*

"The Committee on Bills and Overtures reported

"Overture No. 14. The communication of the Rev. H. Connelly, accompanied with a copy of his book; also a communication from the Rev. Messrs. Joseph Claybaugh, James Prestley, and David R. Kerr, a committee on behalf of the General Synod of the Associate Reformed Church in the West, inviting this Assembly to co-operate with them in obtaining an improved version of the book of Psalms, adapted to the wants of the various Presbyterian bodies in our country, accompanied with a statement of the principle to be observed in making such a version; the committee having been satisfied, on an examination of these principles, that a book of Psalmody, prepared in view of them, would not meet the wants of our Church, recommend the resolution, that although the General Assembly recognizes the right of our Churches and members to use the version of Psalms commonly called Rouse's, if they prefer it, yet it respectfully declines the invitation to co-operate in the projected work, while it desires, at the same time, to express the strongest sentiments of fraternal affection for the brethren of the Associate Reformed Church of the West, and pray that the Great Head of the Church may ever guide and bless them, and prosper them in the work committed to their hands. Adopted."—*Minutes*, 1854, p. 31.

TITLE 11.—THANKSGIVING DAYS.

§ 224.

"In this connection, the Committee further recommend that this Assembly sanction and approve the practice of particular Churches observing, with appropriate worship, days of thanksgiving, recommended in proclamation by the Governors of Commonwealths in which they are located.

"The recommendations were adopted."—*Minutes*, 1849, p. 266.

TITLE 12.—SPECIAL INSTRUCTION OF BAPTIZED CHILDREN.

§ 225. *Injunction on Presbyteries.*

"Whereas, The Book of Discipline states that children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church, and specifies various important particulars in which that inspection and government should be exercised, as also directs the mode in which they shall be treated if they do not perform the duties of church members; and whereas, there is reason to apprehend that many of our Congregations neglect to catechize the children that have been admitted to the sealing ordinance of baptism, and do not exercise suitable discipline over them, therefore,

"*Resolved*, That the different Presbyteries within our bounds are hereby directed to inquire of the different Sessions, whether a proper pastoral care be exercised over the baptized children in their Congregations, that they learn the principles of religion, and walk in newness of life before God, and that said Presbyteries do direct all Sessions delinquent in this respect, to attend to it carefully and without delay."—*Minutes*, 1809, p. 431.

§ 226. *Duty of the Church.*

(*a*) "Attention to the young and rising generation has evidently increased during the past year. Baptized children are more generally objects of special care. Catechetical instruction is administered to them in most of our Congregations, and in some, measures are taking to introduce a system of discipline in regard to them, suitable to the relation they sustain to the Church, and to the duty which the Church owes to them. We trust our brethren will go on in this good work. Much remains to be done. The children which the Lord has committed to our care, ought not to be thrust into the world without defence. The mere elements of religion are not sufficient for their use. They ought to be instructed in the higher doctrines of the gospel, to be acquainted with the contents of Scripture, and furnished with the evidences which demonstrate the divinity of the Scriptures. Churches, as well as parents, have a solemn account to render to God for the manner in which the children, sealed with the seal of the covenant, have been treated. They are reaping the fruits of their negligence, in the carelessness and profaneness of multitudes of their youth. These, though dedicated to God in baptism, have been suffered to wander at large with no suitable restraint exercised over them. On whom then must the blame chiefly descend? We shudder at the truth. We hope, however, that the future will exhibit a different picture. Present exertions promise such an issue. We leave the subject with God, commending it to his blessing."—*Minutes*, 1811, p. 484.

(*b*) "*Resolved*, That the General Assembly recommend, and they do hereby recommend to the Pastors and Sessions of the different Churches under their care, to assemble as often as they may deem necessary during the year, the baptized children, with their parents, to recommend said children to God in prayer, explain to them the nature and obligations of their baptism, and the relation they sustain to the Church."—*Minutes*, 1818, p. 691.

§ 227. *Neglect in consequence of Sabbath-school facilities.*

"But few of the Presbyteries have reported specifically on the subject of the treatment of the baptized children of the Church. This fact is both painful and alarming. The institution of Sabbath-schools is doubtless one of the most important means of moral influence which God is employing to destroy the works of the devil, and subject the family of man to the obedience and authority of Christ; but is it not to be feared, that family instruction and the instruction of the baptized children of the Church as persons holding relations, and lying under responsibilities, which do not appertain to unbaptized children, have given place to a considerable extent, to the exercises of the Sabbath-school, or have been wholly abandoned? The attention of the Ministers and Elders of our Churches is invited to this subject; that a course of instruction may be instituted for our baptized children, appropriate to the nature of that relation which they hold, by divine covenant arrangement, to the visible kingdom of Christ."—*Minutes*, 1834, p. 43. See 1830, p. 29.

§ 228.

"In consequence of but little being said [in the Presbyterial narratives] in regard to the care and instruction of the baptized children of the Church, the Assembly fears that there is a lamentable deficiency in this respect.

Let us, as we value that covenant which makes the promise not only ours but our children's, take a more diligent oversight of these youthful members of our Church. Too often are they left to wander unrestrained and forgotten in the paths of error and of sin. Can the Church answer to her great Head, if this neglect of duty be not mourned over and corrected?"—*Minutes,* 1835, p. 37.

§ 229. *Children should be trained in the faith of our fathers.*

"We have two suggestions to make to Christian parents on this general subject. One is, that they cause their children to be brought up in the faith of their fathers. We do not mean by this that our youth should be prevented from following out their honest convictions of duty; but that they should be dissuaded from uniting with other denominations from mere caprice or childish fancies. We consider the conduct of those parents who suffer their children to abandon our own Church without any adequate reason, as in a high degree reprehensible, and calculated to inflict a serious injury both on the Church and on their divided households."—*Minutes,* 1840, p. 310.

§ 230.

"It is evident that the duty of indoctrinating the young in the truths of the gospel, as set forth in our invaluable standards, is much more deeply felt than in former years. In many of our Churches where the religious instruction of children had been formerly entrusted entirely to the Sabbath-school, they are now regularly assembled by Ministers and Elders for the purpose of catechetical instruction; and in many families there has been a revival of the ancient and honoured practice of family instruction, on every Sabbath-day, in the formularies of our Church. Whenever the Church, fully awake to her duty in this respect, shall sow with a faithful and unsparing hand the seeds of religious knowledge in the minds of the children committed to her care, we cannot doubt that God will reward her with an abundant harvest. Let every child be taught, upon its parents' knees and by the voices that it most loves, that form of sound words which our Church is commissioned to teach; and in the family and the Church, as well as in the Sabbath-school, let the mind be imbued, by line upon line and precept upon precept, with the truths of the glorious gospel of our Lord, and we shall find in the early conversion of multitudes among our youth, and in their steadfast adherence to the faith of their fathers, the rich reward of our labours. The General Assembly have, this year, adopted and sent down to their Churches a report upon this subject, prepared by a committee to whom it was referred by the Assembly of 1839, which they hope may be the means of enlisting still more largely the prayers and labours of the Church, in the religious education of her youth."—*Minutes,* 1841, p. 452.

§ 231.

"*Resolved,* That the Assembly regard Christian training at all periods of youth, and by all practicable methods, especially by parents at home, by teachers in institutions of learning, and by Pastors through catechetical and Bible-classes, as binding upon the Church, according to the injunction, 'Train up a child in the way he should go,' and as having a vital connection with the increase of the numbers and efficiency of the ministry, and of the stability and purity of the Church."—*Minutes,* 1854, p. 30.

§ 232. *Consecration of children to the ministry.*

"We suggest to Christian parents the important duty of dedicating their children to God, and especially of pleading continually with the Most High, in subordination to his holy will, to sanctify their sons, and prepare them for the sacred ministry. Our feelings have been deeply enlisted in this subject by the statements laid before us from the Board of Education, which show that the number of our candidates for the ministry is decreasing. We call upon all the pious parents in our communion to consider this affecting circumstance. We have hundreds of vacant Churches in our connection; several millions of the population of the Union are believed to be destitute of the stated means of grace; the heathen world, spread out before us as one vast scene of crime, and cruelty, and woe, appeals to us with an unyielding and soul-piercing importunity to send them relief. And yet our candidates for the ministry are fewer now than they have been for five years. Will you not lay this to heart? Will you not bring your sons, and consecrate them anew to your covenant God? Will you not give over seeking for them the transitory honours and riches of the world, and pray the Lord of the harvest, if it seem good in his sight, to anoint them with his Spirit and send them forth into his harvest, which is perishing for lack of labourers?"—*Minutes,* 1840, p. 310.

Title 13.—Of Catechizing.

§ 233. *Catechizing enjoined.*

(*a*) "The Synod does recommend unanimously to all our Presbyteries * * * * particularly that each Presbytery do, at least once a year, examine into the manner of each minister's preaching * * * * whether he do, and how he doth discharge his duty toward the young people and children of his Congregation, in a way of catechizing and familiar instruction. * * * *

"And in case any Minister within our bounds shall be found defective in any of the above-mentioned cases, he shall be subject to the censure of the Presbytery, and if he refuse subjection to such censure, the Presbytery are hereby directed to represent his case to the next Synod. And the Synod recommends to each of the Ministers within our bounds to be as much in catechetical doctrines as they in prudence may think proper."—*Minutes,* 1734, p. 111.

(*b*) "The Synod considering the education of youth, and their being early instructed in just principles of religion, as one of the most useful means of promoting the influence of the gospel in our Churches,

"*Resolved,* That it be enjoined on every Presbytery, in appointing supplies to their vacant Congregations, to take order that every vacant Congregation within their limits be carefully catechized at least once in the year, in the same manner as is required by the order of our Church, in Congregations supplied with regular Pastors, and that the Ministers appointed to this duty be required at the next meeting of the Presbytery to render an account of their fidelity in this respect, and that the Presbyteries be required to render an account of their attention to this order at the next meeting of Synod."—*Minutes,* 1785, p. 513.

(*c*) "*Resolved,* That as there is reason to apprehend that the Catechisms of this Church have not in some parts of our Zion received that measure of attention to which their excellence entitles them, it be, and hereby is recommended to Pastors, Sessions, heads of families, superintendents of Sabbath-schools, and all charged with the education of youth, in our connection, to give these admirable summaries of Christian truth and duty a prominent place in their instructions to the youth and children under their care."—*Minutes,* 1830, p. 29. See also 1832, p. 331, and *Minutes passim.*

§ 234. *Pastoral catechizing.*

"The Assembly have reason to fear that whilst Sabbath-schools are doing good, they have in many instances superseded entirely the Catechetical instructions of the Pastor. This is to be regretted. The Pastors of our Churches should, and if their influence is to be permanent, must come into frequent and familiar contact with the young. What, moreover, in these days of excitement and innovation, can so effectually secure the mind from the influence of a zeal without knowledge, and furnish the groundwork of a consistent and intelligent piety, as a faithful inculcation of our excellent Catechism?"—*Minutes,* 1835, p. 37.

Title 14.—Of Sabbath-schools.

§ 235. *Recommendation.*

"In all parts of the Church Sunday-schools are established, and there is but one sentiment respecting them. The Assembly consider them as among the most useful and blessed institutions of the present day. They have a most extensive reforming influence. They apply a powerful corrective to the most inaccessible portions of the community. They begin moral education at the right time, in the best manner, and under the most promising circumstances. They act indirectly but most powerfully upon teachers and parents, and frequently become the means of bringing them to the Church, and to the knowledge and love of the truth. Sunday-schools are highly useful everywhere; but they are particularly adapted to new and destitute regions of the Church. The plan is simple, and easily accomplished. It requires comparatively little knowledge and experience to conduct them with ability. Very much good has been accomplished by the instrumentality of young ladies and gentlemen. The pleasing scene is often witnessed in some of our new settlements, of large meetings of children on the Lord's day, in school-houses, or beneath the shade of the original forest."—*Minutes,* 1824, p. 226.

§ 236. *Only auxiliaries to parental instruction.*

"We are pleased find that our Sabbath-school system appears to be gaining upon the confidence of the Churches; but we caution heads of families against the idea that their duties may be delegated to the Sabbath-school teacher. The obligations of parents are intransferable. The teacher is not the parents' substitute, but his helper; and it is equally the duty of the parent to superintend the instruction of his family, as though there were no such thing as a Sabbath-school.

"These schools, it may be remarked here, should always be under the direction of the Pastor and Session; and they should see to it, that our Catechisms constitute in all cases a part of the regular course of instruction.—*Minutes,* 1840, p. 310.

"The Assembly would earnestly exhort every Christian to remember that Sunday-school and other teachers are but auxiliaries in the work of a pious education; while parents are, by the authority of God, appointed the principals in this matter, and should they prove delinquent in the discharge of their solemn trust, they cannot reasonably expect the divine blessing upon any other means which may have supplanted them."—*Minutes,* 1846, p. 221.

§ 237. *The Catechism in Sabbath-schools.*

"The reports before us afford gratifying proof of a growing interest among our Churches generally, on behalf of the religious instruction of the young in the Sabbath-school. The Catechisms of the Church, which at one time were so commonly banished or omitted from the ordinary routine of studies pursued in this institution, have been to a great extent restored to their proper position. From their use in all our Sabbath-schools we hazard nothing in predicting that the piety of our children and youth, to whom

God should sanctify the knowledge derived from their study, would be at once enlightened, symmetrical, and robust, eminently qualifying the rising generation of Christians for the arduous conflict with error and iniquity which awaits the Church at no distant day. We should hail it as an infallible omen of good to all future times, if even to a greater extent than can now be claimed, these incomparable manuals should supersede in all our methods and schemes for the instruction of the young, the numerous works superficial in character, avowedly, and sometimes boastingly, negative in doctrine, and often enervating both mentally and morally, by which our Catechisms themselves have been supplanted."—*Minutes*, 1854, p. 183.

§ 238. *Bible-classes.*

"*Resolved*, 1. That it be recommended, and it is hereby recommended, earnestly to the Ministers and Sessions which are in connection with the General Assembly, to pay especial attention to this subject, and provide without delay for the stated instruction of the children and youth in the sacred Scriptures within their respective Congregations.

"2. That although the particular manner of instruction and recitation in the Congregations ought to be left to the discretion of their Ministers and Sessions respectively; yet as some degree of uniformity is desirable in a business of so much magnitude, it is recommended as the most effectual means of promoting the knowledge of the Holy Scriptures, that in all our Churches, classes be formed of the youth to recite the Scriptures in regular order; that the recitations, if convenient, be as often as once a week, and from two to five chapters appointed for each recitation; that the youth be examined on,

"1. The history of the world, but more especially of the Church of God, and of the heathen nations who were God's agents in accomplishing his purposes towards his Church.

"2. Persons noted for their piety or ungodliness, and the effects of their example in promoting or injuring the best interests of mankind.

"3. Doctrines and precepts, or 'what man is to believe concerning God, and what duty God requires of man.'

"4. Positive ordinances, or the directions which God has given as to the way in which he is to be worshipped acceptably.

"5. The particular features of character of which the Spirit of God has given notice, both in wicked and good persons; in the last particularly regarding those who were types of Christ, and in what the typical resemblance consisted.

"6. The gradual increase from time to time of information concerning the doctrines contained in the Scriptures; noting the admirable adaptation of every new revelation of doctrine to the increased maturity of the Church. The nature of God's law, its immutability, as constituting an everlasting rule of right and wrong, the full and perfect illustration of its precepts given by Christ.

"7. The change which God has made from time to time in the positive ordinances, together with the reasons of that change. The difference between the moral law, and those laws which are positive.

"8. The illustrations of the divine perfections in the history, biography, doctrines and precepts, together with the positive ordinances of the Scriptures.

"9. The practical lessons to regulate our conduct in the various relations of life.

"On all these particulars the meaning of the words used in Scripture must be ascertained, that thus we may understand what we read.

"*Resolved*, 3. That the Presbyteries under the care of the Assembly be directed to take order on this subject, and they are hereby informed that this is not to come in the place of learning the Catechism of our Church, but to be added to it, as an important branch of religious education."—*Minutes*, 1816, p. 627.

TITLE 15.—INSTRUCTION OF THE DEAF AND DUMB.

§ 239.

"The committee to whom was referred Overture No. 8, viz. 'A communication from the Executive Committee of the Pennsylvania Institution for the Deaf and Dumb,' made the following report, which was adopted, viz.

"It appears from the above named communication, that an appropriation has been made by the Legislature of Pennsylvania for the instruction in this institution of fifty indigent deaf and dumb persons; by the Legislature of Maryland for twenty; and by that of New Jersey for twelve;—that the proper age for their reception is from ten to twenty-five years; and that notwithstanding this liberal provision, many through ignorance or indifference, neglect to avail themselves of the charitable aid thus proffered for their children.

"In view of these statements, and of the fact that similar institutions have been established in different States, and similar provision made for the gratuitous instruction of the indigent of this class of our fellow-beings, the Assembly would avail themselves of this opportunity of calling the attention of the public in general, and especially of Ministers of the gospel, and those parents whose children may need the instruction of such schools, to this truly benevolent and Christian charity."—*Minutes*, 1829, p. 381. See also, 1828, p. 258, &c.

TITLE 16.—THE ORDINANCES IN VACANT CHURCHES.

§ 240. *Congregations should meet for social devotion.*

(*a*) "In consequence of an overture which was brought in, the Synod earnestly recommend to all the vacant Congregations under their care, to meet together every Lord's day, at one or more places, for the purpose of prayer and praise, and reading the Holy Scriptures, together with the works of such approved divines as they may be able to procure, and that the Elders be the persons who shall pray, and select the portions of Scripture and other books, to be read by any proper person whom they may appoint."—*Minutes*, 1786, p. 526.

(*b*) *The Elders to be interrogated on this subject.*

"An overture to inquire whether Ruling Elders representing such Congregations should be interrogated concerning the observance of the recommendations contained in Chapter xxi. of the Form of Government:

"Answered in the affirmative."—*Minutes*, 1847, p. 401.

§ 241. *Pastoral letter to frontier Churches.*

"As our aim has not been to proselyte from other communities to our denomination, we have charged our missionaries to avoid all doubtful disputations, to abstain from unfriendly censures or reflections on other religious persuasions, and, adhering strictly to the great doctrines of our holy religion, which influence the heart and life in the ways of godliness, to follow after the things that make for peace and general edification.

"From the peculiar circumstances of your situation, we think it our duty to exhort you to attend particularly to the catechetical instruction of your children. We fear there is a sad and too general neglect of this duty.

Dear brethren, we wish you to remember that the neglect of this duty naturally leads to the most serious and awful consequences. Your children will grow up in sad ignorance of their spiritual and everlasting concerns; this ignorance will prove the fruitful parent of immorality and licentiousness; instead of knowing Scripture truth from their childhood, and being established therein, they will lie exposed to be tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive: the prospect of the rising Churches, and growing interests of religion amongst you will probably be blasted; and we cannot help but call to your view the awful account you must give to God, if by your neglect of so important a duty you should prove the occasion of so much mischief to your dear offspring, and endanger the interests of our Redeemer's kingdom.

"The profanation of the Lord's day, and the neglect of those religious exercises which humanize and sanctify the heart, we are apprehensive may be too prevalent among you. We know that, from your peculiarly destitute and unsettled circumstances, you cannot spend your Sabbaths as many among you no doubt wish: we therefore earnestly recommend to you, while in your present circumstances, to form small societies, in which you may meet every Lord's day, for the purpose of social prayer and praise, reading the Scriptures, and sermons of some of our most approved and pious divines. Where you have not Elders and Deacons, regularly ordained, who may lead your worship, we think you ought to choose from among yourselves those whose knowledge, talents, and religious deportment are most conspicuous. By this method your social attachments will be cherished, your habits of worship improved, and you will be gradually ripening for the full establishment of the ordinances of the gospel.

"We hear with pain that you are peculiarly exposed to visits from men unauthorized by the Churches, unsound in faith, and of unholy and immoral lives, who call themselves preachers. We exhort you to be very careful neither to admit nor encourage preachers with whose principles, connections, and characters you are unacquainted."—*Minutes*, 1795, p. 91.

§ 242. *Control of vacant pulpits.*

[That vacant pulpits are subject to the control of the Presbytery to which the Church belongs, see Book II. § 92, IV.]

PART IV.

REVIVALS.

TITLE 1.—TESTIMONY TO THE REVIVAL OF 1801–1804.

§ 243.

"In many of the southern and western Presbyteries, revivals more extensive, and of a more extraordinary nature, have taken place. While many within the bounds of those Presbyteries have been, as is hoped, effectually called, without any exercises other than those which have generally attended the progress of vital piety, there have been multitudes of instances in which great bodily agitations, and other circumstances out of the usual course of religious exercise, have attended the work. As these extraordinary appearances have been before announced to the Assembly, as the knowledge of them is generally diffused throughout the American Churches, it is not judged necessary to enter into minute details on the subject. The Assembly would only observe, that although they forbear to express any opinion as to the origin and nature of some of those circumstances which have attended the southern and western revivals, and which have attracted so much of the attention of the religious world, yet they are constrained to acknowledge with thankfulness, that the last year, while it presented a continuance and great extension of this extraordinary work, furnished also increasing evidence that it is indeed the work of God, for which the friends of piety are bound to praise his holy name."—*Minutes*, 1803, p. 274.

§ 244.

"The Assembly, moreover, have the unspeakable satisfaction to announce that the extraordinary influences of the Divine Spirit have, since the last year, been spread over new and very extensive countries still farther to the South and West. To the North-west and North, from the Ohio river to the lakes, a vast region which a few years ago was an uninhabited wilderness, new Churches are forming with astonishing rapidity, and the Spirit of God seems to be remarkably poured out, and to accompany the word and ordinances of the gospel with the most solemn and affecting impressions.

"The same spirit appears to prevail through a large portion of the Synod of New York and New Jersey, and the Synod of Albany. Its effects, though more silent, seem to be not less deep, or consoling to the friends of true religion. Sinners are convinced, and sincere believers comforted and established in the faith and hope of the gospel. Trophies are continually raised to the grace of the Redeemer, and numbers are almost daily added to the Church, of such, we trust, as shall be saved. In the Churches in which these extraordinary influences of the Divine Spirit are not so conspicuous, the power, and the salutary effects of the ordinances of the gospel, seem, notwithstanding, to be visibly progressing. That inattention to the things of religion; that neglect of its institutions; that tendency to infidelity, or to skepticism in principle, and to dissoluteness of manners, which, a few years since, the truly pious had so much reason to deplore, are in most places evidently arrested, and the tide of public sentiment is happily begun to flow in a contrary direction. Places of divine worship are in general more frequented; the institutions of religion are held in higher honour, and attended with greater solemnity and apparent devotion."—*Minutes*, 1804, p. 308.

TITLE 2.—DISORDERS IN THAT REVIVAL.

§ 245.

"With not less regret have we heard of certain extravagancies in the exercises and agitations of many persons, who in this work, otherwise so desirable, have once been the subjects of strong religious impressions. That the sudden blaze of divine truth upon a mind hitherto covered with thick darkness; that a deep conviction of guilt and sense of the wrath of God against an offending worm of the dust, especially when these apprehensions are raised to the highest pitch by the power of sympathy, and the panic excited by the emotions of a vast assembly, should often produce strong bodily affections, is not surprising to those who are acquainted with the human economy; that the transports of a mind suddenly brought out of darkness into God's marvellous light, suddenly raised from the borders of despair to the ecstacies of religious hope and joy, should be accompanied with a similar influence on the nervous system, is not incredible.

"The preceding are not pretended to be assigned as the certain or the sole reasons of many extraordinary appearances in some of our southern Churches. It is sufficient to answer the views of the Assembly, to show that causes are adequate to the production of the highest effects of this kind, in order to preserve them from the unjust imputation of a fanatical, or demoniacal influence. But when bodily agitations, which in most instances disturb the serious, sober, and rational exercises of the mind, instead of being soothed and restrained within the bounds of decency, are encouraged and excited by those who lead the worship, and some who join in it, they very easily run into excesses highly reproachful to religion. When they go into antic gestures, ridiculous contortions, to movements of apparent levity, and contrary to propriety and religious order, and which resemble the effects of delirium, or of a spirit very different from the spirit of the gospel; these are the evidences of a wild enthusiasm, whose extravagancies are infinitely various and unaccountable. When each person has a psalm, a prayer, a triumphant exultation, in the public worship of God, is not this the very evil which once took place in the Corinthian Church, which the apostle severely reproves; saying, 'God is not a God of confusion, but of order?' In genuine and rational religion, however high and fervent may be its affections, 'the spirits of the prophets are subject to the prophets.' And if so, surely this power is still more necessary for the sake of order, in every ordinary Christian.

"We strongly bear our testimony against those persons who pretend to immediate impulses and revelations from heaven; those divine communications which were given only to the prophets and apostles, who were appointed by God to reveal to mankind the way of eternal life. When men presume that the Holy Spirit, contrary to the established order of providence, interferes by particular impulse to direct them in all the common affairs of life; when they deem themselves to be impelled by him to particular acts, or particular religious exercises, contrary to the established order of the gospel, and the obvious duties of the moment; when finally, they pretend to miraculous powers or prophetic influences, and the foretelling of future events, all these are evidences of a wild enthusiastic spirit, and tend eventually to destroy the authority of the word of God, as the sole rule of faith and practice. Ecclesiastical history furnishes us with many examples of such enthusiastic impulses following great revivals of religion, which have ever been strongly and uniformly condemned by the voice of the whole Church, as in the case of the French prophets, the fanatics of Munster, and we may add, the fanatical Jews who sprung up in such numbers, and persevered with such obstinacy, even while the disasters of their city and their temple were daily refuting their predictions. And it will be a subject of sincere lamentation to us if any Ministers in our communion should unhappily be found to encourage such great evils. But we hope better things of you, though we thus speak.

"Dear brethren, and fellow labourers in the gospel of our common Lord, study to prevent excesses so dishonourable, and contrary to the beautiful order of the Church of Christ, or zealously endeavour to repress them wherever they begin to appear. In a great and general inflammation of the human mind, we ought not to be astonished if these fervours, operating sometimes on weakness, sometimes on an enthusiastic temperament, should impel a few men to very considerable errors and excesses. Such have happened in every revival of religion, and in even every great political commotion; and such especially happened in various instances in the memorable and glorious Reformation of the Christian Church, from the spiritual thraldom and the errors of popery. By common concert and counsel endeavour to restrain every irregularity in the worship of God, at its very commencement. Disorders of an enthusiastic spirit may often be checked in the beginning with facility, which when suffered to progress, come at length to overleap all the barriers of authority, and burst through all the bounds of order and of decency. Solemnly bear in mind, brethren, how much the great Head of the Church has committed his glory, and the glory of his holy cause in the world, to your activity and your faithfulness, to your prudence, as well as your zeal."—*Minutes*, 1804, p. 315.

§ 246.

"Whilst there is satisfactory evidence to believe that there has been a great and glorious work of God carried on throughout a widely extended portion of country to the South and West within the bounds of the General Assembly, and that many souls have been savingly brought home to God, it is proper to observe that in general this has been accompanied with very uncommon and extraordinary effects on the body. There appears also reason to believe that in certain places some instances of these bodily affections have been of such a nature, and proceeded to such lengths as greatly tended to impede the progress and to tarnish the glory of what, in its first stages, was so highly promising. That God has all the powers both of our mortal and immortal part, absolutely under his direction and subject to his control, and can influence and affect them according to his sovereign pleasure, will not be doubted by any who acknowledge him as the framer of our bodies, and the Father of our spirits; and that in him we live, and move, and have our being.

"Experience and the very reason and nature of things, also manifest that human nature may be deeply affected, and even overpowered by particular views and impressions of spiritual and divine things. But it is equally manifest that these effects may be, in a considerable degree, produced by natural causes, or by the agency of spiritual and subordinate beings. Satan may transform himself now, as well as formerly, into an angel of light. It is enjoined upon us not to believe every spirit, but to try the spirits whether they be of God. As the magicians endeavoured by their enchantments to imitate and discredit the miracles performed by Moses, so has it been an artifice of Satan in every period of the Church, to endeavour to obstruct and bring a reproach upon a revival of religion, by counterfeiting the operations of the Spirit of God, and exciting those who were concerned in such revival, to extravagant and disorderly proceedings. True religion is a most rational and scriptural thing. One of the unhappy circumstances usually attending a revival of religion is, that some who are engaged in it are prone to consider all its concomitants, and everything connected with it, as sacred. This affords the adversary an opportunity unsuspected, of sowing tares among the wheat, to the great prejudice of the approaching harvest. In times of the revival of religion, it highly concerns us carefully to guard against grieving the Holy Spirit of God, and provoking him to suspend or withdraw his gracious influences, either by resisting, or not duly improving his operations, or by yielding to the suggestions and influences of Satan. All religious experience is to be brought to the test of divine truth. To the law and to the testimony, if it be not conformable to these, it is because it is spurious. God is a God of order and not of confusion; and whatever tends to destroy the comely order of his worship, is not from him, for he is consistent with himself. Whilst then the General Assembly mourn over and lament those irregular and disorderly proceedings which have taken place in some parts, and which have tended to obscure and tarnish the glory of this good work of God, they rejoice that in general they appear to subside, that the minds of the people are reverting to more rational and spiritual views and exercises; that but few of the Ministers in their connection have countenanced or encouraged these wild extravagancies, or considered any bodily exercises as a criterion by which to form a judgment of a person's character or state, but have formed their opinion in this case from the conformity of their views and exercises to the word of God."—*Minutes,* 1805, p. 334.

§ 247. *Explanation of the preceding language.*

"The Assembly answer to the request of the Presbytery [of Concord] to explain a minute of the Assembly of 1804, that this Assembly deem it presuming to explain the meaning of a former Assembly, otherwise than their own language expresses, nor is the explanation necessary. This Assembly's sentiments on the subject, are expressly given in the detailed account of the result of the free conversation on the present state of religion, which will appear in the printed extracts of this year, to which the Assembly would refer the Presbytery of Concord.

"By adverting to the sentiments therein expressed, the Presbytery will perceive that the Assembly devoutly rejoice in the late glorious revival; that far from questioning the operation of the Holy Spirit in many who have been the subjects of unusual bodily affections, they merely wish to caution their brethren against giving countenance and encouragement to those extravagant and indecent outrages against Christian decorum, which tend to interrupt the devotion of worshipping assemblies, and to mar that beautiful order which should always be maintained in the house of God. Surely God is not the God of confusion, but of order; and in the genuine effusions of the most fervent piety, 'the spirits of the prophets are subject to the prophets.'"—*Minutes,* 1806, p. 364.

TITLE 3.—DANGERS TO BE AVOIDED IN REVIVALS.

§ 248. *The General Assembly of the Presbyterian Church in the United States, to the Ministers and Churches under their care:*

(*a*) "*Dearly Beloved Brethren:*—You will perceive by the narrative of the state of religion which we this year publish, that the God of all grace has been pleased, during the last year, to pour out more copiously his blessed Spirit on the people of our denomination in this land, than perhaps in any period of equal extent in former times. For this signal and ineffable benefit, we desire that you may unite with us in ascribing humble and fervent thanksgivings to Him from whom we have received this transcendent mercy, and 'from whom cometh down every good and every perfect gift.'

(*b*) "And suffer us to remind you, dear brethren, that one of the best and most acceptable expressions of gratitude to God for the unspeakable favour we have received, is to be exceedingly careful not to abuse it. It is of more importance than we know how to express, that we should, together with much prayer for direction and aid from on high, use all our influence and put forth our best efforts, to preserve the glorious revivals of religion with which we have been blessed, from all that may mar their beauty and prevent their extension; and where anything of an injurious tendency has already taken place, that we should labour to correct the evil as speedily as possible.

(*c*) "Let it not be supposed, however, that we would willingly say anything that might encourage or countenance those who condemn all revivals of religion—condemn them because they may be attended by some errors and irregularities, which, it is readily admitted, ought to be deplored and avoided. Far, very far, be this from us. Those who cherish an aversion to revivals of religion, because they are accompanied by imperfections and are liable to abuse, should recollect that there is nothing with which the human powers and passions have to do, whatever be its general excellence, that is not open to the same objection. In revivals of religion in which there are confessedly some things to be lamented—as there was in the abuse of the miraculous gift of tongues in the primitive Church of Corinth—there may still be numerous and sound conversions of sinners unto God: and 'what is the chaff to the wheat, saith the Lord?' There remain in our land, and in our beloved Church, many Congregations in which formality and a Laodiocean spirit are mournfully prevalent. Little reason have they to felicitate themselves, that they are free from all the extravagancies which they censure in others, and which it is not denied do exist in certain places, and to a limited extent. Let them rather remember, that a Congregation in which many souls are born into the kingdom of God, although some false pretensions to piety and some censurable practices appear, is on the whole, in a state infinitely preferable to that of a Congregation in which hundreds are going quietly down to eternal perdition, and in which the wise virgins are slumbering and sleeping with the foolish. Let Congregations of this latter description be exhorted to arouse themselves from their spiritual lethargy, make use of the means and efforts which God is wont to bless, and cry mightily to him, that they may partake in those gracious visitations with which others are so remarkably blessed and distinguished—partake of them, purified from all that is justly offensive either to God or man.

"Having thus endeavoured to guard against a misconstruction of our purpose, we desire, with parental solicitude and affection, to caution and warn the Ministers and Churches of our communion, against some of the most common errors and improprieties to which revivals of religion are exposed, and from which, we grieve to say, some of the Congregations within our bounds cannot plead an entire exemption.

"1. In a time of the revival of religion let it be remembered, that while all proper means are to be used to deepen and cherish serious impressions, and to awaken and alarm the sinfully secure, *an undue excitement should be carefully avoided.* Here is the fruitful source to which may be traced nearly all the abuses which so often mar, and deform, and bring into disrepute the work of God, when sinners are awakened in clusters, and led to inquire with great anxiety what they must do to be saved. If, instead of distinguishing between deep, and genuine, and salutary convictions of sin, and the mere effusions of animal passions and nervous sensibility, the latter are encouraged and stimulated, as leading to a desirable issue, the most baneful effects are likely to ensue—effects, multiform in appearance and character, but in all, deplorable and pernicious. Therefore,

"2. We advise, that with tenderness, but yet with unshaken firmness, *all bodily agitations and noisy outcries,* especially in worshipping assemblies, be discouraged, and as far as possible prevented. Inculcate the truth that every appearance of this description is a weakness, or an error, which, so far from promising anything beneficial, is likely to lead to the most disastrous results—so far from deserving to be cherished and applauded, is to be discountenanced and deprecated, and as speedily as may consist with Christian kindness and forbearance, entirely suppressed.

"3. Guard against every species of *indecorum in social worship*—such, particularly, as is manifestly apparent, when several individuals pray, or exhort, or converse, at the same time. This is an irregularity pointedly rebuked and forbidden by the apostle Paul, in the fourteenth chapter of his first epistle to the Corinthians; and his summary and repeated injunction is, 'Let all things be done to edifying—Let all things be done decently and in order." But besides the particular irregularity specified, we would dissuade our brethren in the ministry and the eldership of our Churches from introducing or countenancing any practice in their public religious assemblies which savours of ostentation, or which may have a tendency to ulterior evils that they would themselves deprecate and seek to avoid. We designedly leave this as a general but important monition; the application of which to particular instances or cases, our brethren must judge of for themselves.

"4. There may be, in a revival of religion, *an excess of social meetings and exercises.* That such meetings should be frequent in the time of a revival, we not only admit, but recommend. Yet it ought not to be forgotten, that they may be carried to a hurtful extreme; and such an extreme they certainly reach, when they encroach, to any considerable extent, on the ordinary duties of life; or when they leave very little time to the thoughtful and inquiring for private meditation, self-reflection, and examination, secret prayer, reading the Holy Scriptures, and other books of instruction, direction, and serious exhortation, which, as they have opportunity, they ought to peruse.

"5. *Meetings of pious women by themselves,* for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great Apostle of the gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles.

"6. *Let not the settled order of Churches be disturbed.* Let official Elders be respected, and in the absence of Pastors, or other authorized Ministers of the gospel, let the Elders, or Deacons, or other Christians of standing and experience, rather than young converts, take the lead in the social exercises of religion.

"7. *Listen to no self-sent or irregular preachers*, whatever may be their pretensions to knowledge, piety, and zeal.

"8. Let no doctrine, inconsistent with the sacred Scriptures as explained and summarily taught in *the doctrinal standards of our Church*, be promulged and favoured in any of our Churches. That the word of God contained in the Old and New Testaments, is the only infallible rule of faith and practice, is a sacred principle which we steadfastly maintain. But when almost every description of persons who profess any regard to Christianity, are ready to declare their adherence to the same principle, it becomes indispensable for Christians who would walk together in the peace, and order, and comfort of the gospel, to state in what manner they understand the great truths of divine revelation. This has been done by our Church, in our Confession of Faith and Catechisms; and he who teaches any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, should be regarded by Presbyterians as an *errorist*, whom they ought not to encourage, but to discountenance, reject, and avoid.

"9. *Let not apparent converts be hurried into the Church*, and brought to the table of the Lord, without a careful examination; nor, ordinarily, without a suitable period of probation, by which the reality of their religion may be better judged of than it can be by any sudden indications, however plausible.

"Nothing is more directly calculated to injure ultimately the cause of God and the credit of our holy religion, than *urging or permitting individuals to make a public profession of religion*, as soon as they have experienced some serious impressions, and flatter themselves that they have been renewed in the temper of their minds. All experience shows that such persons often and speedily dishonour the profession, and not unfrequently become open apostates, and sometimes avowed infidels. We know and admit, that after all possible care which the Churches can take, instances of deception will occur; for it is the prerogative of God alone to search the heart. But to use all proper means to preserve the purity of the Church, and save religion from reproach, is a sacred duty, incumbent on all Church officers: and it is a duty which, when faithfully performed, will, to a great extent, secure its object—the Church will rarely be disgraced by self-deceived hypocrites, and eventual apostates. As well might men pretend that no care should be taken to preserve their health, because disease cannot always and certainly be avoided, as that no care should be taken to preserve a sound state of the visible Church, because its members and its Ministers do in some instances, and in despite of all precaution, become profligates and a public scandal. Let the Church do its duty, and leave the event to God.

"10. Finally—let no *measures for the promotion of religious revivals* be adopted, which are not sanctioned by some example, or precept, or fair and sober inference, drawn from the word of God. This is a safe general rule, applicable to numerous particular cases, which we have neither time nor inclination to specify. Some variety of opinion will exist, and may lawfully and properly be indulged, in regard to the measures which are best calculated to produce revivals, and to conduct them, where they exist, to a happy result. But we earnestly counsel, that for every measure contemplated, a warrant be carefully and impartially sought in God's unerring word. If such a warrant can be fairly made out, let the measure be adopted; but otherwise, let it be promptly abandoned; for it must be remembered that the Bible contains not only a *safe*, but a *complete* rule of duty.

(*d*) "Thus, beloved brethren, we have raised our warning voice, to caution you against certain things, by which those displays of God's special grace which we denominate *revivals of religion*, may be clouded and counteracted; and the incalculable benefits which might otherwise be derived from them, may be finally and irretrievably lost. Let us receive instruction from past times—let us for a moment turn away our attention from all that is now passing in our country, to what was witnessed in the days of the celebrated evangelist Whitefield, and at a still later period, in the southwestern parts of our land.

(*e*) "In both these instances, there was certainly a most powerful and promising religious awakening; and for a time the happiest effects were experienced. Numerous conversions of a solid and lasting character took place, and many and most desirable additions were made to the Church of Christ. But through the subtilty of Satan, and the inflamed and misguided passions of men, doctrines were at length taught, and measures adopted—with a view, as it was loudly proclaimed, to promote and extend the revivals—which was speedily followed by the most disastrous consequences. The Holy Spirit was grieved away; excesses which shocked all sober minds succeeded; every form of fanaticism and religious error appeared; soon the passions which had been raised to their highest tone, subsided into apathy, and carelessness in regard to all religion; a season of the most lamentable spiritual declension and deadness followed; infidels multiplied, and infidelity proclaimed its triumphs; revivals of religion were reproached and ridiculed, and a deep prejudice against them was excited and fostered, which in some places and in many minds has not yet been removed.

(*f*) "It is, dear brethren, to prevent the recurrence of such evils as these, that with great solicitude for your welfare, we entreat you to be on your guard. Think not that vigilance, caution, and prayer, in relation to the abuse of revivals, is superfluous. Hear, on this subject, the eminent and justly venerated President Edwards. He remarks, that in a time of revival, the chief exertions of the great adversary will be likely to be made with the friends and promoters of the work, to drive them into such excesses and extravagances as shall ruin its credit, and ultimately bring all religion into disgrace. And in this his success will be rendered the more probable, if he can first persuade such persons that they are in no danger on that side. It was, 'while men slept,' that the enemy came and 'sowed tares;' not while they were in a state of indifference, but while they were not watching against his devices. It is not while men are in a state of indifference that the false conversions, represented by the tares, are brought in; but while men are asleep in a far different sense—while their passions are in such a state of excitement as blinds their minds to the danger. Then the great deceiver can work to the best advantage, both in promoting false conversions, and in leading into dangerous extremes those who are zealous promoters of the work.

"Such is the monitory language, of at once the most powerful defender of revivals of religion, and the ablest corrector of their abuses, which our country has ever seen. Let us hear and regard his voice, uttered as it is in concert with the voices of men the most distinguished for wisdom, piety, and prudence, from the period of the Protestant Reformation to the present hour. Doing thus, and looking earnestly to our covenant-keeping God to crown our endeavours with success, it is scarcely too much to hope, that revivals of religion will spread throughout our whole land, and that their heavenly influence and lustre will continue and increase, till they mingle with the noontide splendour of the millennial day.

Signed by order of the Assembly,
June 1, 1832. JAMES HOGE, *Moderator*."
—*Minutes*, 1832, p. 346.

TITLE 4.—MEANS OF PROMOTING REVIVALS.

§ 249. *A Pastoral Letter.*

(*a*) "*Dear brethren*—With pious delight your fathers have often told you of the wonders which God wrought in their day, when he poured out his spirit on Ministers and people. Yea, many of you have been eye-witnesses of his majesty and grace, in his visits to the Churches. You can remember the time when well authenticated accounts of glorious revivals were found in almost every number of our best religious journals. It has caused deep sorrow to lively Christians, that for several years past comparatively few extensive and powerful revivals of religion have been reported to the Assembly. With gratitude to God, we acknowledge that he has not utterly forsaken us, nor left us to an entirely fruitless ministry and barren ordinances; but still the ways of Zion have mourned, and few have come to her solemn feasts. We are happy to say that for a few months past tokens for good have appeared in various quarters. Some of the Presbyteries report that God is with them of a truth. These mercies, so rich and so seasonable, have turned our attention with renewed hope to the exceeding great and precious promises of God. They recall to our mind those gracious chidings of our Heavenly Father—'O thou that art named the house of Jacob. is the Spirit of the Lord straitened? Are these his doings? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? He giveth power to the faint, and to them that have no might he increaseth strength." We doubt not that these and similar admonitions of God's word, together with some recent revivals, were designed to rebuke our unbelief, and to encourage in us the hope of more copious blessings. This is the manner of God with his people, as may be seen in many parts of Scripture. Thus he said to the Jewish Church, 'I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it.' Thus, too, when by examining the prophecies of Jeremiah, Daniel, then a captive in Babylon, learned that God had purposes of mercy to his people, and was about to deliver them, he was greatly encouraged, and 'set his face unto the Lord God, to seek by prayer and supplications, with fastings, and sackcloth and ashes.'

(*b*) "In like manner, we live in a time when there is much to deplore, and yet much to hope for. The very dispensation under which we live, is by inspired men called 'the ministration of the Spirit.' Under it the Church may well pray in hope for blessed effusions of the Holy Ghost, who is by Christ himself called 'the promise of the Father.' Many large prophecies concerning the latter-day glory are now fulfilling, and others, yet more ample, must soon be fulfilled. After a long period of coldness, a renewed warmth of love and zeal, and activity, has been granted to some. We hope it will soon be extended to many. For God has said, 'I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.' It was specially to the gentile Church that God said, 'Thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee.' In view of these things we now address you.

(*c*) "You will not misunderstand us as exhorting you to do anything by which a spirit of fanaticism should spread among us. Nothing is further from our wishes. A wild enthusiasm, just so far as it prevails, will mar or ruin the interests of vital piety. It begets the very worst state of things.

It finally induces skepticism, laxity of morals, a forsaking of the house of God, and general irreligion. We therefore hope that you will do and seek nothing inconsistent with the sobriety of the gospel, the decorum of public worship, and the gravity and gentleness which the word of God everywhere enjoins. We seek to promote, not confusion, but order; not blind and bitter, but wise and benevolent zeal. A pure revival will always be marked by 'the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.' 'The fruit of righteousness is sown in peace of them that make peace.' If the King, most Mighty, shall 'ride prosperously' in the earth, it will be 'because of truth and meekness and righteousness.'

(*d*) "Having thus guarded against misconstruction, we beseech you, brethren, to remember that a state of indifference to spiritual things is a great offence in the sight of God. It is, indeed, the very core of depravity. Not to be greatly affected by divine things may be consistent with a decent profession of religion in a low state of the Church; but it is a great sin against God. How terrible are the rebukes of the Almighty to the lukewarm. He says he 'will spew' them out. He says: 'Woe to them that are at ease in Zion.' All persons, who promote this state of things in the Church, are very offensive to God. He says: 'Woe unto the women [certain prophetesses] that sow pillows to all armholes.' Deplorable indeed is the state of any people, whose watchmen cry peace, peace, when there is no peace. Deadness, negligence, earthly mindedness, and vanity in Ministers, Elders, Deacons, or private Christians, are extremely abominable to God. A supine carelessness, and a vain, carnal, worldly spirit in Ministers or people, is the worst madness and distraction in the sight of God. Sound, sober discretion is always to be sought, but worldly policy is the bane of godliness. Carnal prudence is the plague of any Church, into which it gains admission. When there is none that 'stirreth himself up to take hold of God,' he hides his face, and consumes us because of our iniquities. Proper means are therefore to be used, and in a proper spirit too; especially,

(*e*) "*Prayer.* How full are the Scriptures on this point! 'Call upon me in the day of trouble: I will deliver thee; and thou shalt glorify me.' 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' It is as true now as in the days of Elijah, or of James, that 'the effectual fervent prayer of a righteous man availeth much.' 'If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him.' Here 'the Holy Spirit,' the very blessing which we need in all our bounds, to enlighten, renew, sanctify, and comfort, is sweetly and assuredly promised to them that ask. Let us humbly, fervently, importunately, and in full assurance of faith, cry to God for so great a mercy. Yea, let us all thus pray. The apostles devolved the actual distribution of alms on deacons chosen for the purpose, but they no more thought of giving up prayer than preaching. Indeed, the very reason they assign for wishing to be relieved from serving tables is, that they may 'give themselves continually to prayer, and to the ministry of the word.' If any man ceases to pray fervently, he ought to lay aside all other functions in the Church of God, for he is wholly unfit for any of them. We do not deem it for edification to designate any particular days or times when special prayer shall be made, but we beseech you in your ejaculations, in your closets, in your families, in your social meetings, and in your large assemblies, to make unceasing prayer to God for seasons of merciful visitation. Should any times of special prayer, in addition to those already agreed upon, be deemed proper, you will appoint them yourselves.

But we entreat you not to permit anything to prevent your daily and earnest cries to God for mercy and salvation to descend on all our Churches. 'Ye, that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.' To prayer it is proper to add,

(*f*) "*Fasting.* When our Lord was yet with us, he said, that when he should be taken away, his disciples should fast. Pious men in every age have united fasting with prayer in times of distress, even if speedy deliverance was hoped for. So did Daniel in the case already cited. So did Ezra and all the Jews at the river Ahava, on their return from Babylon, and just before the great revival of God's work among them. Like prayer, fasting has been a part of every system of religion known among men. Some indeed, even in Christian countries, have carried it to the length of superstition, and have thereby impaired their health. Others, who pretended to fast, only exchange one kind of sumptuous eating for another, and thus mock God. We commend not, but rather reprove all such practices. Yet we fear that some among us seldom, if ever, fast at all. We trust this matter will be inquired into, and if there has been a departure from divine teachings, there will be a speedy return to this scriptural duty. The nature of an acceptable fast, and the blessings attending it, are clearly stated in the Scriptures, and especially in the fifty-eighth chapter of Isaiah. To prayer and fasting add,

(*g*) "*Alms-giving.* 'The poor ye have always with you, and whensoever ye will, ye may do them good.' If they need not shelter, they may need fuel, or food, or clothing, or medicine. If they have all these, they or their children may need instruction, warning, or encouragement. If there be no poor near you, think of those who are perishing elsewhere, if not in a famine of bread, yet in a famine of the word of God, whether written or preached. Help them. Be both liberal and systematic in your charities. 'Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' It was when the prayers of Cornelius were united with his alms that they came up for a memorial before God. Separate not prayer and fasting from alms-giving. God has joined them together. One benefit of fasting is that it affords or increases the means of giving to those who are more needy than ourselves. Beware of covetousness. Beware of the spirit of hoarding. Many, in our day, think they do well, if they give even one-tenth of their increase. But the ancient Jewish Church gave far more than that. The gospel settles nothing as to the proportion to be given; but it says: 'As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.' The motives it urges are of the highest kind. Every believer must feel their force. 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." Surely with superior privileges, Christians should have a higher standard of liberality, than those who lived under a darker dispensation. Yet even to the Jewish Church God said: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"Brethren, will you not '*prove*' the Lord? You shall find him faithful. If from right motives you practise a proper liberality, 'all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.' To these things unite

(*h*) "*Praise.* This duty is much insisted on in Scripture. If we had praised God more for favours received, we should have received more favours to praise God for. In heaven there is joy over *one*, even *one* sinner that repenteth. It should be so on earth. 'Whoso offereth praise glorifieth me.' Even in the jail at Philippi, Paul and Silas to prayer added the 'singing of praises.' It has long been observed that precious revivals are not only accompanied, but preceded also by an increased disposition to make thankful mention of God's mercies. Thus, the time that elapsed between the ascension of our Saviour and the day of Pentecost, was in some respects a dark season. Yet blessings had been received, and greater ones were expected. In the first chapter of Acts, Luke tells us that during this time the disciples 'all continued with one accord in prayer and supplication.' But in his gospel, Luke says, 'They were continually in the temple praising and blessing God.' There is no contrariety between these statements, because there is no contrariety between prayer and praise. So, when the glorious revival commenced in Jerusalem, and many thousands were converted to God, 'they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people, and the Lord added to the Church daily such as should be saved.' When a Church finds itself but little inclined to the work of praise, it is certain that the work of God is not likely to prosper greatly. It must have forgotten much of its obligations to Christ. 'By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.' Thus shall we at least be prepared to own and profit by any new mercy which the head of the Church may vouchsafe to us. Besides these things, let us call your attention to a

(*i*) "*Patient waiting for the Lord.* Hardly anything is more insisted on in Scripture as requisite to a right state of mind and heart. It is true that some, who give great prominence to other duties of religion, seldom speak of this. But the Scriptures, and not the example of even good men, are our rule of faith and life. The word of God dwells much on this subject. Thus says one, 'I wait for the Lord; my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.' Again, 'as the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until he have mercy upon us.' The same state of mind is beautifully described by the Church in Solomon's Song, where she says: 'I charge you, O ye daughters of Jerusalem, by the roes, and the hinds of the field, that ye stir not up, nor awake my love, till he pleases.' Let us not, therefore, suppose that we shall please God, by a tumultuous, much less by an imperious state of mind. A judicious parent gives nothing to a child when in a turbulent state of mind, however loudly and earnestly it may call for it. Neither will our Heavenly Father hear our cries, unless our spirits be subdued and submissive. The Psalmist says: 'Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.' Nor does he regard this as a ground of discouragement, but rather of hope, for his next words are, 'Let Israel hope in the Lord from henceforth and for ever.' So also whether we apply the fortieth Psalm to Christ or to his people, it teaches the same thing: 'I waited patiently for the Lord; and he inclined unto me, and heard my cry.' We also call your attention to

(*j*) "*Religious conversation.* Has not a sad decline in this respect been manifest of late years? Many speak much of some things concerning religion, but how few delight in speaking of the great things of God, and particularly of experimental religion! We would be very far from encouraging an ostentatious display of personal feelings. But proper conversation is as much opposed to ostentation as to coldness. It was an inspired man who said, 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' Many of the Psalms, such as the thirty-second, the forty-second, and the fifty-first, are full of declarations of religious experience. The seventh chapter of Paul's Epistle to the Romans is most precious to the saints, chiefly because it reveals the internal conflicts of that servant of God. Nor should pious conversation be confined to times of prosperity in the Church. The prophet Malachi lived in times of open wickedness and sad apostacy. But few remained steadfast. Yet even then 'they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord, in that day when I make up my jewels; and I will spare them as a man spareth his own son, that serveth him." Indeed, he who would condemn a truthful and modest recital of the dealings of God with one's soul, must not only condemn such works as Augustine's Confessions, Bunyan's Grace Abounding, Newton's Authentic Narrative, and Scott's Force of Truth, but also the conduct of Paul, who often declared the particulars of his conversion, and the conduct of very many of the inspired writers also. We do, therefore, commend this matter to your serious attention.

(*k*) "*They, who would enjoy extensive and powerful revivals of religion, must also put a high estimate upon them.* The Holy Spirit, no less than the Father, or the Son, says: 'Them that honour me, will I honour; and they that despise me, shall be lightly esteemed.' The Holy Spirit is the sole author of genuine revivals. Would we secure his gracious presence? Let us prize it above all earthly good. His love is better than wine. He is the true oil of gladness. Only when he, like the wind, blows on his garden, do the spices thereof flow out. Nothing that man can do, is any substitute for his gracious presence. And no labours that man can perform, are a substitute for a high estimate of the value and glory of the Spirit's presence.

(*l*) "*If our estimate of such blessings be really high, it will lead to a forsaking of all that might in our judgment displease God.* It will produce great heart-searchings; it will lead us to remove every stumbling-block out of the way, and to prepare the way of the Lord. Dear brethren, let us lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. Let us heal every breach of charity. The visible form in which the Holy Spirit descended on our Saviour, was that of a dove, the very emblem of gentleness, a bird that never dwells with birds of prey, nor amidst noise and strife. Paul says, 'Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;' and immediately adds, 'Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you.' If our Churches are in a cold state, it is by reason of sin. 'Your iniquities have separated between you and your God.' How solemn are these words of God to his ancient Church: 'I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early.' Let us prove that we are his people by confessing and forsaking all our offences.

(*m*) "*We suggest whether the practice of assembling the people for several consecutive days for prayer, and praise, and preaching, might not be happily revived.* In some places it has been continued, and with good effect; but in others, we fear, it has fallen into general disuse. Prudence should be exercised as to the time when, and how long such meetings should be held. That they are not novelties, is plain from the Directory for Worship, Chapter viii. § 6. A favourite method of noticing the preaching of the gospel in the New Testament is that of bearing testimony. And we all know how mightily the power of testimony over the human mind is increased by two or more agreeing witnesses; so that by the mouth of two or three witnesses every word is established. This principle of our nature was consulted by our Lord in sending out his apostles, and by the apostles themselves. Under the divine blessing, on their united testimony borne to the same people, the great work of grace on and after the day of Pentecost was accomplished.

(*n*) "*We have no new expedients to commend to you.* We fear all such. The Bible indicates all the means to be used. We have noticed the chief of them. We beseech you to use, with zeal and perseverance, all such means as God has appointed for reviving his work. Brethren, be not slothful, but be ye filled with the Spirit. 'Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'

(*o*) "*The necessity of copious effusions of the Holy Spirit will not be questioned.* In vain are all our efforts until the Spirit be poured from on high. No improvements in agriculture can render the dew and the rain unnecessary to the growth of grain. No amount of canvass will give speed to a vessel unless the wind blows. So no endeavours of man, unaided by divine influence, can save a Church from spiritual death. If we are not mistaken, there is a loud call at this time on all of us to look away from instruments and means to God alone. The number of candidates for the Ministry, though really considerable, is very small compared with the present and prospective wants of even our own country. Our country is growing at a rate that almost staggers belief. More than a million of souls were added to her population the last year; a still larger number will probably be added this year. Many foreigners, both ignorant and superstitious, come amongst us. But many are also the excellent of the earth. Let us receive all with kindness, and seek to do them good. If God will but pour out his Spirit on the least instructed among them, they will be incalculable blessings to us. In some places, where once existed Churches famous for their piety, the things that remain are ready to die. What shall we do but go to God, with whom is the residue of the Spirit? He has said: 'Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.' 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness.' The erection of Churches, the establishment of schools, the distribution of the word of God, the instruction of children, the settlement of Ministers, and even the preaching of the gospel are not ends. They are only means to an end. That end is the glory of God in the salvation of souls. This salvation will never be effected without the pouring out of God's Spirit on the hearts of the people. And as in our country there are many people, and the number rapidly increasing, notwithstanding the ravages of death, it is plain that myriads must die in their sins and for ever perish, unless God's Spirit be poured out in very large measure on Ministers and people, and that speedily.

(*p*) "*What a blessing such a season would be!* What blessings it would bring with it! Such times are in Scripture well called 'times of refreshing.' They refresh Ministers. They refresh older Christians. To the young converts they are life from the dead. When under Philip's preaching in Samaria, many were converted to God, 'there was great joy in that city.' It was so in Jerusalem on the day of Pentecost, and for some time after. It always has been so. It always must be so. If joy in the Holy Ghost, and a good hope through grace, and seeing sinners flying as a cloud to Christ, will not make a ministry and a people truly blessed, nothing can. 'O God of our salvation, wilt thou not revive us again, that thy people may rejoice in thee?' 'Return, return, O Shulamite; return, return, that we may look upon thee.'

"We beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and that you call upon your souls and all that is within you to awake to righteousness, and so much the more as ye see the day of deliverance and triumph approaching. By the love ye bear to the great Redeemer and the souls of men, we pray you to shake off the spirit of slumber, wherever it rests. One of the burning and shining lights of the Church said in his day, 'Little do we know what many a soul may now be suffering in hell through our neglect or coldness.' Our opportunities to serve God in the Church below will soon be past for ever. Soon we can pray no more, preach no more, and no more beseech sinners to be reconciled to God. The time is short. The Judge standeth before the door. The night cometh when no man can work. Brethren, put on bowels of mercy and compassion, and devote your remaining days to proper efforts to save men from the coming wrath, and thus bring glory to your Divine Redeemer, who is over all God blessed for ever.

NICHOLAS MURRAY, *Moderator*.

"*Pittsburgh, May*, 1849."

—*Minutes*, 1849, p. 424.

BOOK IV.

THE CHURCH COURTS.

PART I.

GENERAL PRINCIPLES.

§ 1. *The radical principles of Presbytery.*

"The radical principles of Presbyterian Church government and discipline, are: That the several different Congregations of believers, taken collectively, constitute one Church of Christ, called emphatically *the Church;* that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—that in like manner a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that a majority shall govern; and consequently, that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles, and the practice of the primitive Church are considered as authority. See Acts xv. to the 29th verse; and the proofs adduced under the three last chapters."—*Form of Gov.*, Chap. xii., note. [For the authority of this note, see above, Book I. § 44.]

§ 2. *Change of the time or place of a stated meeting, by the Moderator.*

(*a*) "*Ordered*, by the Presbytery, that the time appointed for their meeting be in nowise prorogued for the future."—*Minutes*, 1708, p. 12.

(*b*) "The Continental Congress having appointed a general fast to be kept on the 17th of this instant, several members from different Presbyteries applied to the Moderator, requesting him to give public notice for the postponing the meeting of Synod until the fourth Wednesday of this month, in order that the Ministers might attend with their Congregations on said fast day, with which the Moderator complied; and accordingly, the Synod have now convened, and however the Synod judge and hereby declare, that the Synodical Moderator has not authority, either with or without the concurrence of particular members, to alter the time of meeting to which the Synod stands adjourned, yet in the present extraordinary case they approve of what the Moderator has done."—*Minutes*, 1776, p. 471.

(*c*) "*Resolved*, That the records of the Synod of North Carolina be approved, with the exception of the postponement of the regular meeting of Synod by the Moderator; which this Assembly consider irregular."—*Minutes*, 1848, p. 36.

§ 3. *A superior court may make the change.*

"A request from the Presbytery of Missouri, that the Assembly will change the place of the next stated meeting of the Synod of Missouri. The committee recommended that the request be granted, and that the next stated meeting of the Synod of Missouri be held at Boonville instead of Jefferson City, to which place it now stands adjourned, which was adopted." —*Minutes*, 1842, p. 16.

[On the same page is a similar action changing the stated meeting of the Synod of North Carolina.]

§ 4. *A* pro re nata *meeting may do it.*

[The time or place may be changed by calling a *pro re nata* meeting for the purpose. See below, § 10.]

§ 5. Pro re nata *meetings, when proper.*

"The Synod judge, that meetings of judicatures, *pro re nata*, can only be necessary on account of important occurrences unknown at their last meeting, and which cannot be safely deferred till their stated meeting, such as scandal raised on a Minister's character, tending to destroy his usefulness, and bring reproach on religion; or feuds in a Congregation threatening its dissolution; or some dangerous error, or heresy broached; but not for matters judicially deferred by the judicature, except some unforeseen circumstance occurs, which makes it appear that some principal things on which the judgment depends may then be had, and cannot be obtained if it is deferred till their stated meeting; nor, for any matters that ordinarily come in at their stated meetings."—*Minutes*, 1760, p. 305.

§ 6. *The Churches ought to provide for the expense of attendance on Church courts.*

"Whereas, the Synod is deeply affected that the judicatures of the Church are so exceedingly neglected, both by Ministers and Elders, especially the latter, and taking this matter into serious consideration, and apprehending that one reason of this nonattendance, particularly on the sessions of Synod, arises from the Congregations making no provision for defraying the expenses of Ministers and Elders, do therefore request the Presbyteries to direct their members to recommend it to their respective Congregations to make contributions for this purpose; and the Synod do further request, that the Presbyteries take every proper measure to excite their members to attend upon this judicature."—*Minutes*, 1781, p. 491.

§ 7. *When there is not a quorum, all proceedings invalid, except the appointment of time and place for the next meeting.*

"It appears from the record, that certain members of the Synod of West Tennessee, met at Knoxville, Tennessee, Oct. 12, 1848, and constituted themselves the Synod of West Tennessee, contrary to the Form of Government, Chap. xi. Sec. 2, there being seven Ministers present, but four of them were from one Presbytery.

"1st. The Assembly declare all proceedings and acts of those members of the Synod of West Tennessee, found recorded on pp. 214–230, unconstitutional and invalid, except so far as relates to the appointment of the time and place for the next meeting of Synod.

"2d. That the Synod be directed to review, at its first regular meeting hereafter, the proceedings and acts of said members of the Synod, and that they adopt or reject the same in whole, or in part, as they may see fit.

"3d. The records not having had the sanction of the Synod of West Tennessee, this Assembly does not pronounce any further opinion upon them."—*Minutes*, 1849, p. 248.

§ 8. *Quorum obtained by adjournment of a* pro re nata *meeting, competent.*

"An overture from Lake Presbytery, inquiring whether a *pro re nata* meeting for an ordination, adjourned for six weeks, by two members, for want of a quorum, was unconstitutional and the ordination void," [answered in the negative.]—*Minutes*, 1849, p. 246.

§ 9. *The stated meeting failing, the court reassembled at the call of the Moderator.*

"*Resolved*, As the opinion of the Assembly, that from the nature of the thing, two or more members of any judicatory, meeting according to adjournment, may adjourn from day to day until a sufficient number attend for the transacting of business; and in case a quorum should not attend within a reasonable time, that the Moderator shall be considered as competent to fix any time and place he may judge proper for convening the body; and if he be absent, that the members assembled shall represent the matter speedily to him, that he may act accordingly."—*Minutes*, 1796, p. 113.

§ 10. *Called by a* pro re nata *meeting.*

"They are competent themselves to secure this object by calling a *pro re nata* in order to fix the time for a regular meeting."—*Minutes*, 1849, p. 247.

§ 11. *By appointment of a superior Court.*

Resolved, "That whilst it is competent for the Moderator of the Synod, under the above circumstances, to appoint a meeting of Synod, yet that the request of the Synod be granted, and that the Synod of Memphis be directed to meet at the time and place stated in the overture."—*Minutes*, 1850, p. 466. See also *Minutes*, 1840, p. 294.

§ 12. *Absentees to be called to answer.*

(*a*) [The records of the Synod of Virginia approved, except a resolution] "in which the Synod determined to discontinue the practice of calling upon their members for the reasons of their absence from its meetings."—*Minutes*, 1825, p. 257.

§ 13. *Members withdrawing without leave.*

"Whereas, Messrs. Read, Carmichael, and Enoch Green, left the Synod last year without asking leave, the Synod cannot but disapprove of the same, and do judge that such a conduct in their members is contrary to the design, and destructive to the very nature of such judicatures, who are always to be supposed to give leave when sufficient reasons are offered."—*Minutes*, 1764, p. 335, and *passim*.

§ 14. *The ecclesiastical connection of corresponding members should be stated on the record.*

(*a*) "The proceedings of the Synod [of Albany] approved, with the exception of having invited several Ministers to take their seats as corresponding members without describing the ecclesiastical body to which such Ministers belong."—*Minutes*, 1815, p. 578.

(*b*) [The records of the Synod of Illinois approved, except]—"'The Rev. Messrs. James H. Dickey, Dewey, Whitney, and W. Comstock, Ministers of the Church of Jesus Christ being present, were invited to sit as corresponding members'—the bodies to which these Ministers respectively belong not being mentioned."—*Minutes*, 1840, p. 296.

PART II.

OF ECCLESIASTICAL COMMISSIONS.

TITLE 1.—OF THE NATURE OF COMMISSIONS.

§ 15. *What is a commission?*

(*a*) [A commission is an extraordinary committee of a Church Court, appointed either for some special business, or to take cognizance of such as may arise during the vacations of the Court. It differs from an ordinary committee in that it is empowered not only to inquire and prepare business for the action of the court, but also provisionally to come to any such determinations, and enforce any such decisions, as would be within the competence of the court itself. It differs from a court, as its decisions and determinations are merely provisional, and of force *ad interim ;* and must be subjected to the revision and ultimate determination of the court, by which they may be set aside and annulled, and which alone can by its sanction give them permanent authority. It differs from a court further, in the fact that from its decisions there can be no appeal, in the technical sense of that word ; since an appeal supposes an inferior court and a definitive sentence, neither of which here exists. An aggrieved party may bring a complaint against the acts of the commission, and they will of necessity be brought up for the revision of the court. But upon neither process, do the questions arise which occur in reviewing the records of an inferior court, or hearing an appeal from its sentence—whether the court has kept within the limits of its competence under the Constitution ; and whether its sentence shall be reversed? On the contrary, the question which arises upon review of the acts of a commission, is whether the court will recognize as its own the decrees provisionally passed in its name? Should this question be answered in the affirmative, the decisions in question are at once vested with all the authority of the court; if in the negative, they are rendered null and void from the beginning. A further difference between a commission and a court appears in the fact that whatever issues may arise, or questions be decided upon the acts of a commision, its members sit, deliberate and vote on perfect equality of right with other members of the court.

A commission is sometimes described as being in fact the court itself, acting in the person of a part of its members. This is not only contrary to the facts above stated, but is at variance with correct principles as to the limitations of delegated powers. Whether we view the authority of the several Church courts as derived from the Constitution, or more properly as received from the Head of the Church, and defined in her standards, in either case the powers appropriated, are vested in specific bodies; and neither in the Constitution nor the word of God is there the trace of a provision to authorize their alienation by their defined subjects to any other, much less to a body smaller, and hence presumably less capable to exercise them wisely and well. So long as commissions are used as merely committees vested with special powers demanded by the exigencies of the Church, and subordinate to the ultimate action of the appropriate courts, the due responsibility rests upon and is sustained by the latter; but the attempt to endow a part of the members with the authority and prerogatives of the whole body involves a predeterminate sanction of whatever the former may do, and justly subjects the court to the charge of an improvident and unfaithful surrender of rights and responsibilities, for the exercise of which an account will not be accepted at second hand—of usurpation in attempting to exercise one of the peculiar prerogatives of the Son of God, that of defining and erecting the courts by which the Church shall be governed; and of oppression in attempting to subject the consciences of God's people to decisions and a tribunal not appointed by her Head.]

From the mistaken idea that a commission is in fact the court itself, an equally erroneous inference has been drawn—that its members must be equal to a quorum of the court. The principles already stated will make it apparent that no such condition is theoretically essential, and the whole history of such appointments in our Church, shows that practically no regard has been paid to it. The number composing commissions has been determined by the convenience of the members and the importance of the business. Members of the court who are not nominated on the commission, though present, may not sit as members of the commission, but only as correspondents.* In addition to the examples of commissions presented in the following sections, reference may be had to Book II. § 56, Book III. § 75, Book V. § 67, Book VI. § 6, Book VII. §§ 46. 53. 68–70]

[Since the above was written, the editor has received from Europe a copy of "A Compendium of the laws of the Church of Scotland," by Alexander Peterkin, Esq., editor of "The Booke of the Universale Kirk;" and "The Records of the Kirk." Some extracts are here given.]

§ 16. *Scotch definitions and illustrations.*

(*a*) "From the first introduction of the Protestant Church in 1560, both before it was established in 1567, and the Presbyterian platform was ratified in 1592, the General Assemblies were in the constant practice of appointing commissions or committees, (these being convertible terms, and frequently employed as synonymous,) for a great variety of purposes—to prepare business for the Assembly—to carry on negotiations with the State, and to judge in matters remitted to them; their powers being regulated by the terms of their appointment, and their proceedings being invariably subject to the review of the subsequent Assembly, unless they were empowered to decide any matter 'finally.'

* * * * * *

"After the re-establishment of Presbytery in 1690, and from that period till the present day, the General Assemblies have almost always before they dissolved, named commissions to act in particular matters remitted to them, and to attend to the general interests of the Kirk during the interval betwixt successive Assemblies. Until a comparatively recent period, these commissions consisted sometimes of a limited number of members selected from the roll of the Assembly which appointed it; and for a long while since the Revolution, each Synod chose a portion of their respective members, who were strictly required to give attendance as members of the commission at its four stated meetings. * *

"For a considerable period, however, all the members of Assembly, with the addition of one clergyman not a member of it, have been named in what may be called the general commission, in contradistinction to special committees on the royal bounty, &c. * * * * Perhaps a recurrence to the former practice of subdividing this committee into several commissions, such as a committee for the northern and southern, as well as the central districts, might be expedient, as it would be more constitutional; and thus a prevalent mistake would be practically corrected, viz. that the commission of Assembly is of coequal authority with the Assembly itself.

"There are two prominent characteristics which discriminate the Assembly from its commission. 1st. That the commission is not one of the judicatories of the Church established by the act of Parliament 1592, or any other statutes; and it possesses, therefore, no original authority sanctioned by the law of the land. 2dly. Every commission from the earliest times of the Church, has derived its entire powers by delegation from the Assembly, and was declared to be accountable for its actings to the subsequent Assembly. And accordingly, its register is annually brought up to that Assembly, remitted to a committee for examination; and on the report of that committee, or on the complaint of any parties aggrieved by its proceedings, these are reviewed and approved or reversed, according to the judgment of the next Assembly."—*Comp. Laws of the Kirk of Scotland*, Part II. pp. 435, 436, 437.]

(*b*) [We might here cite Scotch precedents parallel to nearly every example which we give below of our own Church. The following case shows one point of deviation, the members of commission being precluded from a vote upon the revision of its acts.]

"1726, *May* 11. Petitions by some people of Aberdeen, by the Synod of Murray, by the Presbytery of Torres, and by the Kirk Session and heritors of Dyke, complaining of the late commission for their transferring Mr. Ja. Chalmers from Dyke to Aberdeen, and craving the settlement to be reversed."

"*May* 12. The commission's book approved—reserving what relates to Mr. Chalmers' settlement.

---

* E. g., Book V. § 130, c. d.

"*May* 14. The question about the late commission's proceedings in planting of Aberdeen, being again moved in order to a determination, a brother who was not only a member of the Commission, but by the Commission's appointment, executed their sentence in this cause, was removed with the other parties, though he was not present in the Commission at any diet whenever this matter was transacted; and then the Assembly did by a vote disapprove of the Commission's proceedings in the settlement of Mr. Chalmers at Aberdeen, upon these grounds—that they acted disagreeably to the injunctions of the last Assembly, particularly in not having due regard unto the inclinations of the people, and because of their too great precipitancy in proceeding to a sentence, when the time fixed for the meeting of this Assembly was so near; but by another vote they refused to rescind the Commission's sentence settling Mr. Chalmers at Aberdeen, or to loose his relation to his charge in that town."—*Ibid.* p. 446.

(*c*) [The following more recent decision is opposed to the above, and corresponds with the practice of our own Church.]

"1813, *May* 28. Upon a complaint by Mr. Alexander Davie, against a judgment of the Commission of the General Assembly, in connection with a variety of complicated proceedings · the vote being called for, an objection was made to those members of the Assembly voting upon this point who had been members of last General Assembly, and consequently were members of the Commission, and were present when the Commission gave judgment in the appeal of Mr. Davie. The Assembly unanimously agreed to overrule the objection, and to call for the votes of all who are members of the present Assembly, whether they were members of the Commission or not. The Assembly then agreed that the state of the vote shall be, Dismiss? or Sustain? and the roll being called, and votes marked, it carried by a great majority, Dismiss; and therefore the Assembly dismissed the said complaint, inasmuch as the Assembly judge the Commission have not exceeded their powers."—*Compare* Part 2, p. 611.

§ 17. *Practice of the Waldenses.*

"As there is considerable expense in getting from the government the necessary permit to hold a Synod, and sometimes this permit is withheld entirely for a time; the Waldenses have delegated the executive powers of the Synod to a sort of committee *ad interim*, called the Board or Table. This committee consists of the Moderator, the assistant Moderator, the Secretary, and two Elders elected by the Synod. They carry into effect the decisions of the Synod in the intervals of its meetings; superintend the Churches and Schools, including the conduct of both Pastors and Teachers; carry on the foreign and domestic correspondence; choose the deputations to foreign countries; suspend unworthy Pastors and Schoolmasters; examine and ordain candidates for the Ministry; superintend the young men who are studying for the Ministry; settle difficulties between Ministers and their Congregations, &c."—"*The Waldenses,*" *by the Board of Publication*, p. 374.

[When the Synod meets, the first business is to hear and decide upon the report of the Commission.]

TITLE 1.—COMMISSIONS OF THE GENERAL SYNOD.

§ 18. *Occasional Commissions.*

(*a*) *A Commission to ordain.*

"*Ordered* by the Presbytery that, upon the desire of Mr. Smith and the people of Cohanzy, Mr. Wilson, Mr. Andrews, and Mr. Boyd, shall wait upon them at Cohanzy, in order to his ordination, and the people are to present them a call to the said Mr. Smith.

"The trials appointed by the Presbytery to Mr. Smith, *an fides solum justificet*, for sermon, John vi. 37, last part of the verse. Mr. Andrews to be Moderator, and the people are to give three weeks' advertisement."—*Minutes*, 1708, p. 11. See also 1718, p. 52.

[Other instances occur, in the *Minutes*, 1713, p. 34; 1714, p. 36; 1715, p. 39; 1716, pp. 44, 45; and above, Book II. § 56.]

(*b*) *A Commission to license a candidate.*

"*Agreed* that the most proper method for advancing David Evan in necessary literature to prepare him for the work of the ministry is, that he lay aside all other business for a twelve month, and apply himself closely to learning and study, under the direction of Mr. Andrews, and with the assistance of Mr. Wilson and Anderson, and that it be left to the discretion of the said Ministers when to put said Evan on trials, and license him publicly to teach or preach."—*Minutes*, 1710, p. 18.

(*c*) *A Commission to translate a Pastor.*

"This day a call from the Presbyterian Congregation of New York being given in to the members of the Presbytery of New Castle, in order to be presented to Mr. James Anderson; after they had considered of the same, together with Mr. Anderson's reasons for refusal, did refer the whole affair to the Synod.

"The Synod taking into consideration the abovesaid business, ordered, that a committee of their number be appointed to receive and audit the reasons of the people of New Castle, if they have any to offer, against the removal of Mr. Anderson to New York, or any other place; and that the said committee do fully determine in that affair. Which committee is to consist of Messrs. McNish, Gillespie, Wotherspoon, Evans, Pumry, and Thomson, and to meet on Tuesday next, at 10 o'clock in the morning at New Castle, and that there be a letter writ to the people of New Castle by Masters Jones, Pumry, and Bradner, and to bring it against the next *sederunt*."—*Minutes*, 1717, p. 49.

"The committee reported the case concerning Mr. Anderson, viz. that they transported him from New Castle to New York, having had power lodged in them by the Synod to determine that affair."—*Minutes*, 1718, p. 51.

[See the similar case of Mr. Bostwick in the Minutes of the General Synod of New York, 1755, p. 267.]

(*d*) *A Commission to continue or remove a suspension.*

"The above-mentioned question relating to the suspension or non-suspension of Mr. Hook, being proposed, it was, by a great majority of votes carried in the affirmative. It being again questioned, whether his suspension should be limited or indefinite, it was by a majority of votes carried indefinite.

"Upon the whole, the Synod have appointed, that Mr. Daniel McGill, Mr. Jedediah Andrews, Mr. James Morgan, and Mr. Robert Cross, do meet at Fairfield meeting-house upon the third Thursday of October next ensuing, and then and there they or any one of them, have power to take off the suspension, if no sufficient reason to the contrary appears. And further, it is ordered that one of the said Ministers do preach at the said meeting-house, and also, that the said Ministers do publicly read a full extract of the Synod's minutes relating to Mr. Hook, and that Mr. Hook make his public acknowledgment *viva voce* or in writing, as he thinks fit, in order to his being absolved as aforesaid."—*Minutes*, 1822, p. 73. [See similar cases in the *Minutes*, 1723, p. 76; 1738, p. 137.]

(*e*) *An extraordinary Commission.*

"The Synod being informed that there is a probability of Mr. McNish his going to Britain upon some important business, and considering that he may do some service to the common interest of religion in these parts of the world; that he may the better succeed in his endeavours to serve that design, the Synod thinks fit that he be enabled by the Synod, with proper recommendations from them. The Synod, therefore, for his encouraging in so good a design and undertaking, do appoint for a committee of the Synod, Masters Jones, Andrews, Anderson, Dickinson, and Pierson, with as many others as can attend, to meet at Woodbridge, at such a time as the above said Mr. McNish shall appoint, he giving the said members a month's notice, giving them full power to concert all such proper methods and ways, to enable Mr. McNish to undertake and act for us and in our name, and to the general good of religion as they shall judge fitting. It is also appointed that the said committee do furnish the said Mr. McNish with proper credentials and all such instructions as they shall think fit for answering the end abovesaid."—*Minutes*, 1718, p. 55.

"The business with respect to Mr. McNish his going to Britain, mentioned in the last year's minutes, was dropped."—*Minutes*, 1719, p. 55.

(*f*) *A Commission to settle difficulties in Newark.*

"Mr. Webb giving account of some difficulties in his Congregation, which he hoped might be healed by a committee appointed by the Synod, it was (in compliance with his desire,) ordered, that Messrs. Morgan, Anderson, Cross, Pierson, Gelston, Jonathan Dickinson, and Andrews, should be the said committee, and meet at Newark on the fourth Wednesday of October next, to act with the full power of the Synod in all matters that may be laid before them, with respect to that Congregation, and bring an account of what they do to the next Synod."—*Minutes*, 1726, p. 85.

"The transactions of the committee last year appointed to meet at Newark were brought in and approved."—*Minutes*, 1727, p. 86. [See similar case *Minutes*, 1739, p. 145.]

(g) *A Commission to settle difficulties in New York.*

[See Book VI. § 7.]

"The minutes of the committee that met at New York, November 15, 1727.

"*New York*, November 15, 1727.

"According to the appointment of the Synod of Philadelphia, the committee for the affair of the Presbyterian Congregation at New York, convened at New York the time above mentioned, *ubi post preces sederunt* Messrs. Morgan, Pierson, Webb, and Jonathan Dickinson. Mr. Pierson chosen Moderator, and Mr. Dickinson clerk.

"Mr. Webb having at the Synod last sitting at Philadelphia, signed a protestation and withal declared his purpose to join no more with the Synod, he does now before this committee retract that his declaration of withdrawal from the Synod, and declare his future purpose of continuing a member of and joining with the Synod.

"Adjourned till five o'clock, *post merid.*

* * * * * * * *

"The committee having used their endeavours to procure a reconciliation between Dr. Nicoll and Masters Liddle, Blake, and Ingliss, and to have the differences between them relating to the Presbyterian Church at New York amicably healed, have the satisfaction and comfort of their coming now into an happy agreement on these following terms.

* * * * * * * *

"Mr. Pemberton appearing before this committee and desiring admission, as a member of the Synod of Philadelphia, promised upon such admission all subjection to the said Synod in the Lord; the committee can see no reason why such admission should be refused or delayed, and do therefore admit him as a member of the said Synod.

"The committee having received a letter from the commission of the General Assembly of the Church of Scotland, wrote an answer thereunto, representing thereby the present state of the Congregation of New York, and then concluded."—*Minutes*, 1728, p. 89.

(*h*) *Some of its proceedings disallowed by Synod.*

"The committee appointed last Synod to meet at New York, in order to inspect into the affairs of that Congregation, as also to consult about Mr. Pemberton's admission as a member of the Synod, having produced their minutes, and the said minutes being read and considered, the following questions were proposed to the vote of the Synod.

"1. Whether the committee had authority from the Synod to consider the admission of Mr. Pemberton as a member of the Synod, without previously considering what the Presbytery of Long Island had to offer in that affair? Carried in the negative by a great majority.

"2. Whether the Synod approve of the conduct of the committee with relation to the divisions of the said Congregation? Carried in the affirmative *nemine contradicente.*

"3. Whether Mr. Pemberton be allowed as a member of this Synod by virtue of what the committee has done? Carried in the negative.

"4. Whether, notwithstanding of all the irregularity that was in the accession of Mr. Pemberton to New York, the Synod do now accept him as a member? Carried in the affirmative *nemine contradicente.* And it is left to Mr. Pemberton and the Congregation to join what Presbytery they shall see fit."—*Minutes,* 1728, p. 90.

(*i*) *Commission on difficulties at Bedford.*

"A supplication was also brought in and read from Bedford, in West Chester county, praying that a committee of this Synod may be appointed to meet at said place to settle all differences in the Congregation, and after due deliberation, the Synod do appoint the following gentlemen to be a committee of this Synod to meet at Bedford the last Wednesday of August, to hear all affairs relative to both the above petitions, and finally settle all differences, viz. Messrs. John Rodgers, Caldwell, McWhorter, William Tennent, Lewis, Mills, Close, Kerr, Reeve, Jones, Hait, and Joseph Treat."—*Minutes,* 1768, p. 338.

(*j*) *Some of its acts reversed.*

"The committee appointed to meet at Bedford, report, they accordingly met, and their minutes being produced were read, and the Synod approve of what they did, except that part of their judgment which disunited Mr. Sacket from the Presbytery of Dutchess and annexed him to the Presbytery of New York, the propriety of which being debated, the question was put approve or not? which was carried in the negative by a great majority; and Mr. Sacket is therefore returned to the Presbytery of Dutchess county."—*Minutes,* 1769, p. 392. [See similar commissions appointed by the Synod of New York to settle difficulties in Churches.]—*Minutes,* 1752, p. 250, and 1753, p. 255.

(*k*) *A Commission to release a Pastor.*

"The Presbytery of New Castle applied to the Synod, that whereas Mr. Hector Alison had laid certain grievances before them, and sued for a dismission from his pastoral charge, and as the affair appeared to be of great importance, and required a final decision at their next meeting, humbly requests that the Synod would join some members out of the other Presbyteries with them, to judge of that affair; and that said Presbytery, with such members, be appointed to act as a commission of the Synod, and in that capacity judge that affair.

"The Synod granted said request."—*Minutes,* 1753, p. 210.

(*l*) *A Commission of the Synod of New York.*

"A reference from the Presbytery of New York concerning some matters of difference among the members of the Presbyterian Congregation of New York, which were laid before said Presbytery, was brought into the Synod, and after hearing many things in relation thereto, the Synod deferred the further examination thereof till the next *sederunt*."

"The affair of New York referred to the Synod as before mentioned, and heard at length, reassumed in order to a judgment, and the Synod having seriously and deliberately considered the sundry articles of debate and complaint laid before them, came to the following conclusions:

"That the building, ground, &c., conveyed by the General Assembly of the Church of Scotland to the Presbyterian Society in New York, belong to the Presbyterians without distinction of name or nation, who conform to the general plan of the Church of Scotland, as practised by the Synod of New York.

"2. That it is not inconsistent with the Presbyterian plan of government, nor the institution of our Lord Jesus Christ, that trustees, or a committee chosen by the Congregation, should have the disposal and application of the public money raised by said Congregation, to the uses for which it is designed; provided that they leave in the hands and to the management of the Deacons, what is collected for the Lord's table and the poor; and that Ministers of the gospel, by virtue of their office, have no right to sit with or preside over such trustees or committees.

"3. That it appears to the Synod that the trustees of said Church have faithfully discharged the trust reposed in them with respect to its temporalities, much to its advantage.

"4. That as to the articles of complaint brought against Mr. Cumming, it appears to the Synod, that he has been necessarily hindered from performing his part in public service, by his low state of health; but they judge it his duty to discharge it according to his call when his health will admit; and when he is disabled, he should desire Mr. Pemberton to officiate in his room. That his insisting on a right to sit with the Trustees in their conventions about the temporal affairs of the Congregation, was not a violation of his ordination vows, which respect only the work of the ministry, although they judge he acted imprudently in so doing. That he is to be commended for insisting on persons praying in their families, who present their children to baptism; but inasmuch as it appears expedient, that the same form of covenanting should be used in the same Church, the Synod do, therefore, recommend it to Mr. Pemberton and Mr. Cumming, to consult with the committee hereafter to be mentioned about a form that they can both agree in.

"5. That the said Church proceed as soon as may be, to the choice of Elders, to join with their Ministers in the government and discipline of the Church; and that the committee hereafter to be appointed do nominate the persons to be chosen, and determine the number.

"6. That as to the methods taken to introduce a new version of the Psalms in the public worship, the Synod judge it to be disorderly, and always to be discountenanced, when the parties in matters of debate in a Church do carry about private subscriptions.

"7. That as to the introduction of a new version of Psalms, the Synod hath not light at present to determine, but do impower the committee to recommend Dr. Watts's version, if upon observation of circumstances they think it proper.

"And the Synod do appoint the Rev. Messrs. Samuel Davis, Samuel Finly, and Charles Beatty, to be a committee to go immediately to New York, and direct and assist the Presbyterian Congregation of New York in such affairs as may contribute to their peace and edification."—*Minutes,* 1752, pp. 248, 249.

(*m*) "The committee appointed by the last Synod to go to New York to direct and assist the Presbyterian Congregation in affairs relating to their peace and edification, make report of their compliance with said appointment. The minutes of their proceedings being laid before the Synod, are approved, and are as follows, viz.

"*New York,* October 2d, 1752.

"The committee appointed by the Synod to direct and assist the Presbyterian Congregation of New York in such affairs as contribute to their peace and satisfaction, met *ubi post preces sederunt,* Messrs. Samuel Finly, Charles Beatty, and Samuel Davis.

"Mr. Finly was chosen Moderator, and Mr. Davis clerk.

"*Ordered,* That the minutes of the Synod containing their conclusions concerning the affair referred unto them by the Presbytery be read.

"The committee after the best inquiry they could make into the circumstances of the Congregation, do conclude that but two persons should at present be chosen to sustain the office of Elders, and that Messrs. David Vanhorn, and Israel Horsfield, are proper persons for that purpose, and they do accordingly nominate the said persons to that office; and give public notice, that if any of the members of said Congregation have any sufficient objections against either of them, they would bring them into the committee in the afternoon.

"Adjourned to three of the clock, P. M. Concluded with prayer.

"*Three of the clock, P. M. Post preces sederunt qui supra.*

"*Ordered,* The minutes of the last *sederunt* be read.

"Messrs. Vanhorn and Horsfield being spoken unto by the committee, and the peculiar exigency of the case being represented unto them, they consented to accept of the office for which they are nominated; and the Congregation brought in no objections against them, but signified their consent by holding up their hands.

"The committee after careful inquiry and deliberation, do conclude, from the best views of the present disposition of affairs they can attain, that it is not expedient at present, judicially to recommend a change of the version of Psalms, lest the animosities in the Congregation should be more inflamed; but they most earnestly recommend moderation, forbearance, and condescension to both parties, till such times as by the use of proper measures, they shall come to an agreement among themselves. Concluded with prayer."—*Minutes,* 1753, p. 252.

§ 19. *Judicial Commissions.*

(*a*) "The affair between Mr. Bradner and Samuel Nealy was reassumed, and after long reasoning upon it, the Synod came to this conclusion: That notwithstanding a former minute of the Synod, whereby that affair was determined as things then appeared, yet they have, for sundry good reasons, judged it expedient, that there being a hearing of that matter again upon the spot; and therefore appointed a committee of the Synod to go to Goshen with the full power of the Synod to hear and determine that business. The persons appointed for said committee are Mr. Andrews, Mr. Cross, Mr. Dickinson, Mr. Pierson, Mr. Webb, Mr. Pumry, and Mr. Pemberton, or any three of them, though it is expected they will all use their diligence to go. The time of meeting to be the third Wednesday of May next."—*Minutes,* 1731, p. 101.

(*b*) "A supplication being brought into the Synod by John Boyd, by way of an appeal from the Presbytery of Donegal, in a complaint against Samuel Jack; the Synod do commit it to Messrs. Andrews, Treat, David Evans, Gillespie, Houston, and Thomas Evans to go to the Upper Octorara the last Tuesday of October, and consider and determine of the business, and that any three of these be a quorum; and it is recommended to the Ministers to take Elders with them if they can."—*Minutes*, 1735, p. 121.

[See similar appointments, 1761, p. 312; 1764, p. 340; 1765, p. 348; and 1766, p. 360.]

(*c*) *The proceedings reviewed in Synod.*

"An appeal from a judgment of the Presbytery of Donegal by a certain Elizabeth McClelland, was laid before the Synod. An appeal from the judgment of the Presbytery of Donegal, respecting a certain person offered as an evidence, was brought in by a member of that Presbytery.

[Upon these appeals a committee was appointed] "to meet at Chestnut Level, the first Wednesday of September, at ten o'clock, A. M., and that they shall have full liberty to consider the case fully, and determine as they shall obtain light; and that seven be a quorum."—*Minutes*, 1762, p. 320.

"The committee met at Chestnut Level, according to appointment, and their minutes were read, as also the minutes of Donegal Presbytery respecting the affair which the committee were to consider."

"The affair depending between some of the Presbytery of Donegal, and the committee of the Synod that met at Chestnut Level, came under consideration; and after much time spent in debating the first report of the committee respecting the evidence given by Margaret McClelland, it was put to the vote, whether the Synod do approve the judgment of the committee or not, and it was carried approved, by a great majority.

"The article relating to Agnes McKnight, who was not allowed by the committee to give her evidence, was considered, and voted approve the conduct of the committee or not; and there were ten *non liquets;* but the committee's judgment was disapproved by a great majority."

"The Synod proceeded to consider the affair of the committee, and the appeal of some members of the Presbytery of Donegal from their judgment, and after mature consideration thereof they agreed *nemine contradicente*, in the following judgment:

"1. That the committee had a proper right and authority to hear and try the case between Elizabeth McClelland and Mr. Sampson Smith, so far as the Presbytery had closed their judgment thereupon.

"2. The Synod judge that the committee justly disapproved the conduct of the Presbytery in the manner of taking evidences by question and answer, respecting the affair of Tuesday night; judging that every proper method should be taken to bring out the whole truth in the matter depending; which sometimes can best be done by way of narrative, and by requiring the witnesses to tell the whole truth in relation thereto, as well as nothing but the truth.

"3. That the Synod do approve the judgment of the committee with respect to Jean Richey's being admitted as an evidence.

"4. That as to the judgment of the committee with respect to William Richey and Mrs. Thoms, the Synod do not determine anything positively concerning them, but refer the decision thereof to the committee to be appointed to sit on the whole affair.

"5. Therefore the Synod do re-appoint the same members to be a committee, who met last year in Chestnut Level, with full power and authority to begin and examine the whole affair between Mr. Smith and Elizabeth McClelland, *de novo*, and issue and determine the same as they think proper; provided, always, that they reject not such evidences upon such grounds as the Synod have judged insufficient, and provided also they do not enter on the consideration of any particular instances of charge not yet specified. But this proviso is by no means to restrict the committee from receiving and admitting any new evidence offered for the support of the particular instances of the charge already brought, or in point of defence. And the Synod do appoint said committee to meet at Little Britain meeting-house, at ten o'clock, A. M., the last Wednesday of July next, for this purpose, that six be a quorum, and that the clerk give the parties notice of the matter to be issued, with the time and place of meeting, and summonses for the evidences."—*Minutes*, 1763, pp. 325, 326, 328.

"The committee appointed to meet at Little Britain to try the appeals from the judgment of Donegal Presbytery, with respect to Messrs. Sampson Smith and William Edmiston, report that they met and formed the following judgment. The further consideration of it deferred till next *sederunt*."

"After mature deliberation, though we do not doubt the committee acted with the utmost integrity, nevertheless, we judge the censure they inflicted on Mr. Sampson Smith was not adequate to the crimes stated in their judgment." [The judgment is not recorded.]—*Minutes*, 1764, pp. 338, 339.

§ 20. *Standing Commission of the General Synod.*

"*Overtured*, That a Commission of the Synod be appointed to act in the name, and with the whole authority of the Synod, in all affairs that shall come before them, and particularly that the whole affair of the fund be left to their conduct, and that they be accountable to the Synod; which overture was approved by the Synod. Masters Jones, Andrews, McNish, Anderson, Dickinson, and Evans, appointed for said Commission, any three whereof to be a quorum."—*Minutes*, 1720, p. 64.

[Next year.] "*Ordered*, That the Commissioners of the Synod, do bring in an account to-morrow morning of what they have done in the Synod's name, since last meeting."—*Minutes*, 1721, p. 65.

"The Commission of the Synod appointed last year, continued with the same powers until the next Synod.

"The review of the minutes of this present Synod, and all the affairs of the fund, with whatever emergencies may occur, referred to the said Commission."—*Minutes*, 1722, p. 74.

[From this time a commission was with few exceptions, annually appointed, and its proceedings revised. The quorum was three for fifteen years, it then rose to five or six, and after 1759, fluctuated between that number and twenty-two.]

§ 21. *Standing Commission of the Synod of New York.*

[At the first meeting of the Synod of New York,] "Messrs. Pierson, Gilbert Tennent, William Tennent, Burr, Samuel Blair, Finley, Pemberton, and the Moderator, are appointed to be a Commission of the Synod for the ensuing year."—*Minutes*, 1745, p. 234. [A commission was annually appointed until the reunion with the Synod of Philadelphia. The quorum is never stated.]

§ 22. *Revision of the proceedings of the Standing Commission.*

"The Commission of the Synod for the last year reported that they had met, and they laid before the Synod the minutes of their proceedings; after the reading of said minutes, Mr. Montgomery, one of the members of the Commission who dissented from their first judgment prayed leave to bring in his complaint against said judgment, which, after mature consideration, was carried in the negative."

"The Synod proceeded to consider the report of the commission of the Synod.

"Mr. Ewing brought in a complaint against the judgment of the said commission, which was in part debated, and the further consideration of it was deferred until to-morrow morning."

"The first clause of the judgment of the commission, which is in the following words, 'that Mr. Ewing has, to several persons, called Mr. Eakin a liar, a dirty liar, or some such opprobrious terms, that he did this without being able to assign a sufficient reason for the same,' was maturely considered, and after a careful examination of all the evidence laid before us, the Synod concludes that there was sufficient foundation for this first clause in the commission's judgment, and therefore they approve the same.

"The second clause in the aforesaid judgment, which is as follows, 'that he has shown in this matter so much untenderness towards the truth, as to give too much ground to impeach his veracity,' was also maturely considered, and all the evidence laid before us duly weighed, and upon the whole it does not appear to the Synod that there is sufficient reason to impeach Mr. Ewing's veracity. Therefore this clause of the judgment is not approved.

"The third clause in the aforesaid judgment, which is in the following words;—'that he has shown a degree of resentment which the Commission highly disapprove,' was also duly considered, and approved.

"And therefore, although there does not appear sufficient reason to impeach Mr. Ewing's veracity, yet it is the unanimous judgment of this Synod, that Mr. Ewing has, by his unchristian treatment of Mr. Eakin, and the resentment he has shown in this affair, merited the censure of this body, and they appoint the Moderator to admonish him from the chair."

"The gentlemen of the Commission and Mr. Ewing were called in, and the judgment of the Synod respecting Mr. Ewing's complaint was read to them. All concerned acquiesced in the judgment, except Mr. Ewing, and he is allowed time, till the beginning of next *sederunt*, to deliberate on this affair." [Mr. Ewing submitted, and was admonished accordingly.]—*Minutes*, 1770, pp. 401, 406—408. [See similar revisions, *Minutes*, 1735, p. 113; 1736, p. 124.]

§ 23. *Nature of the Commission defined.*

"It was moved and seconded, and came to be considered, whether a Commission of Synod should be appointed and their powers defined; or the practice of appointing a Commission discontinued, and after reasoning thereon, the Rev. Messrs. Treat, Dr. Rodgers, McWhorter, Hunter and John Miller, were appointed a committee to prepare an overture to be laid before the Synod next Monday morning, ascertaining the powers of the Commission in case it should be continued."

"A member of the committee appointed to prepare an overture respecting a Commission of Synod brought in a draught, which being read and amended, was put to vote and carried by a large majority, and is as follows:

"Whereas there have arisen doubts in the minds of some members respecting the utility and powers of what is called by us *The Commission*, the Synod proceeded to take this matter into consideration, and after due deliberation, in order to remove any scruples upon this head and prevent all future difficulties in this matter, do determine that the Commission shall continue and meet whensoever called by the Moderator at the request of the first nine on the roll of the Commission, or a major part of the first nine Ministers; and when met, that it shall be invested with all the powers of the Synod, to sit by their own adjournments from time to time; and let it also be duly attended to, that there can lie no appeal from the judgment of the Commission, as there can be none from the judgment of the Synod; but there may be a review of their proceedings and judgments by the Synod; and whensoever this is done, those who were members of the Commission shall be present and assist in forming all such judgments as the Synod may think proper to make upon any such review.—*Minutes,* 1774, pp. 452, 459.

TITLE 2.—COMMISSIONS OF INFERIOR COURTS.

§ 24. *A superior Court may not appoint a Commission of an inferior.*

"A judgment of the Session of Salem was confirmed by the Presbytery of Abingdon, and brought by appeal, before the Synod of the Carolinas, who remitted the cause to a select Session, * * * * which appears to have been irregular."—*Minutes,* 1791, p. 42.

§ 25. *Commissions of Presbytery.*

(*a*) [On the 10th of November, 1785, the Rev. Messrs. David Rice, Edward Crawford, and Charles Cumming, met in Danville, Kentucky, as a Commission sent by the Presbytery of Hanover, in Virginia, and ordained to the work of the ministry Messrs. James Crawford and Terah Templin.]—*Memoir of the Rev. David Rice,* p. 159.

(*b*) [Some gross disorders and fanatical extravagancies having broke out in the Churches of Knob Creek and Long Creek, North Carolina, in connection with the great revival in 1804, the Presbytery of Orange sent the Rev. Messrs. S. C. Caldwell, John M. Wilson, and Humphrey Hunter, with Elders John McNitt Alexander, Thomas Harris, Jacob Alexander, Isaac Alexander, Hugh Parks, and Robert Stephenson, as a Commission to visit the Churches and correct their disorders. They found laymen under pretence of inspiration, claiming to administer the sacraments, and perform the other functions of the ministry, justified in the disorder by a divine impulse. Numbers were suspended by the Commission, and the Churches were ultimately reclaimed.]—See *Foote's N. C.,* p. 465.

§ 26. *A decision on the constitutionality of Presbyterial Commissions waived.*

[The Presbyteries of Winchester and Lexington having been censured by the Synod of Virginia, for appointing Commissions in certain cases, the Assembly in reviewing the records of the Synod adopted the following resolution:]

"*Resolved,* That the records of the Synod of Virginia be approved; while in so doing the Assembly would be understood as expressing no opinion on the question, decided by the Synod, in reference to the authority of the Presbyteries of Winchester and Lexington, to appoint Commissions in the cases alluded to in the records of the Synod."—*Minutes,* 1846, p. 210.

"The following resolution was offered, and referred to a committee, consisting of Drs. Hodge, Lindsley, Musgrave, McFarland, and McDowell, to report to the next Assembly.

"*Resolved,* That in the judgment of this Assembly, it is contrary to the Constitution and uniform practice of the Presbyterian Church in the United States for any ecclesiastical judicatory to appoint a Commission to determine judicially any case whatever."—*Minutes,* 1846, p. 216.

[The report of this committee presented next year, concluded as follows:] "In view therefore, of the original rights of our judicatories, of the long-continued practice of the Church, and of the great value of the right, on due occasions of acting by commissions, the hope is respectfully expressed that the Assembly may do nothing, which may have the effect of calling that right in question."—*Princeton Review,* 1847, p. 407.

"On motion, the original resolution recommended by the committee on the subject of the power of ecclesiastical bodies to appoint judicial Commissions, was laid on the table to take up the following, viz.

"*Resolved,* That the resolution declaring it to be 'contrary to the Constitution and uniform practice of the Presbyterian Church in the United States, for any ecclesiastical judicatory to appoint a Commission to determine judicially any case whatever,' referred by the last Assembly to this Assembly, be indefinitely postponed.

"After some discussion, the whole subject was, on motion, indefinitely postponed."—*Minutes,* 1847, p. 384.

§ 27. *Commissions of Synods.*

(*a*) *The Commissions of the Synods of Virginia and Pittsburgh.*

[At the second meeting of the Synod of Virginia, a Standing Commission of Synod was appointed for the management of the whole business of missions. As the Synod grew larger, a second Commission was erected west of the mountains, and within the region which upon a division of the Synod was assigned to the Synod of Pittsburgh. By the Synod of Pittsburgh this Commission was continued, and under the style of The Board of Trust for Missions, became its agency of operation in conducting its Home and Indian missions. These Commissions were recognized by the Assembly, and reports of their operations annually required.]—*Foote's Virginia*, p. 525; *Minutes of the Synod of Pittsburgh*, p. 11; see below, Book V. § 67.

(*b*) *Standing Commission of the Synod of the Carolinas.*

"*Resolved*, That the following Ministers and Elders be a Standing Commission of Synod [of North Carolina] and particularly to take up and issue the affair of Mr. Cossan, if not issued by the Presbytery of Abingdon, viz. the Rev. Samuel E. McCorkle, Moderator, James Hall, James Templeton, James McRee, Robert Hall, W. C. Davies, and Charles Cummins; with Elders John Dickey, John McKnitt Alexander, Adam Beard, William Cathey, William Anderson, Joseph Feemster, and John Nelson. The Moderator's council to consist of one Minister besides himself, and one Elder. Two Ministers besides the Moderator, and as many Elders as may be present, to constitute a quorum."

[From the date of this appointment (1791) the Synod of North Carolina, with occasional exceptions, annually appointed a Commission. By it some of the most important judicial business was transacted, and its decisions were final.]—*Foote's North Carolina*, p. 285.

[The judicial authority of this Commission was distinctly recognized by the Assembly. See Book VII. §§ 53, 58.]

(*c*) *Commission of the Synod of Kentucky.*

[In Book VII. §§ 68–70, will be found the appointment and proceedings of this body in the case of the Cumberland Presbytery. The Synod was, after mature and full investigation, fully sustained by the General Assembly, and in particular on no hand was the competence of the Commission questioned.]

(*d*) *Commission of the Synod of Illinois.*

[The Assembly having directed the Synod of Illinois to send a committee to Peoria for the purpose of endeavouring to heal certain divisions in the Church there, the Synod appointed a Commission which met at Peoria, and dissolved both the First and Second Churches, and erected a new one. The position of the First Church had been approved by the General Assembly in the judicial decision under which the Commission was appointed. The action of the Commission was approved by the Synod, and came up by appeal to the General Assembly, which decided "that the Synod of Illinois and its Commission erred by transcending their powers, and the directions of the General Assembly of 1840, when they dissolved the First Church of Peoria;" and the Presbytery was ordered to restore its name to her roll. The Assembly, however, further]

"*Resolved*, That to prevent all future misconstruction, the Church of Peoria created by the Commission as approved by the Synod of Illinois, be and it is hereby recognized and declared to be the Second Church of Peoria." —*Minutes*, 1842, p. 33.

TITLE 3.—COMMISSION OF THE GENERAL ASSEMBLY.

§ 28. *Proposals to create a Judicial Commission.*

(*a*) "A memorial from East Hanover Presbytery, requesting the General Assembly to overture the Presbyteries on the subject of a Commission, consisting of one Minister and one Elder from each Synod, to try all judicial cases,

"*Resolved*, That this Assembly deem it inexpedient to comply with the recommendation at present."—*Minutes*, 1849, p. 237.

(*b*) In the Assembly of 1854, upon an overture from the Synod of Kentucky, the whole subject was discussed at great length, propositions on the one hand being made to appoint such a Commission, and on the other to send down an overture to the Presbyteries. The subject was at length laid on the table.]—*Minutes*, 1854, p. 45.

§ 29. *The Boards are Commissions.*

[The four benevolent Boards of the General Assembly are properly Commissions, with powers limited severally to a specific subject, but in the whole comprehending the very business for which especially the Standing Commission of the General Synod was originally created—the management and disposal of the fund for pious uses. See above, § 20, and Book V. § 78.]

PART III.

CHURCH SESSIONS.

§ 30. *Quorum of Session.*

(*a*) "The inquiry which is in these words: Can a Minister with one Elder form a Session capable of transacting judicial business?—is sufficiently answered in the Constitution, (Form of Government, Ch. ix., Sec. 2,) where it seems to be implied that cases may occur with infant or feeble Churches, in which it would be impracticable for a time to have more than one Elder, and yet be necessary to perform acts of a judicial character. For such, the Constitution provides; but if there be more than one Elder, then two at least, with a Minister, are necessary to form a Session."—*Minutes,* 1836, p. 263.

(*b*) "A request from the Presbytery of Muncie, that the Assembly take the necessary steps for procuring such an alteration in the Form of Government, as will enable a Minister and one Elder to perform Sessional acts, when the other Elder shall, in the judgment of the Presbytery, be from any cause incompetent to act in the case.

"*Resolved,* That no alteration of our constitutional rules is needful to secure the ends of discipline, in the premises."—*Minutes,* 1852, p. 210.

§ 31. *A Special Session appointed by a superior Court.*

(*a*) "The Presbytery of Miami did appoint a Special Session composed of Elders belonging to different Congregations for the purpose of trying Mr. Lowrey, and the decision of such a special Session was affirmed by the Synod of Ohio; therefore

"*Resolved,* That the appeal of Mr. Lowrey be sustained, and that all the proceedings in the case be, and they hereby are reversed, on the ground that the appointment of such a Special Session is entirely unconstitutional; and if Mr. Lowrey has done anything offensive, he ought to be tried by the Courts that have been instituted by the Constitution of our Church."—*Minutes,* 1823, p. 149. See also above, § 24.

(*b*) "Having heard the memorial of the Synod of Ohio, complaining of the decision of the last Assembly, after mature deliberation, this Assembly concurs in opinion with the last General Assembly, that the Special Session appointed by the Presbytery of Miami, for the trial of S. Lowrey, was an unconstitutional court, and that all the proceedings of that body in this case and of the Presbytery of Miami, and of the Synod of Ohio, sanctioning the acts of that body, are irregular. And the allegation of the Synod, in their memorial, that this body, though called a Session, was in reality no more than a committee of Presbytery, is incorrect; for they are not only denominated a Session, but they performed the acts which belong peculiarly to a Church Session; they sat in judgment on a member of the Church, and an Elder, and condemned and suspended him; but no Presbytery has authority according to the Constitution of our Church, to delegate to a committee a power to perform such acts as these."—*Minutes,* 1824, p. 213.

§ 32. *Moderator of Session.*

(*a*) "From the Presbytery of Tombeckbee, the question: Is it orderly that a member of one Presbytery moderate a Church Session of another Presbytery?—which question the Assembly answered in the affirmative."—*Minutes,* 1843, p. 198.

(*b*) "1st. Is it orderly for a Session under the care of one Presbytery, to request a Minister of another Presbytery to moderate them, without first obtaining leave from their Presbytery?

"2d. Is it constitutional for a Minister to moderate a Session under the care of a different Presbytery from his own, without first asking and obtaining leave of the Presbytery having jurisdiction over said Session?

"*Resolved,* That the last Assembly in deciding that a Session may invite a Minister of another Presbytery to sit as their Moderator, did not include any of those cases in which it is required either in express terms, or by plain implication, (Form of Gov., Chap. ix., Sec. 3 and 4,) that the Moderator shall be of the same Presbytery as the Congregation; but are of opinion that in cases of a different kind, for which no provision is made, a member of another Presbytery may be invited to act as Moderator, if it be found to be expedient."—*Minutes,* 1844, p. 359.

§ 33. *Representation in the superior courts required.*

(*a*) "Mr. McNish's reasons for not bringing an Elder or representative with him, were heard and sustained.

"Mr. Henry's representative of the Congregation being absent, and his reasons for not coming being inquired into, he said the present condition of his people made it necessary that there should be a particular collection made by the Congregation for defraying the charges of the representative to the Presbytery, and it was allowed that there should.

"The reasons of Mr. Pumry's Elder's absence were inquired into and sustained."—*Minutes,* 1816, p. 43.

(*b*) "The Synod do recommend it to the several Presbyteries belonging to their body to call those Sessions to account that do not send Elders to attend upon the Synod and Presbyteries, and to enjoin these Sessions to call those Elders to account that do not attend upon judicatories, when sent by them."—*Minutes,* 1753, p. 256.

§ 34. *The Session represented in the absence of the Pastor.*

[At first the balance was carefully maintained by holding the seats of Elders dependent upon the presence of their Ministers, e. g.]

"*Memorandum*—Upon the admission of these Ministers above-mentioned, [Messrs. Henry, Anderson and Morgan] three Elders more sat in the Presbytery, namely, Mr. Pierce Bray, Mr. John Foord, and Mr. Leonard Van Degrift."—*Minutes,* 1710, p. 17. [This plan was, however, soon set aside.]

"Mr. Edmundson being present as a representative of the Congregation of Patuxent, and their Minister absent, it was put to the vote whether the said Mr. Edmundson should act here as a representative, notwithstanding the Minister's absence; and carried in the affirmative, *nemine contradicente.*"—*Minutes,* 1716, p. 42.

§ 35. *Vacant Congregations.*

(*a*) "'Should every Congregation be considered as vacant which is not united to any Minister in the pastoral relation? and if it should, is not every such Congregation entitled to be represented by a Ruling Elder in Presbytery?'

"*Resolved*, That from a comparison of Sections 3 and 5 of Chap. x., Form of Government, it is evident that every Congregation without a Pastor is to be regarded as a vacant Congregation, and consequently if regularly organized, is entitled to be represented by a Ruling Elder in a Presbytery."—*Minutes*, 1843, pp. 190, 196.

(*b*) "Where one Minister is supplying two Congregations, in one of which he labours as installed Pastor, and in the other as Stated Supply, has each of these Congregations a right to be represented by a Ruling Elder at the same meeting of Presbytery?

"*Resolved*, That the question be answered in the affirmative."—*Minutes*, 1847, p. 377.

§ 36. *United Congregations.*

"An overture from the Synod of Mississippi, asking, 'When two or more Congregations have separately called one and the same Minister to become the Pastor of each Church, and he accepts these calls, and is installed over these Congregations as Pastor, are these Churches entitled to one or more Elders to represent them in Presbytery?' The committee recommended the following resolution, which was adopted, viz.

"*Resolved*, That the question be answered in the negative."—*Minutes*, 1847, p. 377.

§ 37. *Elders of vacant Congregations in Synod.*

"'Has an Elder whom the discipline of our Church authorizes to sit as a member in Presbytery from a vacant Congregation, or united Congregations, a right by that discipline to sit in Synod as a representative of such Congregation or Congregations?'

"The vote being taken, it was decided in the affirmative."—*Minutes*, 1808, p. 403.

§ 38. *Attendance on the superior courts enforced.*

(*a*) "Upon calling over the roll it being found that many of the Elders have gone home without leaving any reasons for their so doing, the Synod do order that such Elders as do withdraw from the Synod without leave, shall be left to the censure of their Sessions, and report made thereof to the next Synod. And the Synod do recommend it to the several Congregations to defray the necessary charges that their Elders be at, during their attendance upon the Synod."—*Minutes*, 1735, p. 117.

(*b*) *Elders to be questioned for tardiness.*

[The records of the Synod of West Tennessee approved, except,] "1st. That at page 131, the Synod did not call an Elder to assign reasons for tardiness."—*Minutes*, 1838, p. 27.

PART IV.

THE PRESBYTERY.

§ 39. *Chronological Table of Presbyteries.*

[There are probably some slight inaccuracies in the following table, as in some instances the facts are predicated upon defective reports. The figures prefixed indicate the order of seniority among the existing Presbyteries. Those annexed, the number of Ministers originally composing them severally. Those marked with an asterisk, were erected by the General Assembly, and usually have six months precedence of those of the same year erected by the Synods. The letters occasionally occurring refer to notes at the end of the table.

YEAR OF ORIGIN.	NAMES OF PRESBYTERIES.	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1716	1. Philadelphia,	Created by the subdivision of the General Presbytery.		
"	2. New Castle,			
"	Snow Hill, Md., (*a*)			1717
"	Long Island, (1.)			1738
1732	Donegal,	New Castle,		1786
1733	East Jersey,	Philadelphia,		1738
1735	Lewes,	New Castle,		1838
1738	3. New York,	Union of East Jersey & Long Island.		
"	4. New Brunswick,	N. York and Philada.		
1748	Suffolk,	See Book VI. § 96.		1790
1751	Abington,	New Brunswick,		1758
1755	Hanover,	New Castle,		1829
1762	Second Philadelphia,(1.)	Philadelphia,		1786
1765	Carlisle, (1.)	Donegal,		1766
"	Lancaster, Pa.	Union of New Castle & Donegal,		"
1766	Dutchess, N. Y.	See Book VI. § 97.		1796
1770	5. Orange,	Hanover.		
1781	6. Redstone,	Missionaries.		
1784	South Carolina,	Orange,		1799
1785	Abingdon,	Hanover,		1838
1786	7. Transylvania, 5,	Abingdon.		
"	8. Lexington, 12,	Hanover.		
"	9. Baltimore, 6,	Division of Donegal.		
"	10. Carlisle, (2.) 22,			
1790	11. Albany, 7,	Division of Suffolk,	New York & New Jersey.	
"	12. Long Island, 12,			
1793	13. The Ohio, 5,	Redstone,	Virginia.	
1794	14. Huntingdon, 10,	Carlisle,	Philadelphia.	
"	15. Winchester, 5,	Lexington,	Virginia.	
1795	16. Hudson, 7,	Dutchess & New York,	New York & New Jersey.	
"	17. Concord, N. C., 12,	Orange,	Carolinas.	
1796	18. Hopewell, 5,	South Carolina,	Do.	
1797	Union, N. C., 5,	Abingdon,	Do.	1838
1799	19. W. Lexington, Ky. 9,	Transylvania,	Virginia.	
"	20. Washington, 7,	Transylvania,	Do.	
1821	Chillicothe,	Name changed.		

YEAR OF ORIGIN.	NAMES OF PRESBYTERIES.	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1799	First S. Carolina, 10,	Division of South Carolina,	Carolinas,	1810
"	21. Second S. Car., 8,		Do.	
1810	South Carolina,	Name changed.		
1800	Greenville, Ten., 4,	Abingdon,	Carolinas,	1804
1801	22. Erie, Pa., 5,	Redstone and Ohio,	Virginia.	
1802	23. Columbia,* 3,	Albany, N. Y.	New York & New Jersey.	
"	Oneida,* 6,	Do.	Do. do.	1837
"	Cumberland, Ky., 11,	Transylvania,	Kentucky,	1806
1805	Geneva, N. Y.	Oneida,	Albany,	1837
1808	24. Hartford, 8,	Erie,	Pittsburgh.	
1833	Beaver,	Name changed.		
1808	24. Lancaster, O. 5,	Ohio,	Pittsburgh.	
1843	Zanesville,	Name changed.		
1809	25. Londonderry, 11,	Connecticut,	Albany.	
"	Middle Association, 18,	See Book VI. § 116.	Do.	1810
"	Jersey, 26,	New York,	New York & New Jersey,	1824
"	26. Harmony, 4,	First South Carolina,	Carolinas.	
1810	Cayuga, N. Y., 8,	Division of the Middle Association,	Albany,	1837
"	Onondaga, 12,			"
"	West Tennessee, 4,	Transylvania,	Kentucky,	1849
"	27. Muhlenberg, Ky. 9,	Do.	Do.	
"	28. Miami, O., 5,	Washington, O.	Do.	
1811	29, Northumberland, Pa., 5,		Philadelphia.	
1812	30. Fayetteville, N.C., 9,	Orange,	Carolinas.	
1814	Grand River, O., 4,	Hartford,	Pittsburgh.	
"	Champlain, 7,		Albany,	1838
1815	31. Louisville,	Transylvania,	Kentucky.	
"	32. Mississippi,	West Tennessee,	Do.	
"	Shiloh,	West Tennessee and Muhlenberg,	Do.	1838
1816	St. Lawrence, N.Y., 5,	Oneida,	Albany,	1837
1828	Watertown,	Name changed,		
1817	Niagara, 3,	Geneva,	Geneva,	1837
"	Ontario, N. Y., 19,	Do.	Do.	"
"	Bath, N. Y., 6,	Do.	Do.	"
"	33. Richland, O., 6,	Lancaster,	Ohio.	
"	34. Newton, N. J.	New Brunswick,	New York & New Jersey.	
1818	Portage, O., 7,	Grand River,	Pittsburgh,	1837
"	35. Missouri,		Tennessee.	
1819	Otsego, N. Y., 7,	Oneida,	Albany,	1837
	Genessee, N. Y.	Ontario,	Geneva,	1837
	Rochester, N. Y., 8,	Do.	Do.	1837
	36. Steubenville, 8,	Ohio,	Pittsburgh.	
	37. Washington, Pa., 9,	Do.	Do.	
1820	38. Troy, N. Y.	Columbia,	Albany.	
	39. North River,	Hudson,	Do.	
	40. Allegheny, Pa.	Erie,	Pittsburgh.	
	41. Ebenezer, Ky.	West Lexington,	Kentucky.	
1821	42. Susquehanna, Pa.		New Jersey.	
"	43. Columbus, O.		Ohio.	
"	44. Alabama,		South Carolina & Georgia.	
1826	South Alabama,	Name changed,		
1821	45. Georgia,	Hopewell,	Do. do.	
"	46. Cincinnati,	Miami,	Ohio.	
"	Ogdensburgh, N.Y. 6,	Champlain,	Albany,	1837
1829	St. Lawrence,	Name changed.		
1822	47 Second New York,	Associate Reformed.		
"	Second Philadelphia, (2.)	Do.		1825
"	Oswego, N. Y., 5,	Oneida,	Albany,	1837
"	48. Athens, O.	Lancaster,	Ohio.	
1823	Buffalo, N. Y.	Niagara,	Genessee,	1837

* Those marked with an asterisk were erected by the Assembly.

YEAR OF ORIGIN.	NAMES OF PRESBYTERIES.	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1823	District of Columbia,	Baltimore,	Philadelphia,	1838
"	Huron, O.	Portage,	Pittsburgh,	1837
"	49. Salem, Ia.	Louisville,	Kentucky.	
1848	New Albany,	Name changed.		
1823	50. Charleston Union,		SouthCarolina&Georgia.	
1839	Charleston,	Name changed.		
1824	51. Newark, N. J., 20,	Division of Jersey,	New Jersey.	
"	52. Elizabethtown, 17,		Do.	
"	53. North Alabama, 9,		SouthCarolina&Georgia.	
"	Mechlinburgh, N.C. 8,	Concord,	North Carolina,	1828
"	54. Bethel, S. C., 8,		Do.	
1825	Cortland, N. Y.	Onondaga,	Geneva,	1837
"	French Broad, Ten.	Union,	Tennessee,	1838
"	55. Madison, Ia.	Salem,	Kentucky.	
"	56. Wabash, Ia.	Do.	Do.	
1830	Vincennes,	Name changed.		
1825	Newburyport, Mass.	Londonderry,	Albany,	1838
1826	Chenango, N. Y., 11,	Otsego and others,	Do.	1837
"	Detroit, Mich., 5,		Western Reserve,	1838
	57. Holston, Ten., 7,	Abingdon,	Tennessee.	
1827	Trumbull, O., 11,	Grand River,	Western Reserve,	1837
1828	Angelica, N. Y., 6,	Bath,	Geneva,	"
"	Centre of Illinois, 10,	Wabash,	Indiana,	1830
"	58. Tombigbee, Miss., 7.	Missionaries to the Indians,	West Tennessee.	
1829	59. Bedford, N. Y., 12,	North River and others,	New York.	
"	Tioga, N. Y., 11,	Cayuga,	Geneva,	1837
"	60. Oxford, O., 11,	Cincinnati,	Ohio.	
"	61. Crawfordsville, Ia 9,	Wabash,	Indiana.	
"	62. East Hanover, 12,	Division of Hanover, Va.	Virginia.	
"	63. West Hanover, 21,		Do.	
"	64. Western District, 5,	West Tennessee,	West Tennessee.	
1830	Third, New York, 15,	New York,	New York,	1838
"	65. Blairsville, Pa. 13,	Redstone,	Pittsburgh.	
"	Cleveland, Ohio, 14,	Huron,	Western Reserve,	1837
"	66. Indianapolis, Ia. 7,	Madison & Crawfordsville,	Indiana.	
"	Illinois, 10,	Division of Centre of Illinois,	"	1838
"	67. Kaskaskia, 7,		"	
"	68. Sangamon, 5,		"	
1831	Delaware, N. Y., 8,	Chenango,	Geneva,	1837
"	69. St. Louis, 5,	Missouri,	Illinois,	
"	St. Charles, 5,	"	"	1840
"	Tabor, Ky., 7,	Ebenezer and others,	Kentucky,	1834
"	Clinton, Miss., 6,	Mississippi,	Mississippi and South Alabama,	1849
1832	Second Philadelphia* (Assembly's) 16,	Philadelphia,		1837
1834	Third Philadelphia,	Name changed.		
1832	Second Long Island, 7,	Long Island,	New York,	1841
"	Montrose, Pa., 10,	Susquehanna,	New Jersey,	1838
1833	70. Schuyler, Ill., 5,	Illinois and Sangamon,	Illinois.	
"	71. Palestine, Ill. 5,	Crawfordsville & Kaskaskia.	"	
"	72. Second Philadelphia (Synodical) 11,	Philadelphia,	Philadelphia.	
"	Wilmington, Del., 10,	New Castle,	"	1838
"	73. Good Hope, Ga. 11	Hopewell,	South Carolina&Georgia	
1835	Flint River,	Name changed.		
1833	St. Joseph's, Mich., 4,	Detroit, 8.	Western Reserve,	1838
"	Monroe, Mich., 7,	"	"	"
1834	Ottawa, Ill.	Sangamon & Schuyler,	Illinois,	"
"	74. Nashville, Tenn.	West Tennessee,	West Tennessee.	

YEAR OF ORIGIN.	NAMES OF PRESBYTERIES.	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1834	75. Arkansas, (*c*)	Mississippi,	Mississippi and South Alabama.	
"	76. Tuscaloosa, Ala.	South Alabama,	"	
"	77. Wooster, Ohio,	Richland,	Ohio.	
1835	78. Marion, Ohio, 8,	Columbus,	"	
"	79. Logansport, Ia., 5,	Crawfordsville,	Indiana.	
"	Roanoake, 7,	Orange,	North Carolina,	1839
"	Morgantown, N.C., 5,	Concord,	"	1840
"	80. Amite, 7,	Mississippi,	Mississippi.	
1836	Louisiana,	Name of Amite changed		
"	Chemung, N. Y., 14,	Bath,	Geneva,	1837
"	Maumee, Ohio,		Western Reserve,	"
"	Loraine, Ohio,		"	"
"	Medina, Ohio, 10,		"	"
"	81. Sidney, Ohio, 7,	Miami,	Cincinnati.	
"	82. Peoria, Ill., 7.		Illinois.	
"	Alton, Ill.		"	1838
1837	83. Greenbriar, Va., 10,	Lexington,	Virginia,	
1838	Caledonia, N. Y., 8,	Disowned Synods,	New Jersey,	1841
"	84. New Lisbon, O., 8,	Beaver,	Pittsburgh.	
"	85. St. Clairsville, O. 12,	Steubenville,	"	
"	86. Ogdensburgh, N.Y. 3	Disowned Synods,	Albany.	
1839	87. West Jersey, 12,	Philadelphia,	Philadelphia.	
	88. Raritan, N. J., 9,	Newton,	New Jersey.	
1840	89. Florida,	Georgia,	South Carolina & Georgia	
"	90. Michigan, 3,		Indiana.	
"	91. Palmyra, Mo., 9.		Missouri.	
"	92. Iowa, 6.	Schuyler,	Illinois.	
"	93. Indian, I. Ter., (*e*)	Arkansas,	Mississippi.	
1841	94. Lodiana,* (*b*), 4,	The Missions in Northern India.		
"	95. Furrukhabad,* 4,			
"	96. Allahabad,* 6,			
"	97. Holly Springs, Miss. 6,	Clinton,	Mississippi.	
1842	Chickasaw,	Name changed.		
1841	98. Clarion, Pa., 6,	Allegheny,	Pittsburgh.	
"	99. East Alabama, 11,	South Alabama,	Alabama.	
1842	Steuben, N. Y., 7,	Division of Caledonia,	New Jersey,	1853
"	Wyoming, N. Y. 12,		"	"
"	100. Donegal, Pa., 12,	New Castle,	Philadelphia.	
"	101. Lake, Ia., 6,	Logansport,	Indiana.	
1843	102. Luzerne, Pa., 9,	Susquehanna & others,	Philadelphia.	
"	103. Cherokee, Ga., 4,	Flint River,	South Carolina & Georgia	
"	104. Montgomery, Va. 14	Lexington,	Virginia.	
"	105. Potosi, Mo., 5,	St. Louis,	Missouri.	
"	106. Upper Missouri, 4,	Missouri,	"	
"	107. Coshocton, O., 9,	Wooster,	Ohio.	
"	108. Hocking, O., 5,	Lancaster,	"	
1844	109. Buffalo City, 12,	Wyoming,	Buffalo.	
"	New Orleans, 5,	Louisiana,	Mississippi,	1845
"	110. Fort Wayne, Ia.	Logansport,	Northern Indiana.	
"	111. Brazos, (*d*)	Mission in Texas.		
1845	Bowling Green, Ky. 10,	Transylvania and Louisville,	Kentucky,	1847
1846	112. Rock River, Ill. 6,	Schuyler,	Illinois.	
"	113. Knoxville, Ten., 5,	Holston,	West Tennessee.	
"	Wisconsin,* 9,	Missionaries.		1851
1848	114. Ningpo,* 4,	Missionaries in China.		
"	115. Canton,* 3,			
"	Western Africa,* 3,	" in Liberia,		1852
"	116. Creek Nation, I. Ter.* 3,	" to the Indians.		

YEAR OF ORIGIN.	NAMES OF PRESBYTERIES.	PRESBYTERIES OUT OF WHICH FORMED.	PARENT SYNOD.	DISSOLUTION.
1848	117. Muncie, Ia., 3,	Indianapolis,	Indiana.	
"	118. Whitewater, Ia. 12		"	
"	119. Washita, Ark., 5,	Arkansas,	Memphis.	
1849	120. California,* 4,	Misssionaries.		
"	121. Nebraska,* (*b*), 3,	" to the Indians.		
"	122. Burlington, N. J. 6,	West Jersey,	New Jersey.	
"	Saratoga, N. Y., 16,	Albany,	Albany,	1850
"	123. Maury, Tenn. 8	Division of West Tennessee,	West Tennessee.	
	124. Tuscumbia, Al. 4		"	
1850	124. Connecticut, 7,	New York,	New York.	
"	125. Eastern Shore, Md5	Baltimore,	Philadelphia.	
"	126. Findley, O., 7,	Maumee,	Cincinnati.	
"	127. Cedar, 7,	Iowa,	Illinois.	
"	128. Mohawk, N. Y., 7,	Albany,	Albany.	
"	129. Eastern Texas, 5,	Brazos,	Mississippi.	
"	130. Western Texas, 5,	"	"	
"	131. Memphis, Ten. 11,	Western District,	Memphis.	
1851	132. Oregon,* 3,	Missionaries,		
"	133. Dane,* 10,	Division of Wisconsin.		
"	134. Milwaukie,* 12,			
"	135 Winnebago,* 7,			
"	136. Talladega, 8,	East Alabama,	Alabama.	
"	137. Rochester City, N. Y., 8,	Buffalo City,	Buffalo.	
"	138. Chicago, Ill. 10,		Illinois.	
"	139. Des Moines, 5,	Iowa,	"	
1852	140. Stockton, Cal.* 3,	California and others.		
"	141. Passaic, N. J., 17,	Elizabethtown,	New Jersey.	
1853	142. Red River,	Louisiana,	Mississippi.	
"	143. Paducah, Ky. 5,		Kentucky.	
"	144. Allegheny City, 17	Ohio,	Pittsburgh.	
"	145. Central Texas, 4,		Texas.	
"	146. Genessee River, 16	Union of Steuben and Wyoming,	Buffalo.	

(*a*) Snow Hill as erected, consisted of three members, of whom one died within the year, and the Presbytery thus became extinct.

(*b*) Lodiana and Nebraska Presbyteries were constituted by the members under the act of the Assembly to that effect. Book 5, § 128, a.

(*c*) The Presbytery of Arkansas was erected in 1834, consisting of five members. In 1842, the Synod of Mississippi finding that it had failed of a quorum for several years, and that but two members remained, reorganized it by setting off two additional members to it, and ordering a meeting at Little Rock, on Friday before the first Sabbath of January 1843.

(*d*) The Presbytery of Brazos was formed in the same manner as those of Lodiana and Nebraska, and upon application received under the care of the Synod of Mississippi, in 1845.

(*e*) The Presbytery of Indian is composed of the Missions of the American Board in the Indian Territory.

CHAPTER I.

CONSTITUTION OF PRESBYTERY.

§ 40. *The quorum.*

"'Is it the opinion of the General Assembly, that it is implied in Sec. 7, Chap. x. of the Form of Government, that Presbyterial business cannot be transacted without the presence of one Ruling Elder at least?'

"*Resolved*, That any three Ministers of a Presbytery, being regularly convened, are a quorum competent to the transaction of all business, agreeably to the provisions contained in the Form of Government, Chap. x. Sec. 7."—*Minutes*, 1843, pp. 190, 196.

[For further action on this subject, see Book II. §§ 45–51.

§ 41. *The opening Sermon may be preached by one not a member.*

"The committee on the records of the Synod of Indiana, reported, recommending approval, with the following exception, viz.—On page 253, it appears that the Presbytery of Madison, at a certain meeting, in the absence of the Moderator, invited a Minister from another Presbytery to preach the opening sermon. This act of Presbytery the Synod condemns as unconstitutional. The committee are of opinion that the Presbytery, by so doing, violated no principle of the Constitution. The recommendation was adopted."—*Minutes*, 1849, p. 250.

§ 42. *Ministers without charge entitled to seats.*

"'Are Ministers without charges constituent members of our Church judicatures, and have they an equal voice with settled Pastors and Ruling Elders of Congregations in ecclesiastical governments?'

"In the judgment of this Assembly, this question is answered affirmatively, Chap. ix. Sec. 2, of the Form of Government of the Presbyterian Church, in these words: 'A Presbytery consists of all the Ministers, and one Ruling Elder from each Congregation within a certain district.'" —*Minutes*, 1816, p. 615.

CHAPTER II.

RECEPTION AND DISMISSION OF MINISTERS.

TITLE 1.—DOMESTIC MIGRATIONS.

§ 43. *May receptions by Presbytery be set aside?*

(*a*) "The Second Philadelphia Presbytery report they have received the Rev. Mr. Hugh McGill from Ireland. But it being objected that he was suspended from his ministry in Ireland by the Associate Presbytery, of which he had been a Minister, which was confessed by himself; and the Second Philadelphia Presbytery not appearing to us to have had sufficient evidence of the grounds of that suspension, thus virtually to reverse it, nor otherwise to have received satisfactory testimonials in his favour, the Synod therefore reverse that part of the judgment of the Presbytery by which he was received."—*Minutes*, 1773, p. 437.

(*b*) "Donegal Presbytery report, they have received the Rev. Mr. Robert Huey from the Presbytery of Derry in Ireland, and the Rev. Messrs. David Macluer and Levi Frisby from New England. But it appearing to the Synod that these two last mentioned were under the direction of the Board of Correspondents from the Society of Scotland and appointed to an Indian Mission, and are not dismissed from the ecclesiastical council by which they were ordained in New England, the Synod reverse the judgment of the Presbytery receiving them into full membership, but approve of their taking them under their care while they are labouring occasionally in the bounds of the Presbytery."—*Minutes*, 1773, p. 437.

§ 44. *Obsolete decisions on this subject.*

(*a*) [The following decisions were had before the present Book of Discipline was framed; and are superseded by its provisions which indicate two ways in which any error or maladministration of an inferior court may be corrected. *First:* Upon review, the superior court may point out and require the correction of any disorderly proceedings. (Book of Discipline, Chap. vii. Sec. 1, Art. 3—6.) *Second:* Upon complaint the superior court is invested with the power of reversing the judgment and placing matters in the same situation in which they were before the judgment was entered. (Book of Discipline, Chap. vii. Sec. 4, Art. 5.) That it has always been competent to a Synod to restore a Minister, notwithstanding the adverse decision of the Presbytery will not be questioned, and it does not appear upon what principle of propriety or rule of the Constitution, whether the former or the present, a corrective jurisdiction should be barred in the opposite case.]

(*b*) "The Synod of Geneva were, beyond doubt, competent to censure the Presbytery of Geneva for admitting hastily or on slight evidence, into their body, an unworthy, or even a suspicious character. But it is equally clear that the right of deciding on the fitness of admitting Mr. Wells, a constituent member of the Presbytery of Geneva, belonged to the Presbytery itself; and that having admitted him, no matter how improvidently, their decision was valid and final. The individual admitted became a member in full standing; nor could the Presbytery, though it should reconsider, reverse its own decision, or in any way sever the member so admitted from their body, except by a regular process."—*Minutes*, 1816, p. 312.

(*c*) "*Resolved,* That the decision of the Synod of Geneva relative to the restoration of the Rev. John Shepherd to the office of the gospel ministry, so far as it censures the restoration of said Shepherd, who was deposed by a judicatory of the Church of Christ in fellowship with us, [the Association of Fairfield, Connecticut,] be and hereby is confirmed; because it did not appear from the records of the Presbytery of Onondaga, that said restoration took place in consequence of any confession of the alleged crime for which the said Shepherd was deposed, or of any profession of penitence for it, or of any conference with the judicatory which deposed him.

"2. That the appeal of the Presbytery of Onondaga, so far as it relates to the rescinding of their vote to restore the Rev. John Shepherd, be and hereby is sustained, on the second reason of appeal, and upon that alone; because the Assembly judges, that a Minister of the gospel, when once restored by Presbyterial authority cannot be deprived of his office, except it be by a new process and conviction."—*Minutes*, 1818, p. 687.

§ 45. *Caution enjoined in receiving members.*

"The Presbyteries should remember that they are not independent bodies, each acting for itself alone, and therefore at liberty to receive any candidate who they may suppose is qualified to do good. The Presbyteries are coordinate members of an extended communion bound together by a written compact. When therefore they admit a member who has not the constitutional qualifications, they are guilty of a breach of faith."—*Minutes*, 1839, p. 184.

§ 46. *May reject Ministers with clean papers.*

"A complaint and appeal of the Rev. Thomas Ledlie Birch, against certain proceedings of the Presbytery of Ohio, in the case of Mr. Birch, particularly for refusing to receive him as a member of their body, on the ground of a supposed want of acquaintance with experimental religion, together with a representation of the Congregation of Washington, in the bounds of said Presbytery, on the same subject, was brought in by the Committee of Bills and Overtures.

"*Resolved,* That no evidence of censurable procedure in the Presbytery of Ohio in the case of Mr. Birch, has appeared to this house, inasmuch as there is a discretionary power necessarily lodged in every Presbytery to judge of the qualifications of those whom they receive, especially with respect to experimental religion."—*Minutes,* 1801, pp. 213, 218.

§ 47. *Proposed constitutional rule on this subject.*

"The following overture from the Presbytery of Baltimore was received and read, viz.

"That after the 12th article of the 10th chapter of the revised Form of Government, the following be added: 'XIII. Every Presbytery shall judge of the qualifications of its own members.'

"*Resolved,* That it is inexpedient to grant the request contained in this overture, or to make any new alterations at present in the Book of Discipline." —*Minutes,* 1821, p. 6.

§ 48. *Presbytery may examine intrant Ministers.*

[This right was one of the points brought into issue in the New-school controversy. For the entire series of decisions on the subject, see Book 6, § 9; Book 7, § 115, v; 116: 7; 117: 5; 124: 1; 125, Res. 1; and below, § 49.]

§ 49. *Abuse of this right corrected upon appeal.*

[See Book III. § 49, 2: and Book VII. § 115, v; and 129, Res. 1.]

(*a*) "A complaint was brought in by the Rev. Mr. George Duffield against the Second Philadelphia Presbytery, that they had by one of their members obstructed his entrance into a Church in this city under their care, to which he had accepted a call, and had also refused to receive him as a member, although he was dismissed from, and recommended by, the Presbytery of Donegal, which was read.

"After having maturely considered this matter, the Synod judge that Mr. Duffield had just cause of complaint against the conduct and judgment of the Second Philadelphia Presbytery, who ought to have admitted him to membership with them and allowed him a fair trial; wherefore we now declare him to be Minister of the Pine Street or Third Presbyterian Congregation in this city, and order that he be put upon the list of the aforesaid Presbytery."—*Minutes,* 1773, p. 446.

(*b*) "*Resolved,* That the appeal of the Presbytery of Abingdon, from the decision of the Synod of Virginia, in the case of the Rev. Robert Glenn, be dismissed, on the ground that the substantial cause of appeal has been removed by the act of that Presbytery, in their receiving Mr. Glenn in conformity with the decision of the Synod."—*Minutes,* 1822, p. 27.

§ 50. *Examination made imperative.*

(*a*) "The constitutional right of every Presbytery to examine all seeking connection with them, was settled by the Assembly of 1835. This Assembly now render it imperative on Presbyteries, to examine all who make application for admission into their bodies, at least on experimental religion, didactic and polemic theology, and Church government."—*Minutes,* 1837, p. 429.

[Re-affirmed by the Assembly in 1838, p. 29; 1841, p. 447; 1843, p. 194; 1848, p. 18. In 1849, the following minute was adopted.]

(*b*) "An overture from various Ministers and Elders objecting to a resolution of the General Assembly in 1837, making it imperative on Presbyteries to examine all Ministers who make application for admission into their bodies, and praying this Assembly to repeal that resolution, or change it, from its imperative form to one of recommendation; or send it down to the Presbyteries by overture to have it added, as another section to the tenth Chapter of our Form of Government. The committee recommended that inasmuch as the General Assembly must have power to enjoin upon Presbyteries the performance of any duty which they are confessedly competent to do, by the provisions of the Constitution; and in requiring which no right is violated and nothing constrained, but the discretion they had in ordinary circumstances; and inasmuch as the general utility of that resolution is not yet called in question, even by the respected memorialists themselves, therefore the Assembly decline acceding to this request, at present."—*Minutes*, 1849, p. 266.

§ 51. *Reception of Ministers from corresponding Churches.*

"The committee made the following report, which was adopted, viz.

"That in their judgment every licentiate coming by certificate to any Presbytery in connection with the General Assembly from any portion of a corresponding ecclesiastical body, should be required to answer in the affirmative, the constitutional questions, directed by Chap. xiv. of our Form of Government, to be put to our own candidates, before they are licensed; and that in like manner every ordained Minister of the gospel coming from any Church in correspondence with the General Assembly, by certificate of dismission and recommendation, should be required to answer affirmatively the first seven questions directed by Chap. xv. of our Form of Government, to be put to one of our own licentiates when about to be ordained to the sacred office.

"The course which is thus recommended by the committee, they believe has been generally practised by our Presbyteries; and the impropriety of admitting strangers into our connection on other terms than our own licentiates and Ministers is too obvious to require remark. It is the assent of licentiates and Ministers to these questions which brings them under the watch and care of the Presbyteries which receive them, and without which they ought not to enjoy the privileges of preachers of the gospel in our ecclesiastical connection."—*Minutes*, 1830, p. 12.

TITLE 2.—RECEPTION OF MINISTERS FROM FOREIGN COUNTRIES.

§ 52. *Original rule of the Synod of Philadelphia.*

[The Synod at an early day finding itself in danger of being grossly deceived and the cause of religion endangered by the unworthiness of Ministers received from Europe, adopted the following overture, viz.]

"An overture from ———, humbly offered to the consideration of the reverend Synod.

"The present state of the Church of Christ, in respect of the great and almost universal deluge of pernicious errors and damnable doctrines that so boldly threaten to overthrow the Christian world, doth, we think, afford matter of very deep and serious exercise unto all considering persons, who have the interest of our Lord's kingdom at their heart; and were it not for the sure, firm, and comfortable promises contained in the infallible records of truth, the present appearance of things might be thought to presage a most fatal subversion of the kingdom of our Lord, by the success of the kingdom of darkness against it, and so discourage and dispirit the hearts of the true friends and loyal subjects of our exalted Lord. But blessed be his name, he is still King in Zion, and to the ends of the earth, and will not suffer this so grievous an evil to prevail one handbreadth further nor one minute longer, than the measure and time appointed for it; for 'known unto God are all his works from the creation of the world.'

"However it would seem that the present obvious state of things doth call for something at our hands more than in a time of prevailing truth and purity in the Church. It should seem that when so many wolves in sheep's clothing are invading the flocks of Christ everywhere in the world, we who are Pastors by office and station should exert ourselves in an active and vigilant manner, for the safety and preservation of our flocks committed to our care, from the assaults of these devouring monsters, that are numerous abroad in the world. Surely the late bold assault that hath been made upon us, though, blessed be God, without the desired and expected success, as yet, should put us to our arms, and excite us with care and diligence to put ourselves in a posture of defence against all future attempts.

"To this purpose we would humbly propose the following overture as an expedient to prevent the evil of such attempts, viz.

"That seeing we are likely to have the most of our supply of Ministers to fill our vacancies from the North of Ireland, and seeing it is too evident to be denied and called in question, that we are in great danger of being imposed on by Ministers and preachers from thence, though sufficiently furnished with all formalities of Presbyterial credentials, as in the case of Mr. Hemphill; and seeing also what was done last year, may be done this year and the year following, viz. we are still liable to be imposed upon by such credentials; upon these and the like considerations, we humbly overture to this reverend Synod, to make an order to the following purpose:

"1. That no Minister or probationer coming in among us from Europe be allowed to preach in vacant Congregations, until first his credentials and recommendations be seen and approven by the Presbytery to which such Congregation doth most properly belong, and until he preach with approbation before said Presbytery, and subscribe or adopt the Westminster Confession of Faith and Catechisms, before said Presbytery, in manner and form as they have done; and that no Minister employ such to preach in his pulpit, until he see his credentials and be satisfied, as far as may be, of his firm attachment to said Confession, &c., in opposition to the new upstart doctrines and schemes, particularly such as we condemned in Mr. Hemphill's sermons. And lest some strangers might suffer by the rigorous observation of this order, let it be thus qualified: viz. that the Moderator and two of the members of each Presbytery be appointed a Standing Committee to act presbyterially in that affair as there may be occasion, and to be accountable to their respective Presbyteries.

"2. That no Congregation be allowed to present a call to any such Minister or Probationer coming in among us, though never so well certified, until he have preached at least one full half year within the bounds of this Synod."—*Minutes*, 1735, p. 118.

§ 53. *New overture on the same subject.*

(*a*) "An overture was brought in by Mr. Roan in the following words:

"Whereas, there have been repeated complaints from serious persons of the degeneracy of many of the Presbyterian denomination in Great Britain and Ireland, and their falling off from the great doctrines of the Reformation, so that it is very possible there may be Presbyteries the majority of which would not be unwilling to license, ordain, or recommend Ministers unsound in the faith; it seems to be of moment to guard against the admission of strangers into this body, before their principles and character are thoroughly ascertained: Therefore it is *Overtured*, that no Presbytery be permitted to receive any stranger under the character of Minister or candidate, or to give him appointments in the Congregations under our care, until the Synod that shall meet next after their arrival, that the whole testimonials and credentials offered by such persons be laid before the Synod, to be by them considered and judged of, in order to their admission or rejection.

JOHN ROAN.

"Which after full consideration was voted and admitted by a small majority.

"Several members desired liberty to enter their dissent, with their reasons, against the preceding vote, which was granted."—*Minutes*, 1773, p. 442.

(*b*) "With respect to the reasons of protest against and dissent from the judgment of Synod about the admission of Ministers and candidates from some of the foreign Churches, offered by a number of the members, the Synod judge it sufficient briefly to observe,

"That neither in the overture presented to the Synod, nor in our judgment consequent upon it, is there any claim of power inconsistent with those rights of Presbyteries which the dissenting brethren suppose are radically in them, and essential to them. The powers of licensure and ordination are not so much as mentioned in the overture, nor in the least infringed upon in the judgment, and it would be a difficult task for them to undertake the proof, even upon their own principles, that the right of admitting persons already licensed or ordained belongs to Presbyteries exclusively. The dissenting brethren seem to have wholly mistaken the main ground of the overture, which does not at all appear to have arisen from a suspicion of unfaithfulness in any of our Presbyteries, or that the ministry in Britain and Ireland are wholly corrupted; but only that there is so great a degeneracy in those Churches as renders it peculiarly necessary that the greatest care be taken in the admission of Ministers and candidates coming from thence; and that the several Presbyteries neither have, nor can have, those means of information respecting the characters and orthodoxy of those Ministers and candidates which the Synod has, nor indeed such means as are necessary to enable them to judge with any sufficient degree of certainty respecting them. Nor can the overture by any means be allowed to be inconsistent with the charity due to the Churches of Britain and Ireland, as it is not so severe with respect to foreigners, as the Synods of Scotland are with respect to their own candidates, and as the degeneracy of those Churches, which was one of the principal facts upon which the overture was founded, has not been denied by any of the dissentients. And, finally, we observe, that as the overture only held up to view the Churches of Britain and Ireland, it is most unfair to infer that the explanatory clause annexed to the judgment 'seemed to be a mere subterfuge and equivocation, and calculated to relieve only a few members of Synod.'

"At the same time it was agreed that it should be put upon record that the word 'strangers' in the preceding overture should not be extended to any persons from any part of the continent of America."—*Ibid.* p. 445.

(*c*) "Whereas many brethren are dissatisfied with the act of Synod respecting the non-admission of Ministers and candidates into our Presbyteries from foreign parts, it is proposed, that the Presbytery to which any such gentlemen may offer themselves, may be allowed, if they see their way clear, to employ them in their vacancies, but that they be not admitted to full membership until the next Synod, when their testimonials and recommendations shall be laid before the Synod."—*Minutes*, 1773, p. 448. [Rescinded] *Minutes*, 1774, p. 455.

§ 54. *An act unanimously adopted.*

(*a*) "The committee appointed yesterday to prepare an overture of an act or regulation respecting the admission of Ministers and candidates from foreign parts, brought in a draught, which being read a first and second time, was unanimously approved, and is as follows, viz.

"Whereas, it is of the highest importance to the interests of the Redeemer's kingdom, that the greatest care be observed by church judicatures to maintain orthodoxy in doctrine and purity in practice in all their members; this Synod, in addition to the agreement upon this head of the year 1764, and further explained in the year 1765, do most earnestly recommend it to all their Presbyteries to be very strict and careful respecting these matters, especially in examining the certificates and testimonials of Ministers or probationers who come from foreign Churches; and that they be very cautious about receiving them, unless the authenticity of these testimonials and certificates be supported by private letters or other credible and sufficient evidence; and in order more effectually to preserve this Synod, our Presbyteries and Congregations from imposition and abuse, every year, when any Presbytery may report that they have received any Ministers or probationers from foreign Churches, that Presbytery shall lay before the Synod the testimonials and all other certificates, on which they received such Ministers or probationers, for the satisfaction of the Synod, before such foreign Ministers or probationers shall be enrolled as members of our body; and if the Synod shall find the testimonals false or insufficient, the whole proceedings had by the Presbytery in the admission, shall be held to be void; and the Presbytery shall not from that time receive or acknowledge him as a member of this body, or in ministerial communion with us.

"On the other hand, whensoever any gentlemen from abroad shall come duly recommended as above, we will gladly receive them as brethren, and give them every encouragement in our power."—*Minutes*, 1774, p. 455.

(*b*) "The Synod having reason, by information given since their present meeting, to apprehend the Churches under their care in imminent danger from Ministers and licensed candidates of unsound principles coming among us, do hereby renew their former injunctions to the respective Presbyteries within their bounds, relative to this matter, and do also strictly enjoin on every member of this body, under pain of censure, to be particularly careful in this respect. And the Stated Clerk of the Synod is hereby directed to furnish each of our Presbyteries with an attested copy of the said injunctions, together with a copy of this minute."—*Minutes*, 1784, p. 504.

§ 55. *The present rule.*

(*a*) [In 1798, (*Minutes*, p. 148,) the Assembly adopted an act, "intended to embrace and extend the existing rules," which was remodelled in 1800. This constitutes the present rule on the subject, as follows.]

"The draught of certain regulations respecting the admission of foreign Ministers and licentiates, reported by the committee appointed for that purpose was again read, and having been fully considered and amended, was adopted by a large majority, and is as follows, viz.:

(*b*) "When any Minister or licentiate from Europe shall come into this country, and desire to become connected with the Presbyterian Church in the United States, he may apply to any committee appointed to direct the services of travelling Ministers and candidates; which committee shall inspect his credentials, and by examination or otherwise, endeavour to ascertain his soundness in the faith, and his experimental acquaintance with religion; his attainments in divinity and literature; his moral and religious character, and approbation of our public standards of doctrine and discipline. If the result shall be such as to encourage further trial, said committee may give him appointments to supply and recommend him to the Churches till the next meeting of the Presbytery to which such committee belongs. It shall then become the duty of such Minister or licentiate to apply to that Presbytery, or to any other in whose bounds he may incline to labour: provided always that he make his application to the Presbytery at their first meeting after his coming within their bounds: and also that immediately on coming within the bounds of any Presbytery, he apply to their committee to judge of his certificate of approbation, and if they think it expedient, to make him appointments; or if it shall be more convenient, the application may be made to the Presbytery in the first instance; but it shall be deemed irregular for any foreign Minister or licentiate to preach in any vacant church till he have obtained the approbation of some Presbytery, or committee of Presbytery in manner aforesaid.

(*c*) "The Presbytery to which such Minister or licentiate may apply, shall carefully examine his credentials, and not sustain a mere certificate of good standing unless corroborated by such private letters, or other collateral testimony as shall fully satisfy them as to the authenticity and sufficiency of his testimonials. After inspecting any evidences of his literary acquirements which may be laid before them, the Presbytery shall enter into a free conversation with him, in order to discover his soundness in the faith and experimental acquaintance with religion. If they shall obtain satisfaction on these several articles, they shall proceed to examine him on the learned languages, the arts, sciences, theology, Church history and government; nor shall they receive him unless he shall appear to have made such attainments in these several branches as are required of those who receive their education or pass their trials among ourselves. But if, upon the whole, he appears to be a person worthy of encouragement and who promises usefulness in the Church, they shall receive him as a Minister or a candidate on probation, he first adopting our standards of doctrine and discipline, and promising subjection to the Presbytery in the Lord. During this state of probation he may preach the gospel where regularly called, either as a stated or occasional supply; and if an ordained Minister, perform every part of the ministerial functions, except that he may not vote in any judicatory, or accept a call for settlement.

(*d*) "If the foreigner who shall apply to any Presbytery or committee as aforesaid, be an ordained Minister, such committee and Presbytery may, at their discretion, dispense with the special examination on literature in this Act prescribed, provided he shall exhibit satisfactory evidence that he has received such education, and made such progress in languages, arts, and sciences, as are required by the Constitution of our Church as qualifications for the Gospel ministry. But in all other respects the examination shall be the same as in the case of a licentiate.

(*e*) "If from prospects of settlement, or greater usefulness, a Minister or licentiate under probation in any Presbytery, shall wish to move into the bounds of another, he shall receive a dismission containing a certificate of his standing and character, from the Presbytery under whose care he shall have been; which certificate shall entitle him to the same standing in the Presbytery into whose bounds he shall come, except that from the time of his coming under the care of this latter Presbytery, a whole year shall elapse before they come to a final judgment respecting his reception.

(*f*) "When any foreign Minister or licentiate, received on certificate, or pursuant to trials in any Presbytery, shall have resided generally and preached within their bounds and under their direction, for at least one year, they shall cause him to preach before them (if they judge it expedient,) and taking into consideration, as well the evidence derived from their former trials, as that which may arise from his acceptance in the Churches, his prudence, gravity, and godly conversation, and from the combined evidence of the whole, determine either to receive or reject him, or to hold him under further probation. In case of receiving him at that, or any subsequent period, the Presbytery shall report the same to their Synod at its next meeting, together with all the certificates and other testimony on which they received them; or if it shall be more convenient, this report may be made to the General Assembly. The said Assembly or Synod, as the case may be, shall then inquire into the proceedings of the Presbytery in the affair, and if they find them to have been irregular or deficient, they shall recommit them to the Presbytery, in order to a more regular and perfect process. But if the proceedings had in the Presbytery appear to have been conformable to this regulation, they shall carefully examine all the papers laid before them by the Presbytery, or which shall be exhibited by the party concerned, and considering their credibility and sufficiency, come to a final judgment, either to receive him into the Presbyterian body, agreeably to his standing, or to reject him.

(*g*) "In order, however, to facilitate the settlement of foreign Ministers, as soon as may consist with the purity and order of the Church, it is further ordained that if the proper Synod or the General Assembly are not to meet within three months, after that meeting of a Presbytery at which a foreign Minister on probation is expected to be received, the Presbytery may, if they see cause, lay his testimonials before that meeting of the Assembly or Synod which shall be held next before said meeting of the Presbytery. If this Assembly or Synod shall approve the testimonials, they shall give the Presbytery such information and direction as the case may require, and remit the same to them for final issue. In all other cases it shall be deemed irregular for any Synod or General Assembly to receive a foreign Minister or licentiate, until he shall have passed his period of probation, and been received and reported by some Presbytery, in manner aforesaid.

(*h*) "No Minister or licentiate, after being rejected by one Presbytery, shall be received by another; or if received through mistake or otherwise, he shall be no longer countenanced or employed after the imposition is discovered. If, however, any Minister or licentiate shall think himself aggrieved by the sentence of any Presbytery, he shall have a right to carry the matter by complaint to the proper Synod, or to the next General Assembly, giving notice thereof to the Presbytery during the meeting at which the sentence was pronounced, or at the meeting next following.

"These regulations and provisions relative to the reception of foreign Ministers and licentiates, are to be considered as coming in place of all that have heretofore been established on this subject; and all judicatures and individuals under the care of the Assembly are to regard them accordingly."
—*Minutes*, 1800, p. 200.

§ 56. *Vindication of this plan.*

[In reply to objections urged by the Presbytery of New York, the Assembly adopted the following report of a committee. The first point is in regard to an objection urged on the score of an ambiguous expression in the Constitution as it then stood. See above, Book I. § 46.]

"2. The Presbytery of New York also imputes to these rules a defect of charity towards foreign Churches. The charity of this Assembly for foreign Churches is undiminished. The rule is established to guard as far as possible against impostors who plead a relation to those Churches which they do not actually hold. The Churches in America have so frequently suffered by impostors of this description, and our relative position to Europe, and the newness of our country, render imposition so easy, and detection so difficult, that rules too scrupulous on this subject can hardly be adopted. The existing rule, although somewhat irksome to good men, will be cheerfully submitted to for the superior interests of religion. Nay, it is believed, that such men, grieved at the dishonour brought upon the Churches of their native country by unworthy emigrants from them into this, will readily co-operate with the Assembly in every measure that will contribute to preserve the purity and respect of their name, and by a state of probationary trial will tend to discriminate between meritorious and unworthy foreign Ministers who shall offer their services to our Churches.

"3. An inconsistency is supposed, by the Presbytery of New York, farther to exist in one part of the rule to another, because it permits colleges, academies, and individual Churches, to call from Europe to this country, men of known and good character, to preside over them, without subjecting such men to the probation prescribed in other cases. The Assembly does not perceive the inconsistency that has been attempted to be pointed out; especially as no individual Church can call a Minister from abroad more than at home, without the permission and advice of the Presbytery to which it is attached, who will in ordinary cases be able to preserve it from imposition. The Assembly, however, does not object to a modification of the rule as far as it relates to academies unconnected with pastoral charges.

"4. The Presbytery of New York likewise deems this rule unnecessary. The greater part of the Presbyteries composing this Assembly, as far as their opinions can now be collected, esteem it useful. Time will either confirm its utility, or point out the amendments of which it is susceptible." —*Minutes*, 1799, p. 179.

§ 57. *Proposal to limit the power of the superior courts in this business.*

"The overture that no Minister or licentiate shall be received by any of our Synods, or by the General Assembly, unless he has been previously approved of and recommended by one of our Presbyteries, was taken up, when it was moved and agreed to postpone this motion, that the following might be introduced, as an addition to the rules already adopted, viz. 'In all cases it shall be deemed irregular for any Synod or General Assembly to receive a foreign Minister or licentiate, till he shall have been examined and approved of by some Presbytery in manner aforesaid;' when it was proposed to strike out the words 'foreign Minister or licentiate,' it was decided against this proposal. It was agreed that the motion be adopted. A vote was then taken upon the overture, which was rejected."—*Minutes*, 1798, p. 149.

§ 58. *Illustrations of the rule.*

(*a*) *It applies to Canada.*

"An overture from the members of the Presbytery of Michigan, asking if the rule of the General Assembly in relation to foreign Ministers coming from Europe, should apply to Ministers coming from Canada:

"The committee recommended that the Assembly answer in the affirmative; excepting only when such Ministers have been ordained in the United States, and by any Presbytery of our communion. The recommendation was adopted."—*Minutes*, 1849, p. 256.

(*b*) *A quorum failing, the credentials approved by the members of Synod present.*

"It was determined not to receive Mr. Elliot on the recommendation of the Ministers assembled at Yorktown, in October last, until he has laid his testimonials before the Synod of Philadelphia, or the General Assembly, according to the rules for receiving foreign Ministers into our connection." —*Minutes*, 1796, p. 110.

(*c*) *One who for conscientious scruples retired from the ministry in Ireland, wishes to resume it here.*

" A reference from the Presbytery of St. Clairsville, of the case of the Rev. Samuel Boyd, who having retired in good standing from the Presbyterian ministry in Ireland in 1842, on account of a change in his views of Infant Baptism, now seeks a restoration to the exercise of the ministry among us, inasmuch as he adopts again, with full conviction, the whole Confession of our Faith.

"The committee recommended that the Presbytery of St. Clairsville be instructed to proceed according to the rule relating to foreign Ministers, the probation of one year commencing at the time of their next stated meeting. The recommendation was adopted."—*Minutes*, 1849, p. 239.

(*d*) *The probationer transferred from the care of one Presbytery to another.*

" An application from the Presbytery of Watertown, for leave to receive Mr. William Lockhead, a foreign licentiate, who, after being under the care of the Presbytery of Champlain for five months, had been dismissed to the Presbytery of Watertown, and had been under the care of the latter Presbytery since the 9th of February last. The Presbytery of Watertown requests that the Assembly will allow them to take into the account for the term of trial, the time which he spent on trials in the Presbytery of Champlain. On this request, the Assembly

"*Resolved*, That the Standing Rule, which requires that the foreign licentiate must spend a year in the Presbytery to which he is dismissed, be not dispensed with."—*Minutes*, 1830, p. 24.

(*e*) *A similar case.*

"The committee appointed on Overture No. 14, from the Presbytery of Elizabethtown, respecting the case of Mr. John Anderson, a foreign licentiate, who in October, 1834, was received under the care of the Presbytery of New York, and in April last was transferred to the Presbytery of Elizabethtown; requesting that Mr. Anderson's year of probation may be considered as commencing at the time when he was received by the Presbytery of New York, reported as follows:

"After examining all the documents put into their hands respecting the subject, they unanimously recommend that the request of the Presbytery of Elizabethtown be granted. This report was accepted and adopted."—*Minutes*, 1835, p. 12.

(*f*) *Privilege lost by a return to Europe.*

" An application from the Presbytery of Philadelphia for advice and direction in the case of Rev. James T. Irvine. The facts of the case are these:

"In the year 1825, Mr. Irvine was received as a foreign licentiate on probation by the Presbytery of Philadelphia; after the term of probation had expired, he was dismissed to the Presbytery of Huntingdon, and by that Presbytery ordained and installed in one of their Churches. In the year 1834, he returned to Ireland, where he became the Pastor of a Church, and remained until the present year.

" The question to which the Presbytery wish an answer from the General Assembly is,

"Does Mr. Irvine come under the denomination of a foreign Minister, and is he subject to the rules in such cases provided? And if he be liable to the usual probation, may his probation be considered as commencing from the time in which he has made his present application to Presbytery? viz. from the 4th of April, 1848?

"The committee recommend that both questions be answered in the affirmative.

"The recommendation was adopted."—*Minutes*, 1848, p. 22.

§ 59. *These rules to be strictly observed.*

(*a*) "[The records of the Synod of Albany approved] 'excepting the case of receiving a foreign licentiate, by the Presbytery of St. Lawrence, without laying their proceedings in the case before the Synod, or General Assembly.'"—*Minutes*, 1822, p. 10.

(*b*) "Papers touching the reception of the Rev. William Windle, a foreign Minister, to the Presbytery of Philadelphia.

"These were remitted to that Presbytery, inasmuch as no record of its proceedings in the case had been placed in the hands of the committee, by which they might ascertain how far the Presbytery has complied with the order of the Assembly, in such cases made and provided."—*Minutes*, 1852, p. 221.

TITLE 3.—DISMISSION OF MINISTERS.

§ 60. *May not be by a committee* ad interim.

"The rule of the Presbytery of Cayuga, referred to the Assembly, is as follows, viz.

"'The Moderator for the time being, and the Stated Clerk, *ex officio*, were appointed a Committee to grant letters of dismission to Ministers without charge, and to licentiates and candidates under the care of this Presbytery, to unite with other Presbyteries, and were directed to report at the next stated meeting.'

"In relation to this rule, the following resolution was adopted, viz.

"*Resolved*, That the rule hitherto acted upon by the Presbytery of Cayuga, is inexpedient and unconstitutional."—*Minutes*, 1830, p. 27.

§ 61. *Must be to a specific body.*

"*Resolved*, That whereas it is a fundamental principle of the government and discipline of the Presbyterian Church, that every Minister of the gospel belonging to it, be subject at all times to his brethren in the Lord; and accountable to them for the orthodoxy of his principles, and for his moral, religious, and orderly deportment; it is therefore

"*Ordered*, That every Presbytery under the care of this Assembly, whenever they dismiss a member, be careful particularly to specify with what Presbytery, Association, or Classis, or other religious body, he is to be associated after his dismission, (to which some of the Presbyteries do not appear to have been sufficiently attentive,) and that every member so dismissed be in all cases considered as amenable to the Presbytery which has dismissed him, till he shall become connected with the ecclesiastical body which he shall have been directed to join."—*Minutes*, 1806, p. 351.

§ 62. *Ministers withdrawing from Presbytery.*

(*a*) [The Rev. Edward Andrews, a member of Chenango Presbytery,] "has recently withdrawn, and received Episcopal ordination."

"The committee on the reference from Chenango Presbytery, in the case of the Rev. Edward Andrews, made the following report, which was adopted, viz.

"*Resolved*, as the sense of this Assembly, That though the conduct of

Mr. Andrews was disorderly, it is recommended to the Presbytery to do nothing further than simply to strike his name from the list of their members."—*Minutes*, 1828, p. 237.

(*b*) "*Resolved*, That when a Minister, otherwise in good standing, gives notice in form to the Presbytery to which he belongs, that he renounces the fellowship of the Presbyterian Church; or by neglecting to attend the meetings of its judicatories, after being dealt with for such neglect, gives evidence that he has done so, in fact; his name ought to be struck from the roll of its members; a notice of this procedure communicated to the disowned member, and, if necessary, published to the Church.

"The Congregation under the care of such Minister ought to be held as still under the care of Presbytery, unless they give evidence that they also have been withdrawn, in which case, their name ought also to be struck from the list of Congregations belonging to the Presbytery."—*Minutes*, 1830, p. 30.

(*c*) "Overture No. 5, from the Second Presbytery of New York, asking the direction of the Assembly as to the action to be taken by Presbytery in the case of a member, who, without previous conference with his co-presbyters, or without receiving a certificate of dismission, leaves the Presbytery, and abandons the ministry of the Presbyterian Church. The committee recommend to the Assembly the adoption of the following resolution as an answer to the request of the Presbytery:

"*Resolved*, That in such cases as that presented in the overture, the Presbytery ought simply to erase the name of the Minister from the roll, provided he leaves the Church without being chargeable with fundamental error in doctrine, or immorality of life. Adopted."—*Minutes*, 1854. p. 17.

§ 63. *Such must return to the same body from which they withdrew, to be restored.*

"Mr. David Austin, who had been formerly a member of the Presbytery of New York, and had withdrawn from the Presbytery and the Presbyterian Church, appeared before the Assembly, and renewed his request of last year, to be again received into ministerial communion and regular standing in the Presbyterian Church.

"Mr. Austin having been fully heard in support of his petition, withdrew; when the Assembly, after maturely considering the case,

"*Resolved*, That as it would be disorderly for this Assembly to restore Mr. Austin to his standing in the Presbyterian Church in the form in which it is sought by him, inasmuch as he withdrew from the Presbytery of New York, against whom he makes no complaint, and to whom of course he ought to apply: so this Assembly in the course of the discussion had on the subject of Mr. Austin's application, have had before them sufficient evidence that it is inexpedient at present to recommend his reception by any judicature of this Church."—*Minutes*, 1802, p. 238.

§ 64. *Geographical bounds of Presbyteries.*

(*a*) *Ordinarily required.*

"*Resolved*, That, except in very extraordinary cases, this Assembly are of the opinion that Presbyteries ought to be formed with geographical limits." —*Minutes*, 1834, p. 27.

"*Resolved*, That the erection of Church courts, and especially of Presbyteries and Synods, on the principle of 'Elective Affinity'—that is, judicatories not bounded by geographical limits, but having a chief regard in their erection to diversities of doctrinal belief and of ecclesiastical policy, is contrary both to the letter and the spirit of our Constitution; and opens a wide door for mischiefs and abuses of the most serious kind. One such Presbytery, if so disposed, might in process of time fill the whole Church with unsound and schismatic Ministers, especially if the principle were adopted that regular testimonials must of course secure the admission of those who bore them into any other Presbytery. Such a Presbytery, moreover, being without geographical bounds, might enter the limits and disturb the repose of any Church into which it might think proper to intrude; and thus divide Churches, stir up strife, and promote party spirit and schism with all their deplorable consequences."—*Minutes*, 1835, p. 28.

(*b*) *Disregarded for special reasons.*

[See Book VI. § 102: 1.]

"The Missionaries of the American Board of Commissioners for Foreign Missions, labouring among the Cherokee Indians, have organized a number of Churches according to the order of the Presbyterian Church in the United States, that these Churches have been for the most part taken under the care of the Union Presbytery, although some of the Churches are within the territorial limits of other Presbyteries; that this measure was adopted on the presumption that no other judicatory of the Church would object to it; especially as the Missionaries and their Churches united with the Presbyterian body, on condition that they should be permitted to connect themselves with the Presbyteries that might be most agreeable to the natives, and most convenient to the Missionaries. On this statement the Union Presbytery founds a petition that the General Assembly 'would give liberty to the Missionaries and Churches in the Cherokee nation to unite to such adjacent Presbyteries as may be most agreeable to themselves,' whereupon,

"*Resolved*, That the request herein made be granted; and the several Presbyteries to which the Missionaries and Churches aforesaid may unite themselves, are directed to report the names of Ministers, and number of communicants thus received, to each future General Assembly; it being understood that in all other respects the said Ministers and Churches shall submit to the government and order of the Presbyterian Church."—*Minutes*, 1826, p. 27.

[The Synod of West Tennessee complaining against this act, it was in 1828 repealed.] —*Minutes*, 1828, p. 245.

[Next year, upon a representation from the Presbytery of Union]

"*Resolved*, That in the opinion of this General Assembly, the peculiar circumstances in which the said Missionaries are placed, render the request now under consideration reasonable and proper; and to the end that the object thereof may with all practicable expedition be effectually secured, this General Assembly do hereby ratify and confirm such friendly and amicable arrangement as may hereafter be made between the Presbyteries of Hopewell and Union, for this purpose."—*Minutes*, 1829, p. 372.

§ 65. *Presbyteries may meet outside their own bounds.*

"*Resolved*, That whilst it would be inexpedient and wrong for the Synod to order a Presbytery to meet beyond its own bounds, without the express consent of its members, we see no constitutional or valid objection against a Presbytery agreeing to meet without its own geographical limits."—*Minutes*, 1858, p. 60. [See also below, § 66, b.]

§ 66. Pro re nata *meetings, how called.*

(*a*) [The Records of the Synod of Mississippi approved,] "with the exception that the Synod acknowledges the constitutionality of a meeting of the Presbytery of Clinton, that had been called by a Moderator chosen *pro tempore* at a previous *pro re nata* meeting, instead of being called by the

Moderator appointed at the last stated meeting of the Presbytery."—*Minutes*, 1842, p. 28.

(*b*) "1. *Resolved*, That Synod has power to order a Presbytery to meet and to transact such business as in the judgment of Synod is intimately connected with the good order and well being of the Church.

"2. *Resolved*, That as such meetings are of the nature of *pro re nata* meetings, the rules that are laid down in our book for the regulation of such called meetings ought to regulate and govern in all cases these meetings ordered by Synod, except when ordered to meet during the sessions of Synod, on business immediately connected with the proceedings of that body. In such cases, the Presbytery may be required to meet at once by order of the Synod."—*Minutes*, 1848, p. 60.

§ 67. *Excessive subdivision of Presbyteries condemned.*

"A motion was made by Messrs. Black, Craig, and Alexander Miller, that they and Messrs. Brown and Hogge be erected into a distinct Presbytery; their reasons for it, and the objections of the other members of Hanover Presbytery against it, were fully heard.

"The Synod judge that the number of Ministers belonging to the Presbytery of Hanover is too small to be divided into two Presbyteries, and that their continuing in one, will, at present, be more for edification; and for the greater ease of the whole, the Synod order that the Presbytery have two stated meetings in the year, at some nearly central places, alternately above and below the mountains. But the Synod being sensible of the difficulties they will in the meanwhile labour under, assure them that as soon as their number shall be so increased as six or seven can conveniently belong to each Presbytery, that then, upon regular application, they shall be erected into two Presbyteries, provided no sufficiently weighty objection lie against it."—*Minutes*, 1759, p. 292.

§ 68. *A Presbytery may not dismiss a Church, to join another.*

"*Resolved*, That it is unconstitutional for a Presbytery to dismiss a Congregation under their care, and for any other Presbytery to receive the Congregation so dismissed, without the approbation of the Synod to which such Presbyteries respectively belong."—*Minutes*, 1823, p. 149.

§ 69. *Presbyterial duties.*

Inquiry into the fidelity of Ministers.

"The Synod does recommend unanimously, to all our Presbyteries, to take effectual care that each of their Ministers are faithful in the discharge of their awful trust. And in particular, that they frequently examine, with respect to each of their members, into their life and conversation, their diligence in their work, and their methods of discharging their ministerial calling. Particularly that each Presbytery do, at least once a year, examine into the manner of each Minister's preaching, whether he insist in his ministry upon the great articles of Christianity, and in the course of his preaching recommend a crucified Saviour to his hearers as the only foundation of hope, and the absolute necessity of the omnipotent influences of the Divine grace, to enable them to accept of this Saviour; whether he do, in the most solemn and affecting manner he can, endeavour to convince his hearers of their lost and miserable state whilst unconverted, and put them upon the diligent use of those means necessary in order to obtaining the sanctifying influences of the Spirit of God; whether he do, and how he doth, discharge his duty towards the young people and children of his Congregation, in a way of catechizing and familiar instruction; whether he do, and in what manner he doth, visit his flock and instruct them from house to house.

"And the Synod hereby orders, that a copy of this minute be inserted into the books of each of our Presbyteries, and be read at every of their Presbyterial meetings, and a record of its being read minuted in said books at the beginning of every session, and that there be also an annual record in each Presbytery book of a correspondence with this minute."—*Minutes*, 1734, p. 111.

PART V.

THE SYNODS.

§ 70. *Chronological list of the Synods.*

[In the subdivisions of the older Synods, and erection of new ones, it is not always apparent from the terms of the act to which of the bodies the succession is designed to attach. Assuming, however, in such cases, that it remains with that within the territory of which the centre of gravity originally lay, the following is an approximation to a chronological list of them.

1788. The Synod of New York and New Jersey.
1823. Name changed to the Synod of New York.
1788. The Synod of Philadelphia.
1788. The Synod of Virginia.
1788. The Synod of the Carolinas. 1813, the name changed to the Synod of North Carolina.
1802. The Synod of Pittsburgh.
1802. The Synod of Kentucky.
1803. The Synod of Albany.
1812. The Synod of Geneva. Disowned, 1837.
1813. The Synod of South Carolina and Georgia. 1845, the name changed to the Synod of South Carolina.
1814. The Synod of Ohio.
1817. The Synod of Tennessee. Dissolved, 1839.
1821. The Synod of Genessee. Disowned, 1837.
1823. The Synod of New Jersey.
1825. The Synod of the Western Reserve. Disowned, 1837.
1826. The Synod of West Tennessee. 1850, the name changed to the Synod of Nashville.
1826. The Synod of Indiana.
1829. The Synod of Utica. Disowned in 1837.
1829. The Synod of Mississippi and South Alabama. 1835, the name changed to the Synod of Mississippi.
1829. The Synod of Cincinnati.
1831. The Synod of Illinois.
1832. The Synod of Missouri.
1833. The Synod of the Chesapeake. Dissolved in 1834.
1834. The Synod of Michigan. Dissolved in 1839.
1834. The Synod of Delaware. Dissolved in 1835.
1835. The Synod of Alabama.
1841. The Synod of Northern India.
1843. The Synod of Buffalo.
1843. The Synod of Northern Indiana.
1845. The Synod of Georgia.
1847. The Synod of Memphis.
1851. The Synod of Texas.
1851. The Synod of Wisconsin.
1852. The Synod of the Pacific.
1852. The Synod of Iowa.
1852. The Synod of Arkansas.
1854. The Synod of Baltimore.
1854. The Synod of Allegheny.]

§ 71. *A Synod is a convention, not of Presbyteries, but of Ministers and Elders.*

(*a*) [Chapter xi. Sec. 1, of the Form of Government, stood originally thus]—"As a Presbytery is the convention of the Bishops and Elders within a certain district, so a Synod is a convention of several Presbyteries, within a larger district." [The Assembly of 1804, sent down an amendment, which was adopted, changing the passage to the present phraseology. The proposal from the Assembly was accompanied with the following explanatory note.] "Under this section of the existing Constitution it has been doubted whether the members can proceed to business as a Synod, unless there are present *several Presbyteries*, i. e., at least three Ministers from one of the existing Presbyteries, and three from another. This amendment, therefore, goes to make a Synod consist *not of Presbyteries*, but, as it ought, of Bishops and Elders."—*Minutes*, 1804, p. 304, note; 1805, p. 333.

(*b*) [The following marginal note was inserted by the Assembly in the first edition of the Constitution with proofs, under the chapter on Synodical Assemblies.]

"As the proofs already adduced in favour of a Presbyterial assembly, in the government of the Church, are equally valid in support of a Synodical assembly, since a Synod is only a larger Presbytery, it is unnecessary to repeat the Scriptures to which reference has been made under Chap. ix., or to add any other."

TITLE 1.—HISTORY OF THE ERECTION OF THE SYNODS.

§ 72. *The Synods of New York and New Jersey, Philadelphia, Virginia, and the Carolinas, created out of the original Synod in* 1788.

(*a*) "Your committee beg leave to report that they conceive it will be most conducive to the interests of religion that this Synod be divided into four Synods; and therefore submit to the Synod the following plan for dividing the Synod of New York and Philadelphia into four distinct Synods, subordinate to a General Assembly, to be constituted out of the whole.

"1st. That one of the said Synods shall consist of the Presbyteries of Dutchess county, Suffolk, New York, and New Brunswick, to be known by the name of *The Synod of New York and New Jersey.*

"2d. That another Synod shall consist of the Presbyteries of Philadelphia, Lewestown, New Castle, Baltimore, and Carlisle, to be known by the name of *The Synod of Philadelphia.*

"3d. That another Synod shall consist of the Presbyteries of Redstone, Hanover, Lexington, and Transylvania, to be known by the name of *The Synod of Virginia.*

"4th. That another Synod shall consist of the Presbyteries of Abingdon, Orange, and South Carolina, to be known by the name of *The Synod of the Carolinas.*"—*Minutes,* 1786, p. 523.

"1. *Resolved unanimously*, That this Synod be divided, and it is hereby divided into four Synods, agreeably to an act made and provided for that purpose in the sessions of Synod in the year one thousand seven hundred and eighty-six; and that this division shall commence on the dissolution of the present Synod.

"2. *Resolved*, That the Synod of New York and New Jersey meet on Wednesday the twenty-ninth day of next October, in the First Presbyterian Church, in the city of New York, at three o'clock, P. M., and that the present Moderator,* or in his absence, the senior Minister present, open the Synod with a sermon, and preside till a Moderator be chosen.

---

* Rev. John Woodhull.

"3. *Resolved*, That the Synod of Philadelphia meet on the third Wednesday of October next, in the First Presbyterian Church, in the city of Philadelphia, at eleven o'clock, A. M., and that Dr. Ewing, or in his absence, the senior Minister present, open the Synod with a sermon, and preside till a Moderator be chosen.

"4. *Resolved*, That the Synod of Virginia meet on the fourth Wednesday of October next, at eleven o'clock, A. M., at New Providence Church, and that Mr. Zanchy, or in his absence, the senior Minister present, open the Synod with a sermon, and preside till a Moderator be chosen.

"5. *Resolved*, That the Synod of the Carolinas meet on the first Wednesday of November next, at eleven o'clock, A. M., at Centre Church, in Roan county, and that Mr. Patillo, or in his absence, the senior Minister present, open the Synod with a sermon, and preside till a Moderator be chosen."—*Minutes*, 1788, p. 547.

§ 73. *The Synods of Pittsburgh and Kentucky, in* 1802.

"The committee appointed on the petition of the Synod of Virginia, praying to be divided into three Synods, reported. The report being read and amended, was adopted, and is as follows:

"It is the opinion of the committee that the said division ought to be made. They therefore submit the following resolutions, viz.

"1. That the Presbyteries of Hanover, Lexington, and Winchester, constitute a Synod, to be known by the name of *The Synod of Virginia;* that they hold their first meeting at the Presbyterian Church at Lexington, in Virginia, on the last Wednesday of September next, and be opened with a sermon by the Rev. Dr. James Waddel, or in case of his absence, by the next senior Minister who may be present, and that they afterwards meet on their own adjournments.

"2. That the Presbyteries of Redstone, Ohio, and Erie, be constituted a Synod, to be known by the name of *The Synod of Pittsburgh;* that they hold their first meeting in the Presbyterian Church at Pittsburgh, on the last Wednesday of September next, and be opened with a sermon by the Rev. James Power, and in case of his absence, by the next senior Minister who may be present, and that they afterwards meet on their own adjournments.

"3. That the Presbyteries of Transylvania, West Lexington, and Washington, be constituted a Synod, to be known by the name of *The Synod of Kentucky;* that their first meeting be held in the Presbyterian Church in the town of Lexington, in Kentucky, on the second Thursday in October next, and be opened with a sermon by the Rev. James Welch, and in case of his absence, by the next senior Minister who may be present, and that they afterwards meet on their own adjournments.

"4. That the southern boundary of the Synod of Pittsburgh be, from the mouth of the Scioto, up the Ohio river to the mouth of the Great Kenhawa, thence a line due east unto the top of the Allegheny mountains; and that the western boundary of the said Synod begin at the mouth of the Scioto, and thence up the said river to its source, &c.; and that the line between the States of Virginia and Kentucky be the boundary between those Synods." —*Minutes*, 1802, p. 250.

§ 74. *The Synod of Albany, in* 1803.

"A communication was received from the Presbyteries of Albany, Oneida, and Columbia, requesting among other things that the said Presbyteries may be constituted a Synod by the name of the Synod of Albany. Satisfactory evidence was laid before the Assembly, that the Synod of New York and New Jersey to which said Presbyteries belong has been consulted, and give their consent to the measures proposed; therefore,

"*Resolved,* That the Presbyteries of Albany, Oneida, and Columbia, be and they hereby are, constituted and formed into a Synod, to be known by the name of *The Synod of Albany;* that they hold their first meeting in the Presbyterian Church of Albany the first Wednesday of October next, at two o'clock, P. M., and be opened with a sermon by the Rev. Jedediah Chapman, or in case of his absence, by the next senior Minister present, and that they afterwards meet on their own adjournments."—*Minutes,* 1803, p. 278.

§ 75 *The Synod of Geneva, in* 1812.

"The following application from the Synod of Albany was overtured by the Committee of Overtures, that said Synod be divided in the manner following, viz.

"That the Presbyteries of Londonderry, Columbia, Albany, and Oneida, form the eastern division, and be constituted a Synod to be called and known by the name of the Synod of Albany; and that they hold their first meeting in the Presbyterian Church in the city of Albany on the first Wednesday in October next, at eleven o'clock, A. M.; and that the meeting be opened with a sermon by the Rev. Samuel Blatchford, D. D., and in case of his absence, then by the eldest Minister present.

"*Resolved,* That the Presbyteries of Onondaga, Cayuga, and Geneva, form the western division, and be constituted a Synod, to be called and known by the name of *The Synod of Geneva;* and that they hold their first meeting in the First Presbyterian Church in Geneva on the first Wednesday in October next, at 11 o'clock, A. M.; and that the meeting be opened with a sermon by the Rev. David Higgins, and in case of his absence, then by the eldest Minister present.

"*Resolved,* That the Synod of Albany be divided as above, and it hereby is accordingly divided."—*Minutes,* 1812, p. 502. [Disowned, in 1837, see Book VII. § 168.]

§ 76. *The Synod of North Carolina, and South Carolina and Georgia, in* 1813.

(*a*) "An application from the Synod of the Carolinas, for the division of their Synod, was overtured and read. Whereupon it was

"*Resolved,* That the said Synod be divided as follows, viz.

"That the Presbyteries of Orange, Concord, and Fayetteville, be constituted a Synod, to be known by the name of *The Synod of North Carolina;* to meet at Allemance Church on the first Thursday of October next; that the Rev. Dr. James Hall, or in case of his absence, then the senior member present, open the Synod with a sermon, and preside until a Moderator be chosen; and that the Synod meet afterwards on their own adjournments.

(*b*) "That the Presbyteries of South Carolina, Hopewell, and Harmony, be constituted a Synod, to be known by the name of *The Synod of South Carolina and Georgia;* to meet on the first Thursday in November next, at Upper Long Cane Church, and afterwards at their own adjournments; that the Rev. Dr. Henry Kollock, or in case of his absence, then the senior minister present, preach the opening sermon, and preside until a Moderator be elected."—*Minutes,* 1813, p. 526.

§ 77. *The Synod of Ohio.*

(*a*) *An unsuccessful application in* 1813.

"The committee to which the petitions from the Presbyteries of New Lancaster, Washington, and Miami, were referred, reported, and their report being read, and the subject discussed at considerable length, was adopted, and is as follows, viz.

"'That although their knowledge of the circumstances of those Presbyteries, and of the vast extent of the bounds of the Synod of Kentucky, and their apprehensions of the interests and convenience of the Churches in that region, would strongly recommend that the prayers of the petitioners be granted; yet as the Synod of Kentucky is acknowledged by the petitioners to have decided against their request, and as this Assembly do not possess any official information from said Synod on this subject, the Assembly in present circumstances do not feel themselves at liberty to make an immediate division of the Synod; therefore,

"*Resolved*, That the Assembly recommend to the Synod of Kentucky to reconsider their proceedings on this case, and if consistent with their views of the interests of the Churches within their bounds, to take, at their next meeting, the order necessary to open the way for a division of said Synod by the General Assembly, or otherwise to exhibit to the next Assembly their reasons against the division.'"—*Minutes*, 1813, p. 532.

(*b*) *Erected in* 1814.

"The committee to which were referred the petition of the Presbytery of Lancaster, for the division of the Synod of Kentucky, and a resolution of the Synod on the same subject, reported in favour of the petition; and it was

"*Resolved*, By the Assembly, that the Presbytery of Lancaster be separated from the Synod of Pittsburgh, and the Presbyteries of Washington and Miami be separated from the Synod of Kentucky, and be erected into a new Synod, and called by the name of *The Synod of Ohio*, to meet at Chillicothe, on the last Thursday of October next; that the Rev. Robert G. Wilson, or in case of his absence, the senior Minister present, open the Synod with a sermon and preside till a new Moderator be chosen."—*Minutes*, 1814, p. 547.

§ 78. *The Synod of Tennessee, in* 1817.

"The committee to whom was referred the petition of the Synod of Kentucky, praying a division of said Synod, reported, and their report being read, was adopted, and is as follows, viz.

"That agreeably to the request of the Synod of Kentucky, the Presbyteries of Union, Shiloh, West Tennessee, and Mississippi, be constituted a Synod, to be known and called by the name of *The Synod of Tennessee;* that they hold their first session at Nashville, on the first Wednesday of October next; and that the Rev. James W. Stephenson or in case of his absence, the senior Minister that may be present, open the Synod with a sermon, and preside until a new Moderator be chosen."—*Minutes*, 1817, p. 643.

[This Synod was dissolved in 1839. See Book VII. § 195: 1.]

§ 79. *The Synod of Genessee, in* 1821.

"The Synod of Geneva requested that said Synod be divided in the following manner, and their request was granted, viz.

"That the Presbyteries of Niagara, Genessee, Rochester, and Ontario be erected into a Synod, to be known by the name of *The Synod of Genessee*, and that they hold their first meeting at Rochester on the third Tuesday of September next, at 2 o'clock, P. M., and be opened with a sermon by the Rev. Ebenezer Fitch, D. D.; or in case of his absence, by the senior Minister present; and afterwards meet on their own adjournments."—*Minutes*, 1821, p. 10. [Disowned in 1837, see Book VII. § 160.]

§ 80. *The Synod of New York and New Jersey divided in* 1823.

"*Resolved*, That agreeably to the petition of said Synod [of New York and New Jersey,] the Presbyteries of New York, Long Island, Hudson, North River, and Second Presbytery of New York, be constituted, and they are hereby constituted a Synod, to be called *The Synod of New York*—that they hold their first meeting on the third Tuesday of October next, at 10 o'clock, A. M., in the First Presbyterian Church in the city of New York, and afterwards upon their own adjournments; and that Dr. Rowan, or in case of his absence, the senior Minister present, open the meeting with a sermon and preside till a new Moderator is chosen.

"That the Presbyteries of Jersey, New Brunswick, Newton, and Susquehanna be constituted, and they hereby are constituted a Synod, to be called *The Synod of New Jersey*—that they hold their first meeting on the third Tuesday of October next, at 10 o'clock, A. M., in the First Presbyterian Church in Newark, and afterwards on their own adjournments; and that Dr. Woodhull, or in case of his absence, the senior Minister present, open the meeting with a sermon, and preside till a new Moderator is chosen."—*Minutes*, 1823, p. 117.

§ 81. *The Synod of Western Reserve, in* 1825.

"Application was made through the Committee of Overtures, [by the Synod of Pittsburgh,] to erect a new Synod, to be composed of certain Presbyteries in the Synod of Pittsburgh. * * * *

"*Resolved*, That the Presbyteries of Grand River, Portage, and Huron, be, and they hereby are detached from the Synod of Pittsburgh, and constituted a new Synod, to be designated by the name of *The Synod of the Western Reserve;* that they hold their first meeting at Hudson, on the fourth Tuesday of September next, at 11 o'clock, A. M., and that the Rev. Joseph Badger preach the Synodical sermon, and act as Moderator till another shall be chosen, or in case of his failure, then the oldest Minister present shall officiate in his place."—*Minutes*, 1825, p. 263. [Disowned in 1837, see Book VII. § 160.]

§ 82. *The Synods of West Tennessee,* and Indiana, in* 1826.

(*a*) "*Resolved*, That the prayer of the Synod [of Tennessee,] be granted so far as to constitute the Presbyteries of West Tennessee, Shiloh, Mississippi, and North Alabama into a Synod, to be denominated *The Synod of West Tennessee*, to meet in Huntsville on the second Wednesday of October next, at 11 o'clock, A. M., and that the Rev. Robert Hardin, or in case of his absence, the senior Minister present, open the Synod with a sermon, and preside till a Moderator be chosen, and the Synod regularly organized." —*Minutes*, 1826, p. 24.

(*b*) "The committee to whom was referred the petition from the Presbytery of Salem, requesting that the Presbyteries of Salem, Madison, Wabash, and Missouri, be constituted a Synod, to be known by the name of *The Synod of Indiana*, made the following report, which was adopted, viz.

"*Resolved*, That the prayer of the petition be granted, and that the said Synod meet in Vincennes on the third Wednesday of October next; and that the Rev. William Martin, or in the case of his absence, the senior Minister present, open the Synod with a sermon, and preside till a Moderator be chosen, and the Synod regularly organized."—*Minutes*, 1826, p. 24.

§ 83. *The Synods of Utica, Mississippi and South Alabama, and Cincinnati, in* 1829.

(*a*) "An application from the Synod of Albany for the erection of a new Synod, was taken up; when it was

"*Resolved*, That the request be granted, and agreeably to the request of the Synod, the Presbyteries of Ogdensburgh, Watertown, Oswego, Oneida, and Otsego, are hereby constituted a new Synod, to be called *The Synod of Utica.*

---

* The name was changed to the Synod of Nashville.—*Minutes*, 1850, p. 469.

"*Resolved,* That the Synod of Utica hold their first meeting in Utica, in the First Presbyterian Church, on the Tuesday preceding the third Wednesday of September next at 7 o'clock, P. M., and that the Rev. Israel Brainard preach the opening sermon, and preside until a Moderator is chosen; and in case of his absence, these duties shall devolve on the senior Minister present."—*Minutes,* 1829, p. 373. [Disowned in 1837. See Book VII. § 160.]

(*b*) "The committee on No. 2, from the Judicial Committee, viz. the complaint and request of the Presbytery of Mississippi, reported, that in consequence of the insufficiency of testimony, they express no opinion respecting the correctness of the complaint; but they recommend that the request be granted, which is, that the Presbyteries of Mississippi, South Alabama, and Bigby, be formed into a new Synod. The report of the committee was adopted; and the Presbyteries of Mississippi, South Alabama, and Bigby, are hereby formed into a new Synod, to be known by the name of *The Synod of Mississippi and South Alabama.*

"*Resolved,* That the Synod of Mississippi and South Alabama hold their first meeting at Mayhew on the second Wednesday of November next, at 11 o'clock, A. M., and that the Rev. Robert M. Cunningham, D. D., or in case of his absence, the senior Minister present, preach the sermon at the opening, and preside until a Moderator is chosen."—*Minutes,* 1829, p. 376.

(*c*) [On petition from the Synod of Ohio]

"*Resolved,* That a new Synod be constituted by the name of *The Synod of Cincinnati,* to consist of the Presbyteries of Chillicothe, Cincinnati, and Miami; and that the line which divides the Presbyteries of Athens, Lancaster and Columbus, on the east, from the Presbyteries of Chillicothe and Miami, on the west, shall be the dividing line between the Synods of Ohio and Cincinnati; excepting that the portion of the Presbytery of Columbus which lies in the counties of Clarke, Champaigne and Logan, and west of a line running due north from the northeast corner of the county of Logan, to the boundary of the Synod of the Western Reserve, shall be attached to the Presbytery of Miami; and the Synod of Cincinnati shall hold their first meeting in Lebanon on the fourth Thursday of October next, at 11 o'clock, A. M.; and shall be opened with a sermon by the Rev. James Kemper, or in case of his absence, by the senior Minister present, who shall preside until a Moderator shall be chosen."—*Minutes,* 1829, p. 387.

§ 84. *The Synod of Illinois, in* 1831.

"*Resolved,* Agreeably to the request of the Synod [of Indiana] that the Presbyteries of Illinois, Kaskaskia, Sangamon, and Missouri be and they hereby are erected into a new Synod, to be known by the name of *The Synod of Illinois;* that the Synod thus erected be required to hold their first meeting at Hillsborough, Montgomery county, Illinois, on the third Thursday of September, 1831, at 12 o'clock, noon; and that the Rev. John Matthews open the same with a sermon, and preside until a Moderator be chosen; and in case of his absence, the senior Minister present."—*Minutes,* 1831, p. 175.

§ 85. *The Synod of Missouri, in* 1832.

"The Presbytery of Missouri requested the Synod of Illinois to take measures for the erection of a new Synod; whereupon the Synod divided the Ministers and Churches in the State of Missouri into three Presbyteries, viz. the Presbytery of St. Louis, the Presbytery of St. Charles, and the Presbytery of Missouri. The Synod of Illinois pray the General Assembly to erect a new Synod, to be composed of the above named Presbyteries, and to be called *The Synod of Missouri;* that the first meeting of the said Synod be held at St. Louis on the second Thursday in October, 1832, and to be opened with a sermon by the Rev. Thomas Donnell, who shall preside until a Moderator be chosen; or in case of his absence, then the senior Minister present." [Granted.]—*Minutes*, 1832, p. 326.

§ 86. *The Synod of the Chesapeake, in* 1833.

(*a*) "An application for a new Synod, to be composed of the Presbyteries of East Hanover, Baltimore, and District of Columbia, and to be called the Synod of Chesapeake, was taken up." "After considerable discussion, it was

"*Resolved*, That the application be granted, and that a new Synod be, and hereby is erected, to be called *The Synod of Chesapeake*, and to be composed of the Presbyteries of the District of Columbia, Baltimore, and East Hanover.

"*Resolved*, That the Synod of Chesapeake hold its first meeting in Georgetown, in the District of Columbia, on the fourth Thursday of December next, at 11 o'clock A. M., and be opened with a sermon by the Rev. Stephen B. Balch, D. D., or in case of his absence or inability to act, by the next oldest Minister present."—*Minutes*, 1833, p. 479.

(*b*) *Dissolved in* 1834.

"*Resolved*, That the Synod of Chesapeake be, and the same is hereby dissolved; that the Presbytery of East Hanover be, and the same is hereby restored to the Synod of Virginia; that the Presbyteries of Baltimore and of the District of Columbia be, and the same are hereby restored to the Synod of Philadelphia."—*Minutes*, 1834, p. 37.

§ 87. *Synods of Michigan and Delaware, in* 1834.

(*a*) "A petition from the Synod of the Western Reserve to erect the Presbyteries of Detroit, Monroe, and St. Joseph, in said Synod, into a new Synod, to be called the Synod of Michigan.

"*Resolved*, That the petition be granted; and the said Presbyteries of Detroit, Monroe, and St. Joseph, are hereby erected into a Synod, to be known by the name of *The Synod of Michigan.*

"*Resolved*, That the Synod of Michigan hold its first meeting at Ann Arbor, on the last Thursday in September next, at 2 o'clock P. M., and that the Rev. Reuben Armstrong, or in case of his failure the oldest Minister present, open the Synod with a sermon, and preside until a Moderator is chosen."—*Minutes*, 1834, p. 22. [Dissolved in 1839, see Book VII. § 195: 2.]

(*b*) [Upon] "applications from the Presbyteries of Lewes, Wilmington, and Philadelphia 2d, as constituted by the Assembly, to be constituted into a new Synod," * * *

"*Resolved*, That the Second Presbytery of Philadelphia, and the Presbyteries of Wilmington and Lewes, be, and the same hereby are erected into a new Synod, to be called *The Synod of Delaware;* that they hold their first meeting in the Second Church, Wilmington, the fourth Thursday in October next, at 11 o'clock A. M., and that the opening sermon be preached by the Rev. James Patterson, or in case of his absence by the oldest Minister present."—*Minutes*, 1834, p. 37. [Dissolved in 1835, see Book VII. § 125, Resolution 4.]

§ 88. *Synod of Alabama, in* 1835.

"The committee to whom was referred Overture No. 26, being a petition from the Synod of Mississippi and South Alabama, for the erection of a new Synod, made their report, which was accepted and adopted, and is as follows, viz.

"*Resolved*, That the request of the Synod be granted; that the Presbyteries of South Alabama, Tuscaloosa, and Tombigbee, be erected into a new Synod, to be called *The Synod of Alabama;* that this Synod hold its first meeting at the Church in Tuscaloosa, on the last Thursday in October, 1835, at 12 o'clock, M.; and that R. M. Cunningham, D. D., preach and constitute with prayer; or in case of his absence, the oldest Minister present.

"That the name of the present Synod be so altered as in future to be known by the name of the Synod of Mississippi."—*Minutes*, 1835, p. 31.

§ 89. *Synod of Northern India, in* 1841.

[See Book V. § 128.]

§ 90. *The Synods of Buffalo and Northern Indiana, in* 1843.

(*a*) "Petition of the Presbyteries of Steuben, Wyoming, and Ogdensburgh, to be set off from the Synods of Albany and New Jersey, and erected into a Synod. On which subject the committee submitted the following minute, which was adopted, viz.

"Whereas, the General Assembly in 1838, [Book VII. § 185: 3,] enacted that 'If as many as three Presbyteries can be conveniently formed in Western New York, they should be constituted into a Synod, and shall cover the entire territory heretofore occupied by the three Synods of Utica, Geneva, and Genessee;' therefore,

"*Resolved*, That the Presbyteries of Steuben, Wyoming, and Ogdensburgh, which have been formed in that territory, be constituted into a Synod, to be known by the name of *The Synod of Buffalo*, whose boundaries shall be according to the said act of the Assembly of 1838. And that the first meeting of said Synod be held in the city of Buffalo, in the First Presbyterian Church in connection with this Assembly, on the second Wednesday of August next, at 2 o'clock P. M.; that the Sessions of the Synod be opened with a sermon by the Rev. Isaac W. Platt, of the Presbytery of Steuben, and in case of his absence, by the senior Bishop present, and that the Synod afterwards convene on their own adjournment."—*Minutes*, 1843, p. 174.

(*b*) "Overture No. 18 was taken up and adopted, as follows, viz.

"*Resolved*, That the request of the Synod of Indiana be granted, and that a new Synod be erected, to consist of the Presbyteries of Logansport, Lake, and Michigan, to be known by the name of *The Synod of Northern Indiana;* that the present boundaries of said Presbyteries be the boundary of the Synod; that it hold its first meeting at Fort Wayne, on the second Thursday of October next, at 12 o'clock, M.; that it be opened with a sermon by Rev. John Wright, or in case of his absence, by the senior Minister present; that he preside till a Moderator is chosen; and that said Synod afterwards meet on its own adjournments."—*Minutes*, 1843, p. 192.

§ 91. *The Synod of South Carolina and Georgia divided in* 1845.

[Upon a petition from the Synod,] "*Resolved*, That the Synod of South Carolina and Georgia, be and it hereby is divided into two Synods, to be styled respectively, *The Synod of South Carolina*, and *The Synod of Georgia*, and that the geographical limits of the Synod of South Carolina be those of the State of South Carolina; and that the geographical limits of the Synod of Georgia, be those of the State of Georgia, together with the Territory of Florida, so far as this may not interfere with the limits of the Synod of Alabama.

"*Resolved also*, That the Synod of South Carolina be directed to meet in Pendleton, on the first Thursday of November, 1845, at 11 o'clock, A. M., and that the opening sermon be preached by the Rev. Edward Palmer, as Moderator, and in case of his absence, by the oldest Minister present. And that the Synod of Georgia be directed to meet in Macon, Georgia, on the third Thursday of November, 1845, at 7 o'clock, P. M., and that the Rev. Thomas Goulding, D. D., be appointed to preach the opening sermon as Moderator, and in case of his absence, the oldest Minister present."—*Minutes*, 1845, p. 10.

[The Synod of South Carolina consisted of the Presbyteries of South Carolina, Bethel, Harmony, and Charleston; the Synod of Georgia, of the Presbyteries of Georgia, Hopewell, Flint River, Florida, and Cherokee.]

§ 92. *The Synod of Memphis, in* 1847.

"The committee on the formation of a new Synod reported, and their report was adopted, and is as follows: viz.

"The committee on the formation of a new Synod to be composed of the Presbyteries of Western District, Chickasaw, Arkansas, and Indian, referred by the last General Assembly to the Synods of West Tennessee and Mississippi, report, that agreeably to the direction of that Assembly, the reports of the said Synods have been sent up, and that both Synods, as well as all the Presbyteries concerned, are favourable to the proposed arrangement. The committee therefore recommend the adoption of the following resolutions, viz.

"1. *Resolved*, That a new Synod be, and hereby is erected, to be called *The Synod of Memphis*, and to be composed of the Presbyteries of Western District, Chickasaw, Arkansas, and Indian.

"2. *Resolved*, That the Synod of Memphis hold its first meeting in Memphis, Tennessee, on the third Thursday of October, 1847, at seven o'clock, P. M., and be opened with a sermon by the Rev. G. W. Coons, or in case of his absence or inability to act, by the oldest Minister present, who shall preside until a Moderator be chosen."—*Minutes*, 1847, p. 378.

§ 93. *Synods of Texas and Wisconsin, in* 1851.

(*a*) "Overture No. 11. From the Presbytery of Eastern Texas, requesting that the three Presbyteries, Eastern Texas, Brazos, and Western Texas, be erected into a Synod, to be called the Synod of Texas.

"The committee recommend that the Synod be formed, according to the memorial, to meet at Austin, Texas, on the last Thursday in October next, at 11 o'clock, A. M., and be opened with a sermon by the Rev. Daniel Baker, D.D.; or, in the event of his absence, by the oldest Minister present, who is then to preside, until a Moderator be chosen.'

"The recommendation was adopted."—*Minutes*, 1851, p. 28.

(*b*) [Upon a memorial from the Presbytery of Wisconsin, proposing a division of that body into the three Presbyteries of Dane, Milwaukie, and Winnebago, and the erection of a Synod, the Synod of Illinois, to which the Presbytery belonged, opposed the action.]

"*Resolved*, That the Presbytery of Wisconsin be divided into three Presbyteries, and that they thus formed be erected into a Synod, under the name [*The Synod of Wisconsin*,] provisions and specifications embraced in the memorial sent up by said Presbytery to this General Assembly on that subject, and that it be directed to meet on the last Tuesday of June, at 7 o'clock, P. M., at Fulton; the Rev. Thomas Frasier to preach the opening sermon and preside until a Moderator be chosen. And whereas the records of the Presbytery of Wisconsin have not yet undergone Synodical revision, that they transmit to the next Assembly all the records of their Presbyterial acts prior to their erection into a Synod by this action of the Assembly for revision, as in the case of Synodical records. *Provided*, That this action of the Assembly does not change in any respect the line of boundary between the Presbyteries of Wisconsin and Rock River."—*Minutes*, 1851, p. 35.

§ 94. *The Synods of The Pacific, Iowa, and Arkansas, in* 1852.

(*a*) "The Committee on Bills and Overtures reported Overture No. 4, a memorial from the Presbytery of California, requesting the formation of a new Presbytery and a new Synod.

"The committee recommend to the Assembly the adoption of the following minute:

"The Rev. R. McCoy is transferred from the Presbytery of Memphis to the Presbytery of California.

"The Rev. Sylvester Woodbridge, Jr., and the Rev. James Woods, both of the Presbytery of California, with the Rev. W. G. Canders, of the Presbytery of Maury, together with the Churches of Benicia and Stockton, are constituted a new Presbytery, to be called the Presbytery of Stockton. The said Presbytery shall hold its first meeting in the First Presbyterian Church in Stockton, California, on the third Tuesday of August next, at 7 o'clock, P. M.; and be opened with a sermon by the Rev. S. Woodbridge, Jr., who shall preside until a Moderator be chosen.

"It is the purpose of this minute to perpetuate the Presbytery of California, with the remaining Ministers and Churches belonging thereto. The said Presbytery will hold its next stated meeting on the third Tuesday of August next, in the First Presbyterian Church in San Francisco, California, at 7 o'clock, P. M.; to be opened with a sermon by the Rev. R. McCoy, who shall preside until a Moderator be chosen.

"The Presbyteries of California, Oregon, and Stockton, are hereby erected into a new Synod, to be called *The Synod of the Pacific;* and for that purpose the Presbyteries of California and Oregon are detached from the Synod of New York. The Synod, created by this minute, shall hold its first meeting in the First Presbyterian Church in San Francisco, on the third Tuesday of October next, at 7 o'clock, P. M., and shall be opened with a sermon by the oldest Minister present, who shall preside until a Moderator be chosen.

"The Presbyteries herein named shall present their records to the Synod of the Pacific for examination, from the date of their last approval by the Synod of New York.

"The Synod shall, at its first meeting, settle definitely the territorial limits of its several Presbyteries.

"The report was adopted."—*Minutes*, 1852, p. 207.

(*b*) "Overture No. 10, being an extract from the records of the Synod of Illinois, desiring the Assembly to erect a new Synod. The committee recommended the adoption of the following minute, viz. the Presbyteries of Iowa, Cedar, and Desmoines, with their ministers and churches, are hereby detached from the Synod of Illinois, and constituted a Synod, to be called *The Synod of Iowa.* It shall hold its first meeting in the city of Muscatine on the 14th day of October, 1852, at 7 o'clock, P. M., and be opened with a sermon by the Rev. L. G. Bell, or, in his absence, by the oldest Minister present, who shall preside until a new Moderator be chosen. The said Presbyteries shall present their records to the Synod for approval. The report was adopted."—*Minutes*, 1852, p. 207.

(*c*) "Overture No. 24. A memorial of the Commissioners to this Assembly, from the Presbyteries in the Synod of Memphis, requesting the Assembly to erect a new Synod.

"This request was granted by the Assembly, and the following resolution was adopted:

"That the Presbyteries of Arkansas, Ouachita, Indian, and Creek Nation, now in the Synod of Memphis, be, and they are hereby erected into a new Synod, to be called *The Synod of Arkansas.* The said Synod shall hold its first meeting in the First Presbyterian Church in the city of Little Rock, Arkansas, on the second Thursday of October, at 7 o'clock, P. M., and be opened by a sermon by the Rev. James C. Kingsbury, or in case of his absence, by the eldest Minister present, who shall also preside until a Moderator be chosen."—*Minutes*, 1852, p. 224.

§ 95. *The Synods of Baltimore and Allegheny, in* 1854.

§ 1.

(*a*) "*Resolved*, That the requests of these four Presbyteries be granted, and that the Presbyteries of Carlisle, Baltimore, and Eastern Shore, from the Synod of Philadelphia, and the Presbytery of Winchester, from the Synod of Virginia, be hereby set off and constituted a new Synod, to be called *The Synod of Baltimore,* which body shall meet in the F street Church in the City of Washington, on the last Tuesday (31st) of October next, at 7½ P. M., and be opened with a sermon by the Rev. Wm. S. Plumer, D. D., or in his absence by the oldest Minister present, who shall preside till another Moderator be chosen; and that thereafter the Synod convene on their own adjournment."—*Minutes*, 1854, pp. 15, 18.

(*b*) "Overture No. 8—Papers in relation to a division of the Synod of Pittsburgh—were then taken up. The papers were read, and the matter was discussed at length, when the previous question was called, and the petition of the Synod was granted; which petition is as follows:

"*Resolved*, That the next General Assembly of the Presbyterian Church in the United States be petitioned to erect a new Synod, embracing that part of the Synod of Pittsburgh which lies west and north of the Allegheny and Ohio rivers; and in case it shall erect the new Synod for which this Synod asks, to call it by the name of *The Synod of Allegheny*, and to appoint its first meeting to be held in the First Church, City of Allegheny, at the same time at which the Synod of Pittsburgh shall hold its next meeting; to be opened with a sermon by the Rev. William Annan, who shall preside until the election of a Moderator."—*Minutes*, 1854, p. 36.

TITLE 2.—MISCELLANEOUS DECISIONS.

§ 96. *The opening sermon.*

(*a*) [The records of the Synod of Pittsburgh approved, except] "that at the opening of the Synod, no sermon was delivered as the Constitution requires, but on the following evening."—*Minutes*, 1827, p. 118.

(*b*) [The records of the Synod of Albany approved, except that] "the Synod was opened without a sermon, whereas the Form of Government, Chap. xi. Sec. 5, requires that a sermon shall be preached."—*Minutes*, 1843, p. 181.

§ 97. Pro re nata *meetings of Synod constitutional.*

(*a*) [The records of the Synod of Kentucky approved, except] "the record of a meeting of Synod, which was convened pursuant to a call of the Moderator, without a specification of the object for which they were convened."—*Minutes*, 1823, p. 120.

(*b*) "Has the Moderator of a Synod a right to call a meeting of the Synod during the interval of its stated sessions?

"*Resolved by the Assembly*, That this question be answered in the affirmative."—*Minutes*, 1829, p. 383.

(*c*) "The Assembly took up the protest and complaint of a minority of the Synod of Virginia, against a decision of said Synod in favour of called meetings of Synod; the complainants and Synod were heard, after which it was resolved that the complaint be not sustained."—*Minutes*, 1832, p. 328.

(*d*) [In 1832, the following was sent down to the Presbyteries, as a proposed addition to the Constitution.]

"When any emergency shall require a meeting of the Synod sooner than the time to which it stands adjourned, the Moderator, or in case of his absence, death, or inability to act, the Stated Clerk shall, with the concurrence, or at the request of three Ministers and three Elders, the Ministers and Elders being of at least two different Presbyteries, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every Minister belonging to the Synod, and to the Session if practicable of every vacant Congregation; and between the time of issuing the letters of convocation, and time of meeting, shall elapse at least twenty days. And nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been convened. It shall also be the duty of the Moderator to cause notice to be given in the public prints of the time and place of such intended meeting of the Synod."—*Minutes*, 1832, p. 333.

[In 1833, forty-six Presbyteries reported adoption and seventeen rejection; and in 1834, thirty-eight in favour and eleven against the amendment; but as in neither case was there a majority of all the Presbyteries, the amendment failed.]—*Minutes*, 1833, p. 485; and 1834, p. 13.

§ 98. *Adjourned meetings of Synods.*

"As there is an adjourned meeting of said Synod with a view to issue the business, the Assembly ought not judicially to interfere until it shall be decided upon by the Synod, and they hereby recommend to the Synod of the Carolinas, to continue their laudable and prudent endeavours to bring the present dispute to a speedy issue."—*Minutes*, 1797, p. 127.

[The records of the Synod of the Carolinas,] "were approved as far as the end of the extraordinary session held at Little Britain, N. C., Feb. 7, 1799."—*Minutes*, 1799, p. 176.

PART VI.

THE GENERAL ASSEMBLY.

CHAPTER I.

ITS DOCUMENTARY HISTORY.

[From the facts presented below, it will appear that the General Assembly is not a body created by the voluntary union of Presbyteries and Synods, as is sometimes assumed, but itself the original body, whence they have derived their existence and powers.]

§ 99. *Its original organization.*

(*a*) [The first General Assembly of the Church of Scotland consisted of six Ministers, and thirty-four other persons, spontaneously met, and constituting at once the highest judicatory of the Church, and the only one above the parochial Presbytery.

Precisely analogous was the origin of our General Assembly. The first leaf of the original minutes being irrecoverably lost, the most precise information we have of the time and circumstances of the first meeting, is that it was "when the Rev. Mr. Jedediah Andrews was ordained Pastor to the Presbyterian Congregation of Philadelphia." The Ministers who were there assembled agreed "to associate and join with one another statedly for the exercise of Church government among themselves, being first agreed as to principles of faith and government."[*] In 1704 the Congregation which Mr. Andrews served removed from the storeroom in which they had previously assembled, to their first house of worship. The space occupied by the annual minutes in the manuscript record book, would lead to the conclusion that the missing leaf would carry us back to the same year; and other circumstances concur to the conclusion that the removal of the Congregation, the ordination of Mr. Andrews, and the organization of the Presbytery occurred at the same date.

In 1706, the body consisted of Francis McKemie, Jedediah Andrews, John Hampton, John Wilson, Nathaniel Taylor, George McNish, and Samuel Davis, (Minutes 1706 and 1707, p. 9,) with twelve or thirteen Churches. Whether all of these took part in the original organization, it is probably now impossible to ascertain.]

(*b*) *Design of this organization.*

[The members of the general Presbytery were, the most of them, Missionaries, and the design of the organization was specifically to carry on the work of Missions. The doctrine that the Presbyterian Church, as such, is a missionary society, is no mere fancy, but literally true. See the statements made by the Presbytery as to the motives inducing their organization, contained in the letters addressed by them to Sir Edmund Harrison, to the Presbytery of Dublin, and the Synod of Glasgow. (Book V.)]

§ 100. *This body was a proper General Assembly.*

[It ordinarily assumed the title of "*The Presbytery*," never that of "The Presbytery of Philadelphia." It asserted to itself, and was recognized as possessing, not merely the functions of a particular subordinate Presbytery, from which Thompson, in the place above cited, carefully distinguishes it, but the powers of a supreme judicature, in the exercise of which it was alike unlimited by a written Constitution, and uncontrolled by a superior. (See Book I. § 1.) Its appropriate title is—*The General Presbytery.*]

---

[*] Thompson's "Government of the Church of Christ," p. 53. The Rev. John Thompson, the author, came from Ireland a licentiate in 1814 or 1815, sent a letter to the Presbytery in 1815, and came under its care in 1816.—*Minutes*, 1815, p. 40; and 1816, p. 44.

§ 101. *It creates out of itself four subordinate Presbyteries, and assumes the name of "The Synod."*

(*a*) "It having pleased divine Providence so to increase our number, as that, after much deliberation, we judge it may be more serviceable to the interest of religion, to divide ourselves into subordinate meetings or Presbyteries, constituting one annually as a Synod, to meet at Philadelphia or elsewhere, to consist of all the members of each subordinate Presbytery or meeting, for this year at least: Therefore, it is agreed by the Presbytery, after serious deliberation, that the first subordinate meeting or Presbytery, to meet at Philadelphia or elsewhere, as they shall see fit, do consist of these following members, viz. Masters Andrews, Jones, Powell, Orr, Bradner, and Morgan. And the second to meet at New Castle or elsewhere, as they shall see fit, to consist of those, viz. Masters Anderson, McGill, Gillespie, Wotherspoon, Evans, and Conn. The third to meet at Snow Hill or elsewhere, to consist of these, viz. Masters Davis, Hampton, and Henry. And in consideration that only our brethren Mr. McNish and Mr. Pumry, are of our number upon Long Island at present, we earnestly recommend it to them to use their best endeavours with the neighbouring brethren that are settled there, which as yet join not with us, to join with them in erecting a fourth Presbytery. And as to the time of the meeting of the respective Presbyteries, it is ordered that that be left to their own discretion.

"*Ordered,* That a book be kept by each of the said Presbyteries, containing a record of their proceedings; and that the said book be brought every year to our anniversary Synod to be revised."—*Minutes,* 1716, p. 45.

(*b*) *The Synod recognized, in terms, as identical with the original Presbytery.*

"Our next meeting being appointed as a Synod, it is ordered that the present Moderator open the same by preaching; and that the Moderator of the last Synod open the next by preaching always for the time coming upon the first Tuesday of our meeting, at 10 o'clock."—*Minutes,* 1716, p. 46.

[Next year they speak of the preceding session as a Synod, thus:]

"The Moderator of the last Synod being hindered from being here at the time appointed by the last year's Synod, he was appointed to preach this day at ten o'clock, his Synodical sermon."—*Minutes,* 1717, p. 48.

"Whereas in page thirty-three of the Presbytery (now Synod) book, there is a minute relating to Mr. Pierson's settlement at Woodbridge, the Synod at his instance, do declare their approbation of his conduct in settling there."—*Minutes,* 1721, p. 68.

[See the language of an overture, (above, Book I. § 1, e,) "the Synod, either before or since it hath been, *in forma Synodi.*"]

§ 102. *The Synod meets by delegation.*

"The affair relating to the Synod's meeting by delegates was taken into consideration, and after reasoning upon the matter, it was at last put to the vote thus: Appear by delegates or not? And it was carried in the affirmative; and likewise concluded by vote, that the Presbytery of New Castle and Philadelphia do yearly delegate the half of their members to the Synod, and the Presbytery of Long Island two of their number. And it is further ordered, that all the members of the Synod do attend every third year; and that if in the interim anything of moment do occur, whereby the presence of all the members may be thought necessary, they, (upon notice given by the commission of the Synod,) shall carefully attend notwithstanding the above delegation. And it is further agreed, that every member of the Synod may attend as formerly if they see cause."—*Minutes*, 1725, p. 80.

[After some time this plan fell silently into disuse.]

§ 103. *The powers of the Synod.*

(*a*) [In a convention of delegates from the Synod, and the Dutch and Associate Reformed Synods, the representatives of the Synod made the following statement, which was afterwards sanctioned by it.]

"The rules of our discipline and the form of process in our Church judicature, are contained in Pardovan's (alias Stewart's) Collections, in conjunction with the acts of our own Synod; the power of which in matters purely ecclesiastical, we consider as equal to the power of any Synod or General Assembly in the world."—*Minutes*, 1786, p. 519.

(*b*) [This authority was illustrated in the acts by which of its own mere motion it adopted the Westminster Confession of Faith, and enjoined it on the Presbyteries, and in the following sections in which it amends the whole Constitution and remodels the Church.]

§ 104. *The Synod creates out of itself four subordinate Synods, and continues its succession in the General Assembly.*

(*a*) "The Synod considering the number and extent of the Churches under their care, and the inconvenience of the present mode of government by one Synod,

"*Resolved*, That this Synod will establish out of its own body three or more subordinate Synods, out of which shall be composed a General Assembly, Synod or Council, agreeably to a system hereafter to be adopted."—*Minutes*, 1786, p. 517.

(*b*) [After mature preliminary arrangements had been made, (See Book I. §§ 17–25) it was at length, in 1788,]

"*Resolved, unanimously*, That this Synod be divided, and it is hereby divided into four Synods, agreeably to an act made and provided for that purpose in the sessions of Synod in the year one thousand seven hundred and eighty-six; and that this division shall commence on the dissolution of the present Synod.

"*Resolved*, That the first meeting of the General Assembly, to be constituted out of the abovesaid four Synods, be held, and it is hereby appointed to be held on the third Thursday of May, one thousand seven hundred and eighty-nine, in the Second Presbyterian Church in the city of Philadelphia, at eleven o'clock, A. M., and that Dr. Witherspoon, or in his absence, Dr. Rodgers, open the General Assembly with a sermon, and preside till a Moderator be chosen."—*Minutes*, 1788, p. 547.

CHAPTER II.

ORGANIZATION OF THE ASSEMBLY.

TITLE 1.—OF ITS MEETINGS.

§ 105. *Table of the meetings of the General Assembly.*

YEAR.	PLACE OF MEETING.	NO. OF MEMBERS.		MODERATORS.
		MINISTERS.	ELDERS.	
1789	Philadelphia,	23	11	John Witherspoon, D. D.,* New Jersey. John Rodgers, D. D., New York.
1790	Do.	19	11	Robert Smith, D. D., Pennsylvania.
1791	Do.	43	20	John Woodhull, D. D., New Jersey.
1792	Carlisle, Pa.	30	12	John King, D. D., Pennsylvania.
1793	Philadelphia,	30	16	James Latta, D. D., Pennsylvania.
1794	Do.	27	12	Alexander McWhorter, D. D., New Jersey.
1795	Carlisle, Pa.	28	14	John McKnight, D. D., New York.
1796	Philadelphia,	28	14	Robert Davidson, D. D., Pennsylvania.
1797	Do.	33	13	William M. Tennent, D. D., Pennsylvania.
1798	Do.	32	16	John B. Smith, D. D., Pennsylvania.
1799	Winchester, Va.	30	8	Samuel S. Smith, D. D., New Jersey.
1800	Philadelphia,	35	15	Joseph Clark, D. D., New Jersey.
1801	Do.	40	20	Nathaniel Irwin, Pennsylvania.
1802	Do.	31	16	Azel Roe, D. D., New Jersey.
1803	Do.	37	19	James Hall, D. D., North Carolina.
1804	Do.	41	16	James F. Armstrong, New Jersey.
1805	Do.	42	18	James Richards, D. D., New Jersey.
1806	Do.	37	17	Samuel Miller, D. D., New York.
1807	Do.	40	20	Archibald Alexander, D. D., Pennsylvania.
1808	Do.	40	19	Philip Milledoler, D. D., Pennsylvania.
1809	Do.	42	23	Drury Lacy, Virginia.
1810	Do.	55	28	John B. Romeyn, D. D., New York.
1811	Do.	61	27	Eliphalet Nott, D. D., New York.
1812	Do.	63	33	Andrew Flinn, D. D., South Carolina.
1813	Do.	65	35	Samuel Blatchford, D. D., New York.
1814	Do.	68	25	James Inglis, D. D., Maryland.
1815	Do.	64	29	William Neill, D. D., New York.
1816	Do.	63	30	James Blythe, D. D., Kentucky.
1817	Do.	71	35	Jonas Coe, D. D., New York.
1818	Do.	83	41	J. J. Janeway, D. D., Pennsylvania.
1819	Do.	85	33	John H. Rice, D. D., Virginia.
1820	Do.	71	28	John McDowell, D. D., New Jersey.
1821	Do.	77	35	William Hill, D. D., Virginia.
1822	Do.	91	38	Obadiah Jennings, D. D., Ohio.
1823	Do.	84	33	John Chester, D. D., New York.
1824	Do.	102	40	Ashbel Green, D. D., LL.D., Pennsylvania.
1825	Do.	110	41	Stephen N. Rowan, D. D., New York.
1826	Do.	113	49	Thomas McAuley, D. D., LL.D., New York.
1827	Do.	102	37	Francis Herron, D. D., Pennsylvania.
1828	Do.	104	39	Ezra Stiles Ely, D. D., Pennsylvania.
1829	Do.	125	41	Benjamin H. Rice, D. D., Virginia.
1830	Do.	135	40	Ezra Fisk, D. D., New York.
1831	Do.	152	75	Nathan S. S. Beman, D. D., New York.
1832	Do.	182	123	James Hoge, D. D., Ohio.
1833	Do.	172	94	William A. McDowell, D. D., South Carolina.
1834	Do.	125	77	Philip Lindsley, D. D., Tennessee.
1835	Pittsburgh, Pa.	135	96	William W. Phillips, D. D., New York.
1836	Do.	152	122	John Witherspoon, D. D., South Carolina.
1837	Philadelphia,	158	105	David Elliott, D. D., Pennsylvania.
1838	Do.	119	105	William S. Plumer, D. D., Virginia.
1839	Do.	109	83	Joshua L. Wilson, D. D., Ohio.
1840	Do.	91	60	William M. Engles, D. D., Pennsylvania.
1841	Do.	87	56	Robert J. Breckinridge, D. D., LL.D., Maryland.

---

* Moderator of the organization.

YEAR.	PLACE OF MEETING.	NO. OF MEMBERS. MINISTERS.	NO. OF MEMBERS. ELDERS.	MODERATORS.
1842	Philadelphia,	94	61	John T. Edgar, D. D., Tennessee.
1843	Do.	100	59	Gardiner Spring, D. D., New York.
1844	Louisville, Ky.	112	84	George Junkin, D. D., Ohio.
1845	Cincinnati, O.	114	83	John M. Krebs, D. D., New York.
1846	Philadelphia,	113	76	Charles Hodge, D. D., New Jersey.
1847	Richmond, Va.	114	66	James H. Thornwell, D. D., South Carolina.
1848	Baltimore, Md.	116	80	Alexander T. McGill, D. D., Pennsylvania.
1849	Pittsburgh, Pa.	116	67	Nicholas Murray, D. D., New Jersey.
1850	Cincinnati, O.	128	91	A. W. Leland, D. D., South Carolina.
1851	St. Louis, Mo.	126	90	E. P. Humphrey, D. D., Kentucky.
1852	Charleston, S. C.	131	72	John C. Lord, D. D., New York.
1853	Philadelphia,	149	104	John C. Young, D. D., Kentucky.
1854	Buffalo, N. Y.	147	118	H. A. Boardman, D. D., Pennsylvania.

§ 106. *Time of meeting.*

[Many years' usage has fixed the meeting of the Assembly statedly on the third Thursday of May in each year.]

§ 107. *Prayer for the General Assembly.*

"An overture from the Synod of North Carolina was received and read, and is as follows:

"Whereas, the General Assembly is the highest and most important judicatory of the Presbyterian Church, and whereas, to obtain the divine blessing on that judicatory, must appear to every Christian of our denomination to be a matter of the utmost moment; therefore,

"*Resolved*, That this Synod do respectfully suggest to the General Assembly, the propriety of recommending to all the Churches under their care, to observe annually, the afternoon or evening previous to the meeting of that body, as a season of special prayer to Almighty God for his blessing; that he would of his infinite mercy condescend to superintend and direct all their measures, deliberations, and decisions, so that all may redound to the promotion of his own glory, and the general prosperity of that particular Church to which we belong.

"The overture was adopted."—*Minutes*, 1821, p. 6.

§ 108. *Order of organizing the Assembly.*

"The General Assembly shall meet at least once in every year. On the day appointed for that purpose, the Moderator of the last Assembly, if present, or in case of his absence some other Minister,[*] shall open the meeting with a sermon, and preside until a new Moderator be chosen. No Commissioner shall have a right to deliberate or vote in the Assembly, until his name shall have been enrolled by the Clerk, and his commission examined and filed among the papers of the Assembly."—*Form of Gov.* Chap. xii. 7.

"The Moderator of the Synods and of the General Assembly shall be chosen at each meeting of those judicatories."—*Ibid.* Chap. xix. 3.

[Further, see §§ 147, 148. Under these various rules, the following is the order of procedure: At 11 o'clock the opening sermon is preached by the Moderator, by whose mandate the Assembly has been convened.[†] Immediately after sermon he opens the sessions with prayer,[‡] and calls for the report of the Committee of Commissions. This report being read, a Committee of Elections is appointed. There is now usually a recess until after dinner. The Committee of Elections then bring in their report, and the roll being thus completed, a Moderator and Temporary Clerk are chosen; the duties of the last Moderator terminate with the inauguration of his successor, and the house is ready to proceed to business.]

---

[*] Compare *Form of Gov.* Chap. xix. 3; and below, § 126.

[†] *Form of Gov.* Chap. xii. 8.

[‡] Ibid.

"It is to be remembered, that before the new Moderator is chosen, the rolls must first be made up; and at the calling of each Presbytery, burgh, and University, their commission is read."—*Pardovan*, Book I. Title 15, § 19.

TITLE 2.—COMMISSIONERS OF THE PRESBYTERIES.

§ 109. *Ratio of representation.*

(*a*) "Every Presbytery shall, at their last stated meeting preceding the meeting of the General Assembly, depute to the General Assembly Commissioners in the following proportion; each Presbytery consisting of not more than six Ministers, shall send one Minister and one Elder; each Presbytery consisting of more than six Ministers and not more than twelve, shall send two Ministers and two Elders, and so in the same proportion for every six Ministers. And these Commissioners, or any fourteen of them, whereof seven to be Ministers, being met on the day and at the place appointed shall be competent to enter upon business. And the judicatory thus constituted, shall bear the style and title of the General Assembly of the Presbyterian Church in the United States of America."—*Minutes*, 1786, p. 524.

(*b*) "*Resolved*, That it be recommended to the Presbyteries to alter the ratio of representation, substituting the word *nine* for the word *six*, and the word *eighteen* in place of the word *twelve*." [Adopted by the Presbyteries.] —*Minutes*, 1819, p. 700.

(*c*) In 1826 the ratio was again increased by changing *nine* to *twelve*, and *eighteen* to *twenty-four*.—*Minutes*, 1826, p. 11.

(*d*) In 1833 the present ratio was adopted, viz.]

"*Resolved*, That the second Section of the 12th Chapter of the Form of Government, be and the same is hereby so amended as to read,

"The General Assembly shall consist of an equal delegation of Bishops and Elders from each Presbytery in the following proportion, viz. each Presbytery consisting of not more than twenty-four Ministers, shall send one Minister and one Elder: and each Presbytery, consisting of more than twenty-four Ministers, shall send two Ministers and two Elders, and in like proportion for every twenty-four Ministers in every Presbytery, and these delegates so appointed shall be styled Commissioners to the General Assembly." —*Minutes*, 1833, p. 486.

§ 110. *Commissioners from new Presbyteries.*

(*a*) "Mr. Moses Hoge, Minister, and Mr. John Kearsley, Ruling Elder, produced commissions from the Presbytery of Winchester, which Presbytery was ordered to be formed and constituted by the Synod of Virginia, by dividing the Presbytery of Lexington so as to make two Presbyteries. And though no report was produced from the Synod of Virginia, that said Presbytery had been made and constituted according to order, yet there appearing ample testimony to the General Assembly that such was the case, the commissions of Mr. Hoge and Mr. Kearsley were approved, and they took their seats accordingly."—*Minutes*, 1795, p. 94.

(*b*) "*Resolved*, That it be adopted as a standing rule of this house, that Commissioners from newly formed Presbyteries shall, before taking their seats as members of this body, produce satisfactory evidence that the Presbyteries to which they belong have been regularly organized according to the Constitution of the Church, and are in connection with the General Assembly.

"*Resolved*, also, That such Commissioners shall be entitled to furnish the evidence required in the foregoing resolution before the house shall proceed to the choice of a Moderator."—*Minutes*, 1822, p. 20.

§ 111. *New Presbyteries must first be recognized.*

"*Resolved*, 1. That no Commissioner from a newly formed Presbytery shall be permitted to take his seat, nor shall such Commissioner be reported by the Committee on Commissions, until the Presbytery shall have been duly reported by the Synod, and recognized as such by the Assembly; and that the same rule shall apply when the name of any Presbytery has been changed.

"2. When it shall appear to the satisfaction of the General Assembly that any new Presbytery has been formed for the purpose of unduly increasing the representation, the General Assembly will by a vote of the majority refuse to receive the delegates of Presbyteries so formed, and may direct the Synod to which such Presbytery belongs to reunite it to the Presbytery or Presbyteries to which the members were before attached."—*Minutes*, 1837, p. 446.

§ 112. *Manner of action under this rule.*

"The case of the Commissioners from the Presbytery of Greenbrier was referred back to the Committee of Elections."

"The Committee of Elections reported that the Presbytery of Greenbrier was formed by dividing the Presbytery of Lexington (as will appear by reference to the certificate of the Stated Clerk of the Synod,) by the Synod of Virginia, at its sessions in Lexington, in October, 1837, and that the committee have received such information as satisfies them of the necessity and propriety of the formation of the Presbytery of Greenbrier, and they recommend the adoption of the following resolutions:

"1. *Resolved*, That the Presbytery of Greenbrier be recognized by the Assembly.

"2. *Resolved*, That the Rev. David R. Preston and Mr. Thomas Beard be enrolled as members of this Assembly, from the said Presbytery.

"The report was adopted, and Messrs. Preston and Beard took their seats."—*Minutes*, 1838, p. 9.

§ 113. *A Presbytery sending more than its proportion of Commissioners.*

"The right of two persons to a seat in the Assembly from the Presbytery of Portage, was questioned, whereupon their case was referred to the Committee of Elections. After considering the subject, the committee reported that the names of the Minister and Elder last appointed should be erased; because, the Presbytery is entitled to no more than two Commissioners. This report was adopted."—*Minutes*, 1835, p. 7.

§ 114. *Commissions, defective or wanting.*

(*a*) "The Rev. Drury Lacy, from the Presbytery of Hanover, produced a commission of his appointment as a Commissioner, signed by the clerk. Mr. Lacy informed the General Assembly that the omission of the signature by the Moderator was solely owing to inattention to the Constitution, and to the Presbytery's having always considered every act of their body signed by the clerk alone as carrying due testimony with it. Mr. Lacy's commission was accepted, and he took his seat accordingly.'"—*Minutes*, 1795, p. 94. *et passim.*

(*b*) "Mr. William Morris, an Elder from the Presbytery of Lewes, was admitted as a member, though he had neglected to bring his commission, as it appeared from the records of the Presbytery, which were present, that he was duly appointed."—*Minutes*, 1793, p. 65.

(*c*) "Mr. William Brown, a Ruling Elder from the Presbytery of Carlisle, was admitted to a seat in the Assembly, notwithstanding the informality of his appearing without a commission; it being testified by the clerk and the other members of said Presbytery that he was duly appointed, and that his commission had been made out and delivered to him."—*Minutes*, 1794, p. 79, *et passim.*

§ 115. *No election through Presbytery failing to meet.*

"The Committee of Elections further reported in the case of Mr. David M. Smith, that it appeared to their satisfaction that the Presbytery of Columbia failed to form a quorum at the time at which their stated spring meeting should have been held according to adjournment; that there were present two Ministers and Ruling Elders from a majority of the Churches, the Presbytery consisting only of five Ministers; that those present requested that the Assembly would receive Mr. Smith as a Commissioner from their Presbytery, in which request two of the absent members have expressed their concurrence in writing, and that it is believed that the appointment of Mr. Smith would have been unanimous, had the Presbytery formed a quorum; and further, that the committee are divided upon the question, whether, under these circumstances, Mr. Smith ought, or ought not, to be admitted to a seat. It was moved that Mr. Smith be admitted to a seat. After debate, the question was decided in the negative."—*Minutes*, 1843, p. 171.

§ 116. *The rule relaxed in favour of frontier and missionary Presbyteries.*

(*a*) "The Committee on Elections reported that the Rev. James W. Moore had been nominated, or selected, by the Presbytery of Arkansas, at their meeting in last September, but that the Presbytery had been prevented by high waters from meeting since, and consequently there could be no election. On motion, Mr. Moore was admitted to a seat."—*Minutes*, 1846, p. 197.

(*b*) [In reply to a protest on this case, the Assembly says]—"The member admitted to a seat represents a body occupying the remote confines of our ecclesiastical territory; a body whose delegates must travel fifteen hundred miles to reach the usual place of meeting of the General Assembly; a body too whose meetings are liable to be interrupted by insurmountable difficulties; and in whom a technical irregularity, occasioned by such difficulties, may justly plead exemption from a rigorous application of the letter of the law. To exclude from a participation in the privileges of this body one who had surmounted so many and such formidable obstacles to reach our place of meeting because of an informality in his title, which does not, as this Assembly judges, violate the spirit of the Constitution, would be to subject a zealous and self-denying Minister and a whole Presbytery to a serious grievance; and to discourage the zeal of those who of all others most need our sympathy and fostering care."—*Minutes*, 1846, p. 215.

(*c*) "The Rev. Nash Le Grand, of the Presbytery of Winchester, appeared in the house, and a motion was made and seconded that he be admitted to a seat in this Assembly, although he has not a commission to produce. Mr. Le Grand informed that he has lately been employed on a mission in Kentucky. That he came from thence directly to this city without passing through the bounds of the Presbytery of Winchester, or attending the sessions. But as the Presbytery knew that Mr. Le Grand would be likely to attend this Assembly to report on the subject of his mission, he thinks they would appoint him as a Commissioner.

"Mr. Mines, from the Presbytery of Lexington, stated to the Assembly, that from a conversation he had with a member of the Winchester Presbytery since their last sessions, he was led to believe that Mr. Le Grand was commissioned to attend this Assembly as a member."

[He was admitted to a seat.]—*Minutes*, 1805, p. 320.

(*d*) "A reference to the Minutes of the General Assembly of 1844, will show that the Rev. William S. Rogers, a Commissioner from the Presbytery of Lodiana, in Northern India, was admitted without scruple to a seat in that body, though it is evident that his appointment must have been made beyond the limits of time prescribed by the Constitution. The peculiar circumstances of the case no doubt influenced, and we believe authorized, that Assembly to act as they did in the premises."—*Minutes*, 1846, p. 214.

(*e*) "Mr. Joseph B. Junkin, Ruling Elder of the Presbytery of the Creek Nation, produces such evidence that it is the desire of his Presbytery that he should represent it as a Commissioner in this Assembly, that, considering the remote situation of the Presbytery, the difficulty of its position, and the whole bearing of the case, Mr. Junkin may be safely allowed to take his seat, without the Assembly thereby establishing any precedent to operate beyond the immediate case. The committee is therefore of opinion, that though he was not regularly elected, he ought to be allowed to take his seat as a member of the body."—*Minutes*, 1853, p. 426.

(*f*) [In the following case it appeared from the evidence that the brethren of the mission designed to make the appointment. No communication, however, had been received from them since the meeting of the Presbytery.]

"The Rev. J. L. Scott, Missionary in Northern India, being present from the Presbytery of Furrukhabad, without a commission, but with evidence of having been duly appointed, was, on motion of Dr. R. J. Breckinridge, from the Committee on Elections, admitted to a seat, and regularly enrolled."—*Minutes*, 1853, p. 430.

§ 117. *Extraordinary case.*

[At the first meeting of the General Assembly]—"Mr. Adam Rankin, a member of the Presbytery of Transylvania, appeared in the General Assembly and acquainted them that the information of the constitution of this body did not arrive time enough to make a constitutional appointment of members from that Presbytery; and some of his brethren having recommended it to him to come to the General Assembly, he desires to be admitted to the privileges of a member.

"*Resolved*, That the General Assembly, wishing to promote the union of the Churches under their care, do admit him to sit as a member, but declare that it shall not be drawn into a precedent, after the Constitution of this Church shall have been published, agreeably to the order of the late Synod of New York and Philadelphia."—*Minutes*, 1789, p. 5.

[Upon his return, Mr. Rankin was challenged by his co-Presbyters as to the title by which he assumed to represent them. His errand seems to have been the agitation of the Psalmody question. See Book III. § 218.]

§ 118. *Of Principals and Alternates.*

(*a*) "The committee to whom were referred resolutions of the Presbyteries of Richland and Charleston Union, disapproving the practice of permitting members of the General Assembly 'at various stages of the sessions to resign their seats to others called alternates,' made the following report:—

"These overtures present two points of inquiry:—1. Whether the Constitution of the Church, according to a fair interpretation, permits the practice complained of by these Presbyteries. 2. If this practice is allowed by the Constitution, whether it is expedient that it should be continued.

(*b*) "As to the first question; the only authority on this subject, as far as appears to your committee, is found in the Form of Government, Chapter xxii. Section 1, in these words—'And as much as possible to prevent all failure in the representation of the Presbyteries arising from unforeseen accidents to those first appointed, it may be expedient for each Presbytery, in the room of each Commissioner, to appoint also an alternate Commissioner to supply his place in case of his necessary absence.'

"The first remark obviously presenting itself here, is, that the language quoted, so far from making the appointment of alternates necessary, contains nothing more than a recommendation of the measure, expressed in very gentle terms.

(*c*) "In the next place, although the terms of the article may be so interpreted as to make it provide for the necessary absence of a Commissioner at any time during the sessions of the Assembly, yet it appears most reasonable to suppose that the intention of the framers of the Constitution was to provide for those unforeseen events which might altogether prevent the attendance of the primary Commissioners. For it is not at all probable that wise men, in drawing up a Constitution for a Church judicature of the highest dignity, whose business is often both very important and extremely difficult, would provide for a change in the members of the court after it should be constituted, and become deeply engaged in the transaction of weighty affairs, and the investigation of perplexing questions. A measure of this kind is, the committee believe, without example, and therefore the construction which would support it is thought to be erroneous.

(*d*) "If in this case the committee have judged correctly, they are much more confident in the remarks that the Constitution does not justify the practice, now very common, of the arrangements, for convenience made by the primary Commissioner, and his alternate, according to which, the one or the other, as the case may be, takes his seat for a few days in the Assembly, resigns it, and goes to his secular business.

(*e*) "But secondly, if it should be determined that the Constitution permits these changes in some instances, the committee are constrained to believe that the practice is, on the whole, entirely inexpedient. Because it creates dissatisfaction among many brethren, as well those who have complained of it, as others who have held their peace. It gives an invidious advantage to the neighbouring Presbyteries, over those which are remote. It may be the occasion of a number of abuses, against which the Assembly ought to guard; but which the committee do not think it needful to specify. But chiefly, it often embarrasses and retards the proceedings of the Assembly, because members of committees resign to alternates, before the committees to which they belong have finished their business, or received a discharge from the house; because new members coming into the Assembly in the midst of business often cannot possibly understand it sufficiently to decide on it wisely; and because speeches made in relation to matters imperfectly understood, often shed darkness, and throw perplexity on them; and thus very much time is wasted in discussions which profit nothing. Finally, the practice is thought to be derogatory to the dignity and usefulness of the General Assembly. For these reasons the committee recommended the adoption of the following resolution:

(*f*) "*Resolved*, That in the judgment of this General Assembly, the construction of the Constitution, Form of Government, Chap. xxii. Sec. 1, which allows Commissioners, after holding their seats for a time, to resign them to their alternates, or which allows alternates to sit for a while and then resign their places to their principals, is erroneous; that the practice growing out of this construction is inexpedient; and that it ought to be discontinued." [Adopted.]—*Minutes*, 1827, p. 123.

(g) *This rule relaxed in special cases.*

"Rev. Jacob D. Mitchell informed the Assembly, that, as the alternate named in the commission from West Hanover, his principal, Rev. James

Wharey, not being present, he had at the commencement of the Assembly, taken his seat as a member, and that Mr. Wharey had now arrived, having been detained in the providence of God. Mr. Mitchell moved that he have leave to resign his seat in favour of Mr. Wharey. It was then moved and carried, that under the peculiar circumstances of the case, the standing rule be dispensed with, and that Mr. Wharey be admitted a member in the place of Mr. Mitchell."—*Minutes*, 1836, p. 245; 1844, p. 368; 1847, p. 382; and 1850, p. 459, &c.

TITLE 3.—CORRESPONDING MEMBERS.

§ 119. *Ministers of the Presbyterian Church, casually present.*

"Upon motion, it was agreed, That, whereas this Assembly, copying the example of their predecessors, have admitted several Ministers, who are not Commissioners, to join in their deliberations and conclusions, but not to vote on any question; and although this Assembly has been much indebted to the wise counsels and friendly assistance of these corresponding Ministers, nevertheless, on mature deliberation, it was

"*Resolved*, As the opinion of this house,

"1. That no delegated body has a right to transfer its powers, or any part thereof, unless express provision is in its Constitution.

"2. That this Assembly is a delegated body, and no such provision is in its Constitution.

"3. Although such admission has hitherto produced no bad consequences, it may, nevertheless, at some future day, be applied to party purposes, and cause embarrassment and delay: wherefore,

"*Resolved*, 4. Lastly, that the practice of this Assembly, in this case, ought not to be used as a precedent in future."—*Minutes*, 1791, p. 42.

§ 120. *Delegates from other Churches.*

[See the terms of correspondence with the American Churches severally, in Book VI.]

§ 121. *Delegates from foreign Churches.*

"The Assembly were informed that the Rev. Andrew Reed, of London, and the Rev. James Matheson, of Durham, England, had been appointed by the Congregational Union of England and Wales, as delegates to this General Assembly, and were present.

"*Resolved*, That they be received as corresponding members of this body on the same principles as members from other ecclesiastical bodies in correspondence with the General Assembly."—*Minutes*, 1834, p. 7.

"Rev. George Lewis, of the Presbytery of Dundee, Scotland, was introduced to the Assembly by the Rev. Dr. Spring, as a delegate from the Free Church of Scotland, and, on motion, the following minute was adopted, viz.

"Whereas, the Free Church of Scotland, which has proven herself worthy to be the successor to the Church of Scotland in the days of the martyrs, has, by the grace of God, taken so signal and glorious a stand in favour of Christ's crown and covenant, therefore,

"*Resolved*, That the Assembly do unanimously and most cordially and joyfully welcome the Rev. George Lewis, of the Scottish deputation, to the deliberations of our body, and affectionately invite him to take a seat among us as a corresponding member."—*Minutes*, 1844, p. 353.

"Dr. Baird having informed the Assembly that the Rev. Mr. Revel, Moderator of the Synod of the Waldenses, would be present next week, it was

"*Resolved*, That it be made the first order of the day for Thursday morning next, to receive him and hear him."—*Minutes*, 1853, p. 430.

"The first order of the day was taken up, viz. the introduction to this Assembly of the Rev. Mr. Revel, Moderator of the Synod of the Waldenses; and after a brief address by him, and response from the Moderator, with mutual salutations, the following resolution was, on motion of Dr. Spring, unanimously adopted, viz.

"*Resolved*, That the Assembly has heard with deep interest the statements of the Rev. Mr. Revel; and it commends him to the cordial sympathy and confidence, and generous aid of the Churches."—*Minutes*, 1853, p. 439.

§ 122. *Distinguished foreign Ministers.*

(*a*) "*Resolved*, That Mar Yohanna, a Bishop of the Nestorian Christians, of Ooroomiah in Persia, now on a visit to the United States, and at present in this city, be invited to sit with the Assembly; that a seat be provided for him near the Moderator, and that the Moderator invite him to address the Assembly at such time as may suit his convenience."—*Minutes*, 1842, p. 10.

"Mar Yohanna, a Bishop of the Nestorians, appeared in the Assembly, and was introduced by the Moderator to the house.

"On motion of Dr. Hodge, the Rev. Justin Perkins, American missionary to Persia, and companion to Mar Yohanna, was invited to sit with the Assembly.

"The Bishop Mar Yohanna then addressed the Assembly, in Syriac, which was interpreted by Mr. Perkins. The Bishop expressed his gratification in meeting the clergy of the United States, and in beholding the education and piety by which they were characterized, in affecting contrast with the clergy of his own country. Also in being permitted to meet with this body of his brethren in the Christian ministry, and in the hope of the common salvation, and in being recognized by this Assembly as a Christian brother. And being about to leave the city immediately, he expressed his thanks for the courtesy of the Assembly, requested their prayers for himself and for his countrymen, and took leave of the body."—*Ibid.* p. 11.

(*b*) "It being announced to the Assembly, by the Rev. Dr. Baird, that the Rev. James Adamson, D. D., from Capetown, South Africa, and Dr. Robert Reid Kalley, the persecuted teacher of Protestant Portuguese, in the island of Madeira, were present, it was

"*Resolved*, That they be introduced to this body by the Moderator, and invited to sit in the Assembly, with the privilege of addressing the house, and exchanging salutations.

"These brethren accordingly appeared, and briefly addressed the Assembly."—*Minutes*, 1853, p. 430.

§ 123. *An aged and eminent servant of the Church.*

(*a*) ["When the General Assembly sat in Philadelphia in 1846, the Rev. Dr. Ashbel Green, then in his 84th year, desiring once more to witness the deliberations of the body, without making his intentions known, had himself borne to the house. As he passed down the aisle, his presence being announced by the Moderator, the Assembly rose and remained standing until he was conducted to a seat. After remaining a short time, and having been addressed by the Moderator in a brief salutation, to which he in a few words responded, he withdrew; himself deeply moved, and the house standing, and bathed in tears. Of this interesting scene the Minutes of the Assembly have no trace!"]—*Life of Dr. Green*, p. 490, and *papers of the day.*

(*b*) *Memorial to Dr. Green.*

[In connection with the above we give the action of the Assembly upon occasion of the decease of this venerable servant of Christ and the Church.]

(*a*) "The Rev. Dr. Cuyler rose, and announced the receipt of a letter communicating the decease of the venerable Dr. Ashbel Green, at six o'clock this morning, and after some remarks upon his life and labours, offered the following resolutions, which were unanimously adopted.

"*Resolved*, That a committee of five be appointed to prepare a suitable minute in regard to the death of the venerable Dr. Green, whose decease this morning has just been announced to this Assembly.

"*Resolved further*, That upon the appointment of said committee, the Assembly do immediately adjourn.

"The Moderator announced as that committee, Dr. Cuyler, Dr. Krebs, Rev. James W. Stewart, and Messrs. Hepburn and Banks.

"And the Assembly adjourned. Concluded with prayer."—*Minutes*, 1848, p. 15.

"The committee appointed to draw up a minute on the death of Dr. Green, presented a report, which was adopted, and is as follows, viz.

"The decease of the Rev. Ashbel Green, D.D., LL.D., at Philadelphia, at 6 o'clock, on Friday morning, the 19th of May, having been announced to the General Assembly of the Presbyterian Church in the United States of America, it was ordered, that the following record be entered on their minutes, as expressive of their high esteem for his character, and of their gratitude to God for his long-continued and eminently useful life, the greater part of which has been spent to the glory of God, in the service of our beloved Church.

"Dr. Green was born at Hanover, in the State of New Jersey, on the 6th day of July, in the year of our Lord 1762; so that he died far advanced in his eighty-sixth year. He was the son of the Rev. Jacob Green, the pastor of the Presbyterian Church of that place. Of the events of his early life, we know little. He probably received the rudiments of his education from his father; and while it was in progress, he was, for a short time, actively engaged in the war of the American Revolution. He completed his literary course at Princeton College, New Jersey, during the presidency of the late Dr. Witherspoon. Not long afterwards, he became successively a tutor and professor in the same institution. From this field of usefulness, he was called, in the winter of 1787, to the pastoral office in the Second Presbyterian Church, in Philadelphia, as a colleague to the late Rev. James Sproat, D.D., whom he succeeded, as sole Pastor, upon his demise in the fall of 1793. His ordination took place in the month of May, 1787. In this relation he continued till he was called to the Presidency of the same College, in the autumn of the year 1812. This call he accepted, and he continued to discharge the important duties of that office till he resigned it in the year 1822. He then returned to Philadelphia, where he resided till the time of his death.

"While the Congress of the United States held its sessions in Philadelphia, Dr. Green and the late Bishop White, of Pennsylvania, officiated as its chaplains.

"Dr. Green was for many years before his death, the only surviving member of the Convention which framed the Constitution of the Presbyterian Church in the United States. Ardently attached to the doctrine and order of this Church, he not only firmly maintained her cause in trying times—and always in the spirit of the Master—but had the happiness of assisting until his death, and of witnessing the successful operation of the institutions of this Church, in whose inception he so largely participated, and the strength of her Constitution to conduct and sustain her efficiently and triumphantly through the various important crises which have distinguished her career. He was, also, one of the Trustees of the General Assembly, having been for many years before his death the only surviving member of the Board named in the charter, and continuing to fulfil the office until his death.

"His time, after returning to reside in Philadelphia, was principally occupied in editing the *Christian Advocate,* which was, for several years, the leading exponent of the faith and practice of the Presbyterian Church. Among its contents we find the first imprint of his 'Lectures on the Shorter Catechism,' since published in two duodecimo volumes, by the Presbyterian Board of Publication—a work by which he may be fairly judged as a practical writer and an accomplished theologian. After he discontinued the publication of the *Christian Advocate,* he occupied himself for some time, very laboriously, in preparing the works of Dr. Witherspoon for the press, together with an extended memoir of his life and review of his works, neither of which has yet been published. He has, also, spent much time in revising his diary. These literary labours will constitute a valuable legacy to the Church he loved and served so well.

"After his return to Philadelphia, he never had a pastoral charge, although he frequently preached, and at one time statedly, in the First African Church, Philadelphia, for a year or two.

"He was, to a very late period of his life, a diligent and successful student. He also read much for his own edification. Among other devotional reading, he was wont to read a chapter in the Greek Testament in connection with Scott's practical remarks, every day. His habits were eminently devotional. He spent hours daily in secret prayer and communion with God, in which he delighted, and to be deprived of the opportunity of which, evidently gave him pain.

"His decline was very gradual, and he suffered but little pain of body. Generally speaking, he enjoyed a calm and comfortable frame of spirit, although he was not permitted to pass away without enduring some of the fiery darts of the adversary. Generally, however, he could appropriate the divine promises, and enjoy the grace they contain, and find delight in prayer and praise. Being asked a few days before his departure, how the prospect before him appeared, 'Glorious,' was his prompt reply. Thus has he lived, honoured and useful, and died in Christian comfort, sleeping in Jesus. May his death be blessed to the Church which he loved.

"*Resolved,* That the General Assembly affectionately sympathize with his bereaved family, and that the Stated Clerk transmit an attested copy of this minute to them."—*Minutes,* 1848, p. 22.

§ 124. *Agents of benevolent societies.*

"The Rev. Joshua Leavitt, Secretary of the American Seamen's Friend Society, by permission addressed the Assembly on the objects of that society. Whereupon it was

"*Resolved,* That the Assembly rejoice in the prosperous efforts of the American Seamen's Friend Society."—*Minutes,* 1829, p. 385.

TITLE 4.—OFFICERS OF THE ASSEMBLY.

§ 125. *Their travelling expenses paid.*

"*Resolved,* That the officers of the General Assembly, whose attendance is necessary, and who shall not have been appointed Commissioners to the Assembly, shall have their travelling expenses paid out of the contingent fund."—*Minutes,* 1843, p. 184; and 1834, p. 40.

§ 126. *Who shall open the Assembly, the Moderator being absent?*

"Whereas, there exists a difference of opinion as to the proper person to open the sessions of the General Assembly, in case the Moderator of the Assembly immediately preceding be not present; therefore,

"*Resolved*, That it is the deliberate judgment of this General Assembly, that by the Constitution of our Church no person is authorized to open the sessions of the General Assembly, or to preside at the opening of said sessions, except the Moderator of the Assembly immediately preceding, or in case of his absence, a Commissioner to the Assembly, selected for the purpose by the other Commissioners, met at the time and place fixed for said meeting."—*Minutes*, 1843, p. 194.

§ 127. *Election of Moderator.*

(*a*) [In the General Synod it was the practice for a short time, that the retiring Moderator, after the Scottish precedent, proposed two or three names from which the Synod selected a Moderator. See Minutes, 1718, p. 50; 1719, p. 55. This practice, however, soon fell into disuse, and the election has ever since been upon open nominations and vote by calling the roll.]

(*b*) "On motion, agreed, that it be the standing rule of the General Assembly, in choosing a Moderator, that any Commissioner may nominate a candidate for the chair. The candidates so pointed out shall then severally give their votes for some one of their number, and withdraw; when the remaining Commissioners shall proceed *viva voce*, to choose by a plurality of voices one of the said candidates for Moderator."—*Minutes*, 1791, p. 39.

(*c*) "*Resolved*, That a majority of all the votes given for Moderator be necessary for a choice."—*Minutes*, 1846, p. 189.

[Since 1851, inclusive, this rule has been adopted at each annual election to the present time.]

§ 128. *Installing of the Moderator.*

"When a new Moderator hath been elected, before he take the chair, the former Moderator shall address him and the house, in the following or like manner, viz.

"Sir—It is my duty to inform you and announce to this house that you are duly elected to the office of Moderator in this General Assembly. For your direction in office, and for the direction of this Assembly in all their deliberations, before I leave this seat, I am to read to you and this house the Rules contained in the records of this Assembly, which I doubt not will be carefully observed by both, in conducting the business that may come before you."

* * * * * * * *

"Having now read these rules, according to order, for your instruction as Moderator and for the direction of all the members, in the management of business, praying that Almighty God may direct and bless all the deliberations of this General Assembly, for the glory of his name and for the edification and comfort of the Presbyterian Church in the United States, I resign my place and office as Moderator."—*Minutes*, 1791, p. 34, and 1822, pp. 15, 16.

[Instead of reading the rules, it is usual to call the attention of the Moderator and the house specially to them, making a correspondent change in the above form.]

§ 129. *Duties of the Moderator.*

(*a*) *Maintenance of order.*

"I. The Moderator shall take the chair at the hour at which the Assembly stands adjourned: shall immediately call the members to order; and on the appearance of a quorum, shall open the session with prayer; and cause the minutes of the preceding session to be read; and on every adjournment shall conclude with prayer.

"II. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the house, by any two members."—*Minutes*, 1789, p. 7.

(*b*) "Every year after the Synod is met and a new Moderator chosen, the former Moderator, before he leave the chair, shall remind his successor, that agreeably to the character he is now chosen to sustain, he is not to leave his chair nor speak in any affair debated, unless allowed by the Synod, but is only to be a public person to whom all shall speak, and the common mouth of the Synod, and is to see that becoming order be maintained by all the members."—*Minutes*, 1760, p. 304.

(*c*) *Appointment of the Standing Committees.*

[The Committee of Elections; of Bills and Overtures; Judicial; on the Narrative; on Devotional Exercises; on Systematic Benevolence; on Domestic Missions; on Foreign Missions; on Education; on Publication; on Theological Seminaries; on Foreign Correspondence; to nominate Delegates; on Leave of Absence; on Finance; on Mileage; and on the Synodical Records.]

§ 130. *The Moderator has no other than the casting vote.*

"On the question being taken, the Moderator claimed a right to vote as a Commissioner from the Presbytery of Albany, distinct from the casting vote. He left it to the house to decide on the claim. The house, having taken a vote on the subject, decided by a great majority against the Moderator's claim."—*Minutes*, 1798, p. 140.

§ 131. *Communications addressed to the Moderator.*

"*Resolved*, That every letter or communication addressed to the Moderator, be opened and read by him, and at his discretion, be either communicated to the Assembly for their decision, or to the Committee of Overtures, to be by them brought before the house in the ordinary channel."—*Minutes*, 1794, p. 79.

§ 132. *The Stated Clerk.*

(*a*) *List of Stated Clerks.*

A. D. 1788,*	**Rev. George Duffield, D. D.**
1790,*	**Rev. Ashbel Green, D. D., LL.D.**
1803,	**Rev. Philip Milledoler, D. D.**
1806,*	**Rev. Nathaniel Irwin.**
1807,	**Rev. Jacob Jones Janeway, D. D.**
1817,	**Rev. William Neill, D. D.**
1825,	**Rev. Ezra Styles Ely, D. D.**
1836,	**Rev. John McDowell, D. D.**
1840,	**Rev. William M. Engles, D. D.**
1846,	**Rev. Willis Lord, D. D.**
1850,	**Rev. John Leyburn, D. D.**

(*b*) *Duties of the Stated Clerk.*

"The Stated Clerk shall transcribe for the press such parts as may be necessary, of the minutes ordered to be published from year to year. He shall correct the press, and superintend the printing of all the minutes and papers which shall be ordered to be printed by the General Assembly. As soon as the extracts are printed from year to year, he shall send one copy by mail to each Presbytery, and apportion and send the rest by private conveyance to the Presbyteries and other bodies, as shall be prescribed by the

---

* Deceased.

Assembly, only reserving a sufficient number of copies for binding. He shall have the charge of all the books and papers of the General Assembly; shall cause their minutes to be fairly transcribed into the book or books provided for the purpose, and give attested copies of all minutes, and other documents, when properly required so to do."—*Minutes*, 1807, p. 377.

"*Resolved*, That the Stated Clerk be, and he is hereby charged with the business of preparing a book, to be called a book of rules, and of having entered therein those rules of the former Synod of New York and Philadelphia, which were sanctioned by the General Assembly, A. D. 1789, and then all those acts and decisions of the General Assembly from 1789 to the present year, which relate either to the government of the Assembly in its proceedings, or the government of the Church at large; marking, in a column prepared for that purpose, the page of the records where such a rule or decision may be found. And it shall further be the duty of the Stated Clerk, to mark with a pencil such decisions of the Assembly as relate to the general government or discipline of the Church, and the duties of judicatures, that such decisions may hereafter be selected and printed for the general use of the Churches, if a future Assembly shall so order."—*Minutes*, 1809, p. 424.

"*Resolved*, That the Stated Clerk now chosen be directed to receive from Dr. Green, the late Stated Clerk, all books and papers committed to his care by the General Assembly, or by the late Synod of New York and Philadelphia; that the present Stated Clerk give a receipt for the books and papers he shall receive as aforesaid, and lodge a duplicate thereof with the Treasurer of the Corporation."—*Minutes*, 1803, p. 277.

"*Ordered*, That the Stated Clerk do not deliver any records or papers in his possession to any person, unless by order of the General Assembly, and then that he always take a receipt for the same."—*Minutes*, 1802, p. 237.

(*c*) *Salary of the Stated Clerk.*

"*Resolved*, That the salary of the Stated Clerk be hereafter one hundred dollars per annum, exclusive of the expense of having the minutes transcribed."—*Minutes*, 1837, p. 467.

§ 133. *The Permanent Clerk.*

(*a*) *List of Permanent Clerks.*

A. D. 1802,* Rev. Nathaniel Irwin.
1807,* Rev. John Ewing Latta.
1825, Rev. John McDowell, D. D.
A. D. 1837, Rev. John M. Krebs, D. D.
1845, Rev. Robert Davidson, D. D.
1850, Rev. Alexander T. McGill, D. D.

(*b*) *First appointment and duties.*

"Whereas, the business of former Assemblies has been impeded by the want of a Recording Clerk, possessing that facility in the business which is acquired by experience; and whereas, it is not to be expected that any one person should perform this service permanently without receiving an adequate compensation for his labour; and whereas, this Assembly are persuaded that future Assemblies will see the reasonableness of the measure now contemplated, and co-operate on their part in giving it effect;

"*Resolved*, That a permanent Recording Clerk be chosen, whose duty it shall be, from year to year, to draught the minutes of the Assembly during their sessions, and afterwards to perform such services respecting the transcribing, printing, and distributing the extracts, as shall be assigned to him from time to time; and that he be paid out of the funds of the Assembly three dollars per day for the time he shall be employed, as well during the sessions of the Assemblies as after their dissolution."—*Minutes*, 1802, p. 235.

---

* Deceased.

"The Permanent Clerk shall furnish all the stationery for the use of the Assembly, and the several clerks. He shall make the original draught of all the minutes, and give certified copies, as occasion may require, of all such as may be proper to be transmitted to the Trustees of the General Assembly, or any of their officers. After the Assembly rises, from year to year, he shall carefully revise the manuscript, render it correct and legible, and deliver it over to the Stated Clerk. He shall receive a reasonable compensation for the stationery supplied by him, and the pay, (per diem,) fixed by the last Assembly;" [that is] "two dollars per day, during the sessions of the Assembly, and one dollar and fifty cents per day, while necessarily attending upon the business of the Assembly after their adjournment."—(*Minutes,* 1806, p. 372.)—*Minutes,* 1807, p. 377.

(*c*) *Printing the Roll.*

"*Resolved,* That it be a standing rule of this body, that the Permanent Clerk annually cause to be printed a number of copies of the roll, not exceeding 500, for the use of the members, as soon as practicable after the appointment of the Standing Committees."—*Minutes,* 1840, p. 283.

(*d*) *Permanent Clerk's salary.*

"*Resolved,* That the Permanent Clerk be allowed for his services during the sessions of the present Assembly, and hereafter, three dollars per day."—*Minutes,* 1826, p. 37.

§ 134. *The Temporary Clerk.*

"*Resolved,* also, That a Temporary Clerk be chosen by each Assembly, as heretofore, to read the minutes and communications to the Assembly, and otherwise aid the Permanent Clerk as occasion may require; and that he be paid one dollar per day for his services."—*Minutes,* 1802, p. 235.

"The Temporary Clerk shall, hereafter, receive no pecuniary compensation for his services."—*Minutes,* 1806, p. 372.

CHAPTER III.

THE MINUTES.

§ 135. *The Records of the original Synod belong to the Assembly.*

"A letter was received and read from Mr. Harrison Hall, in which he stated that he had in his possession a book which appeared to be the original record of the proceedings of the Synod of Philadelphia from A. D. 1727 to A. D. 1744. This letter was committed to Dr. Green, Mr. Squier, and Mr. W. Anderson. [Their report was adopted as follows.]

"That till the year 1788, when the present Constitution of the Presbyterian Church was founded, the Synod of New York and Philadelphia was the Supreme Judicatory of this Church; and your committee are clearly of opinion, that all the records of the Supreme Judicatory of this Church from its origin to the present time, ought now to be considered as the property of the General Assembly, and subject to their order; and that the records of all subordinate judicatories, both before and since the formation of the General Assembly, ought to be considered as the property of such subordinate judicatories, although loaned for a time, agreeably to a recommendation of the Assembly, to a committee appointed to write the history of the Presbyterian Church in the United States. In conformity with the principle above stated, your committee recommend that the book in the hands of Mr. Hall be delivered to the Stated Clerk, to be by him loaned to the committee appointed by the Assembly in 1825, to receive documents and annals, relative to the history of the Presbyterian Church, and be considered as the property of the General Assembly."—*Minutes*, 1831, p. 173.

§ 136. *Printing of the old Minutes.*

(*a*) "The Stated Clerk made a report on the subject of printing the minutes of the Presbyterian Church in this country from its commencement, which was accepted; whereupon it was

"*Resolved*, That the Stated Clerk be authorized to furnish the original minutes of the Presbyterian Church from its commencement, to any publisher with whom he may contract, for the purpose of printing, if in the judgment of the said Clerk proper care be taken of them."—*Minutes*, 1839, p. 155.

(*b*) "The Stated Clerk made a report in relation to the publication of all the minutes of the Presbyterian Church; whereupon it was

"*Resolved*, That the Stated Clerk be continued as a committee on the publication of all the minutes of the Supreme Judicatory of the Presbyterian Church, from its origin in the United States; and that he have the same published as speedily as possible, provided it can be done without involving the funds of the Assembly in any expense; and provided also, that the Stated Clerk first offer the publication aforesaid to the Board of Publication, to be published by said Board, or declined, as to them may seem expedient." —*Minutes*, 1840, p. 285.

(*c*) "The committee to whom was referred the report of the Stated Clerk on the publication of the records of the Supreme Judicatory of the Presbyterian Church, reported a minute which was adopted as follows, viz.

"This Assembly learns with great pleasure that the Board of Publication have issued a volume containing the minutes of the Presbytery of Philadelphia, of the Synod of Philadelphia, of the Synod of New York, and of the Synod of New York and Philadelphia—and which thus forms a documentary history of the Presbyterian Church in these United States, from its origin in 1706 to the formation of the General Assembly in 1788. These records which have never before been published—which were in danger of being lost—and which were inaccessible to the Church at large, are now offered to all in a neat octavo volume of 548 pages, and at a very low price. And as the entire expense of this publication has been incurred by the Board, and the continuance of the work, by the republication of the minutes of the General Assembly from its organization until the present time, depends upon the support given to the present undertaking—this Assembly would enjoin it upon all Synods and Presbyteries to take such order as may be most efficient in securing the sale of the present volume, and the complete publication of the documentary annals of our Church.

"*Resolved further*, That a copy of the present volume, (six copies having been presented to the Assembly,) be sent in the name of this body to each of those foreign ecclesiastical bodies with which it is in correspondence."—*Minutes*, 1841, p. 420.

§ 137. *Reprinting of the complete Minutes from* 1789.

"*Resolved*, That it be recommended to the Board of Publication, if funds can be provided for the purpose, to print an edition of all the minutes of the General Assembly from the origin of the body, including a summary of the statistical tables, to which shall be appended a copious index, which shall serve as a Digest of the Acts of the Assembly."—*Minutes*, 1843, p. 197.

[After several years' delay, for want of encouragement, the Board under these instructions issued in 1847 a volume comprehending the Minutes from A. D. 1789 to A. D. 1820, inclusive, thus rendering complete the published minutes from 1706 to the present time.]

§ 138. *The annual Minutes to be printed* in extenso.

(*a*) Until 1821, there was only an annual abstract of the Minutes published; it was then]

"*Resolved*, That the committee for printing the minutes of the Assembly be instructed to publish the whole of the minutes without any omission, except so much as shall be restricted by a vote of the Assembly."—*Minutes*, 1821, p. 6.

(*b*) "The committee appointed to examine into a supposed discrepancy between the printed and manuscript minutes of the General Assembly of 1837, made a report, which was read, accepted, amended, and adopted, and is as follows, viz.

"The committee have collated the original records as they were made by the Permanent Clerk, approved of by the Assembly, and put into the hands of the Committee of Revision, with the printed minutes, and find the following omission in the latter, viz.

"A resolution offered by Mr. Ewing, to appoint a committee to confer with the officers of the Assembly, who compose the Committee of Commissions, to procure from them a pledge to carry out the action of the Assembly in their official character to its full accomplishment; which resolution was subsequently withdrawn, upon satisfactory statements before the Assembly, on the part of said officers, of their intention to do as the Assembly should direct them, which were also omitted in the printed minutes.

"Your committee impute no blame to the committee appointed by the Assembly to revise and prepare the minutes for publication, on account of this omission, although they are of opinion that it would have been better to have published the entire record. To prevent future mistakes in this matter, your committee would recommend to the Assembly the adoption of the following resolution, viz.

"*Resolved*, That the records of the Assembly be published in all respects substantially as they are approved by that body, when submitted by the Permanent Clerk, and that in no case shall any erasure be made in the manuscript records, except by the express order of the Assembly itself.

"Your committee would further recommend that the minutes be read and carefully corrected at the opening of each session of the Assembly, and that no subsequent revision or alteration be permitted, except by vote of the Assembly. Also, that the Stated Clerk be directed to record, on the transcribed minutes at their proper place, on interleaved blank pages, the whole of the omitted minutes alluded to in this report."—*Minutes*, 1838, p. 15.

§ 139. *Arrangement of the roll.*

"*Ordered*, That hereafter, in transcribing for record, and in printing the minutes of the General Assembly, the names of all the Commissioners recognized during the whole sessions be inserted, for the sake of convenience, opposite to their respective Presbyteries, in the roll reported by the Committee of Commissions; and that to the names of Commissioners reported and enrolled subsequently to the presentation of the report of the committee upon which the house is organized, figures be prefixed to designate the day on which such Commissioners were enrolled and took their seats."—*Minutes*, 1838, p. 25.

§ 140. *Arrangement of the tables, &c.*

(*a*) *Alphabetical list of Ministers.*

"*Resolved*, That the Stated Clerk append to the published minutes of the Assembly an alphabetical list of the Ministers belonging to the Assembly, with their post offices annexed."

"And it was ordered further that the Stated Clerk be authorized to employ such aid as he may need in making out the Minutes, and that the expense be defrayed from the Contingent Fund of the General Assembly."—*Minutes*, 1854, p. 29.

(*b*) *Synods to be in chronological order.*

"*Resolved*, That in the statistics appended to the minutes of the General Assembly, after the present year, the Synods be enrolled in the chronological order of their constitution."—*Minutes*, 1854, p. 46.

§ 141. *No Presbytery to be enrolled until officially recognized.*

"The Committee of Bills and Overtures, to whom was referred the report of the Stated Clerk, in regard to the Indian Presbytery, made the following report, which was adopted, viz.

"That they have found on the minutes of the Synod of Mississippi, that they have given directions for the organization of said Presbytery in April last; but they have no information of the actual organization of said Presbytery. They therefore conclude that it would, in these circumstances, be improper to insert the name of this Presbytery in the list of Presbyteries; and that no Presbytery should be recognized as forming a constituent part of the Presbyterian Church, until the General Assembly shall have received due information of its actual organization, agreeably to constitutional rule."—*Minutes*, 1841, p. 436.

§ 142. *An index to be made.*

"*Resolved*, That hereafter the Stated Clerk of the General Assembly be directed to construct and have printed and bound in the latter part of each volume of the Minutes, a copious alphabetical index."—*Minutes*, 1845, p. 20.

§ 143. *The Minutes, to whom sent.*

(*a*) [**See below Book V. § 306.**]

(*b*) "*Resolved*, That it be a standing rule of this body that the Stated Clerk shall annually forward eight copies each of the Minutes of the General Assembly and of the annual reports of the several Boards of the General Assembly, to each of the ecclesiastical bodies with which the Assembly is in correspondence."—*Minutes*, 1840, p. 284.

§ 144. *Their preservation.*

(*a*) "*Resolved*, That the Stated Clerk provide a copy of the printed extracts of the late Synod's and of the Assembly's votes and proceedings, each year from the year 1797, and that he preserve them for the use of the Assembly; that he regularly add to them such as may be printed in future; that care be taken to have them printed on paper of the same size with those already published, and that he prepare an accurate index to these printed extracts, and to the written records of the Assembly."—*Minutes*, 1794, p. 82.

(*b*) "That the recommendations and regulations that are from year to year made and published by the General Assembly may always be known and be present in the judicatories of the Church for their direction and government, that it be required that each Presbytery, Synod, and the General Assembly for ever preserve one copy of the extracts or journals that are yearly published, for its own use; that it shall be indexed, and stitched or bound with those that have preceded it, in the manner that shall be deemed most expedient; and that the whole shall be always kept at, or brought up to the place of meeting of such Presbytery, Synod, or General Assembly, along with their own records."—*Minutes*, 1799, p. 183.

(*c*) *To be bound and deposited by the Board of Publication.*

"*Resolved*, That the Board of Publication be directed to bind the minutes of the General Assembly (if practicable, from the beginning,) and the annual reports, in one volume, at least to an extent sufficient to place a copy in the library of each of the Theological Seminaries, and with the Stated Clerk of each Synod under the care of the Church, and in the libraries of such other institutions as may be selected by the Board."—*Minutes*, 1850, p. 467.

§ 145. *Selections to be read in the Churches.*

"*Resolved*, That the Pastors of all Congregations under the care of the Assembly be, and they are hereby directed, to read to their people, in their assemblies for public worship, such extracts from the minutes of this year, as those Pastors shall judge calculated to promote the interests of religion, and favour the objects recommended to general attention by the Assembly. And that the same thing be done in vacant Congregations, under the direction of their several Sessions."—*Minutes*, 1800, p. 202.

CHAPTER IV.

COMMITTEES OF THE ASSEMBLY.

Title 1.—The Committee of Commissions.

§ 146. *Earlier mode of proceeding.*

"The Assembly having proceeded to business without attending sufficiently to the order prescribed in the Constitution respecting the commissions of the members; and having been led into that inattention by precedents in the former sessions of the General Assembly, it was thought necessary to declare, that the business ought not in future to be entered upon by the Assembly, until the commissions delivered in to the Clerk shall have been publicly read, according to the express letter of the Constitution."—*Minutes*, 1791, p. 31.

§ 147.

"1. Immediately after each Assembly is constituted with prayer, the Moderator shall appoint a Committee of Commissions.

"2. The commissions shall then be called for and delivered to the Committee of Commissions; and the person delivering each commission shall state whether the principal or alternate is present.

"3. After the delivery of the commissions the Assembly shall have a recess until such an hour in the afternoon as will afford sufficient time to the committee to examine the commissions.

"4. The Committee of Commissions shall, in the afternoon, report the names of all whose commissions shall appear to be regular and constitutional, and the persons whose names shall be thus reported shall immediately take their seats, and proceed to business.

"5. The first act of the Assembly, when thus ready for business, shall be the appointment of a Committee of Elections, whose duty it shall be to examine all informal and unconstitutional commissions, and report on the same as soon as practicable."—*Minutes,* 1826, p. 40.

[These rules, except the 4th and 5th, were superseded by the following.]

§ 148. *The Standing Committee of Commissions appointed.*

"*Resolved,* That the Permanent and Stated Clerks be and they hereby are appointed a standing Committee of Commissions; and that the Commissioners to future Assemblies hand their commissions to said committee, in the room in which the Assembly shall hold its sessions, on the morning of the day on which the Assembly opens, previous to eleven o'clock, and further, that all commissions which may be presented during the sessions of the Assembly, instead of being read in the house, shall be examined by said committee and reported to the Assembly."—*Minutes,* 1829, p. 384.

§ 149. *The committee has no discretionary powers aside from the Assembly's directions.*

"Mr. Ewing offered the following resolution, viz.

"*Resolved,* That a committee be appointed to confer with the officers of this Assembly, who compose the Committee of Commissions, and to obtain and communicate to this body their explicit promise or refusal to carry out, in all its parts, the reform entered upon during our present sessions, by the full and exact performance on their part, as ministerial officers of this body, of all the duties, either expressly directed, or necessarily implied by the action of the Assembly, for the purification of the Church, and which are required in giving entire efficacy to its acts, in all their parts, and especially in completing the roll of the next and subsequent Assemblies."

"The Stated Clerk asked and obtained permission to make a statement, in relation to his duty as a member of the Committee of Commissions.

"The Permanent Clerk obtained the same permission.

"Then Mr. Ewing had leave to withdraw his resolution."—*Minutes,* 1837, p. 32.

[The statement of the clerks was, that being merely executive officers of the Assembly, they did not regard themselves as competent to set aside any of its enactments, but were bound to conform strictly to them in performing their duties.]

TITLE 2.—THE COMMITTEE OF ELECTIONS.

§ 150.

[For the appointment of this committee see above, § 147: 5; and for the decisions by which it is governed, see § 110, *et seq.*]

TITLE 3.—THE COMMITTEE OF BILLS AND OVERTURES.

§ 151. *Its appointment.*

(*a*) "A committee consisting of Mr. Henry, Mr. Anderson, and Mr. Wade, appointed to prepare and bring in overtures to the Presbytery, and also take cognizance of whatever may be laid before them, to prepare it for the Presbytery."—*Minutes,* 1710, p. 17.

(*b*) "The General Assembly, at every meeting, shall appoint a Committee of Bills and Overtures, to prepare and digest business for the Assembly. Any person thinking himself aggrieved by this committee, may complain to the Assembly."—*Minutes,* 1789, p. 8.

(*c*) *Powers and duties of this committee.*

"To the question concerning the business and power of the Committee of Overtures, proposed last year, the Synod answer, that committee is intended to introduce business into the Synod in an orderly manner, that they may give advice concerning either the matter or manner of overtures brought to them, but have not power to suppress anything that comes regularly before them from inferior judicatures according to our known rules, or such overtures and petitions as inferior judicatures or particular persons desire to have laid before this Synod."—*Minutes*, 1769, p. 393.

"Petitions, questions, relating either to doctrine or order, and usually, all new propositions tending to general laws, should be laid before the Committee of Bills and Overtures, before they be offered to the Assembly."—*Minutes*, 1821, p. 14.

TITLE 4.—THE JUDICIAL COMMITTEE.

§ 152.

"The Assembly shall also, at every meeting, appoint a committee to be styled the Judicial Committee, whose duty it shall be to take into consideration all appeals and references brought to the Assembly; to ascertain whether they are in order; to digest and arrange all the documents relating to the same, and to propose to the Assembly the best method of proceeding in each case."—*Minutes*, 1819, p. 718.

TITLE 5.—THE COMMITTEE ON THE NARRATIVE.

§ 153.

(*a*) [First appointed in 1801, (*Minutes*, p. 222,) to prepare a condensed narrative of the state of religion as collected from the Presbyterial reports.]

(*b*) "That the General Assembly take measures to bring into distinct view, at its different sessions, the situation of the Presbyterian Church under its jurisdiction in the United States of America, with respect to the state of religion in the different Presbyteries, [the state of religious denominations among them,*] and the most probable expedients for reviving and promoting the essential interests of Christ's kingdom in the world; whereupon,

"*Resolved*, That it be recommended to each Synod to enjoin it upon the respective Presbyteries within their bounds, to specify the above particulars in the annual reports which they make of the state of their respective Churches, to be laid before the General Assembly at its stated meetings."—*Minutes*, 1792, p. 59.

(*c*) "*Resolved*, As a standing order, that a written statement shall annually be required from the representatives of each Presbytery or association in the General Assembly, which written statement shall first be read by one of such representatives; after which, each of the other representatives shall be permitted to add verbally all the information not contained in the written statement which he may judge worthy of the attention of the Assembly."—*Minutes*, 1811, p. 468.

§ 154. *The Narrative to notice the decease of Ministers.*

"*Resolved*, That the Narrative on the State of Religion annually contain a notice of the decease of all the Ministers of our Church, who may have been removed by death during the preceding year, and the several Presbyteries are ordered to incorporate, with their reports on the state of religion made to the Assembly, the case of every such removal within their bounds."—*Minutes*, 1822, p. 10.

---

* Erased, 1793, p. 69.

TITLE 6.—THE COMMITTEE ON DEVOTIONAL EXERCISES.

§ 155.

(*a*) "*Resolved*, That it be hereafter a standing rule of the General Assembly to spend the first Wednesday of the sessions in religious exercises, as follows, viz.

"It is recommended that each member should spend from eight till nine o'clock, A. M., of that day, in secret devotion. At ten, the Assembly shall meet together, and spend a season in prayer, praise, reading the Scriptures, and exhortation. In the afternoon there shall be a public meeting of the Assembly, with all who may choose to convene with them, to engage again in religious exercises.

"Each Assembly shall, at an early period of its sessions, appoint a committee to make arrangements for the observance of this day, in conformity with the above general plan.

"*Resolved*, That it be recommended to the Churches under the care of the General Assembly, annually to observe this day, or such parts of it, as they may respectively judge proper, as a season of special prayer in the closet, and in social or public meetings; to ask for the presence of God with the General Assembly, and for the special influences of his Spirit to descend upon the Churches under their care, and upon the world of mankind, and that the earth may speedily be filled with his glory.

"*Resolved*, That it be recommended to Christians, and to the Churches, in the annual observance of this day, as far as may be convenient, to fix upon the same time with the Assembly, for secret devotion and for public worship.

"*Resolved*, That the several Presbyteries under the care of this General Assembly, take order for informing all our Churches of this recommendation, and for promoting the observance of the day appointed."—*Minutes*, 1828, p. 236.

(*b*) "*Resolved*, That the standing order respecting devotional exercises in which the Assembly annually engages, be so altered that the *afternoon* of the first Wednesday of the sessions be devoted to this purpose."—*Minutes*, 1838. p. 23.

(*c*) [Since 1842 the day for the above services has been left to the discretion of the committee. The celebration of the Lord's supper, filling of pulpits, &c., is under the direction of this committee.]—*Minutes*, 1842, p. 9.

TITLE 7.—THE COMMITTEE TO NOMINATE DELEGATES TO CORRESPONDING BODIES.

§ 156.

(*a*) [The Assembly sends delegates to the General Association of Connecticut, the Evangelical Consociation of Rhode Island, the General Association of Massachusetts, the General Convention of Vermont, the General Consociation of New Hampshire, the General Conference of Maine, and the General Synod of the Reformed Dutch Church, each one Minister, with an alternate; and to the General Synod of the German Reformed Church, a Minister and an Elder, or two Ministers, with alternates. See Book VI. *in locis*.]

(*b*) *Mileage of Delegates.*

"*Resolved*, That the delegates to the General Association of Connecticut be allowed two dollars per day during their attendance with the Association, and at the rate of two dollars for every forty miles in going and returning; which sums the Treasurer is hereby ordered to pay out of the fund of the General Assembly."—*Minutes*, 1796, p. 108.

[Upon the election of delegates under the treaties of correspondence with the General

Convention of Vermont and the General Association of New Hampshire, &c., this rule was extended to them.]—*Minutes*, 1810, pp. 440, 470, &c.

"The Committee on Foreign Correspondence made a report, which was adopted, as follows:

"That it seems to have been the intention of the General Assembly in fixing the rates of mileage of delegates, to meet only their reasonable expenses—therefore,

"*Resolved*, That the General Assembly issue a warrant to their Treasurer, to pay Mr. Prime, or order, the sum of twelve dollars and fifty cents, the amount expended by him in attending upon the Associations of Connecticut and Massachusetts."—*Minutes*, 1842, p. 36.

"*Resolved*, That the Stated Clerk, in disbursing the Contingent Fund, pay in the first place for the expenses of the General Assembly in Baltimore, and for printing the Minutes; and the balance in his hands shall be divided *pro rata* among the Delegates to Corresponding Bodies."—*Minutes*, 1848, p. 33; and 1851, p. 33.

TITLE 8.—THE COMMITTEE ON FOREIGN CORRESPONDENCE.

§ 157.

[It is the business of this committee to digest and propose any measures in regard to correspondence with other Churches; to report upon the reports of the last year's delegates to other bodies; to write letters of response to those that are received, and such other communications as may be ordered by the Assembly, &c.]

TITLE 9.—COMMITTEE ON LEAVE OF ABSENCE.

§ 158.

(*a*) "*Ordered*, That no members of this Presbytery, upon any whatever pretence, do depart or leave the Presbytery, without the meeting be broke up, or at least leave be asked and had from the Presbytery."—*Minutes*, 1709, p. 16.

(*b*) "*Resolved*, That as a standing rule of the Assembly, a committee of five shall be appointed, whose duty it shall be to consider all applications for leave of absence, with power to decide on the same, in place of the house, and with instructions to require in every case satisfactory reasons for the necessity of such absence, and report to the house at the commencement of every session, the members so dismissed; and that an appeal to the Assembly may be made in any instance of refusal on the part of the committee to grant the application."—*Minutes*, 1833, p. 474.

(*c*) "A memorial was received from the Presbytery of Sydney, requesting the Assembly to take order against granting its members leave of absence. Whereupon,

"*Resolved*, That the Committee on Leave of Absence be instructed to give leave to members of the Assembly to be absent from the sessions only for manifestly sufficient reasons; and in general, for such reasons as have arisen since the Assembly has convened."—*Minutes*, 1843, p. 173.

(*d*) [The committee] "wish to be instructed as to the degree of strictness which they shall observe in refusing leave of absence to members." "The committee were instructed to apply the rule rigidly."—*Minutes*, 1847, p. 394.

(*e*) *Early leave forfeits mileage.*

"It is in the opinion of this General Assembly highly important that Commissioners should not be appointed unless it shall satisfactorily appear to the several Presbyteries that they design to remain throughout the sessions.

That in order to procure as far as possible this desirable object, it be, and it hereby is ordered, that no Commissioner who shall obtain leave of absence within the first six days of the sessions shall be entitled to receive anything from the Commissioners' fund, unless the General Assembly shall order otherwise, when the reasons of the application are given."—*Minutes*, 1827, p. 121.

(*f*) *Injunction on Presbyteries.*

"The committee would present to the consideration of the General Assembly as a serious evil, the frequent applications on the part of the Commissioners, especially of Elders, for permission to return home, within a few days after the coming together of the Assembly. We believe that according to the Constitution of our Church, the Ruling Elders are essential parts of our Church Judicatories; and if so, it is as important that they be present during the whole sessions of the judicatory, as at its opening. Many of them have their travelling expenses paid by their Presbyteries with a view to secure their attendance, and yet comparatively few are willing to remain till the Assembly is dissolved. The committee have remarked that these applications for leave most commonly are made, not by those whose residence is far off from our place of meeting, but by those who can reach their homes in a few hours. Under these views the committee are often embarrassed in regard to their proper course of duty. They would be kind and indulgent, but they desire too to be true to the trust committed to them; and they respectfully suggest to the Assembly, the adoption of the following resolution, viz.

"*Resolved*, That the Presbyteries, in the appointment of Commissioners to the General Assembly, be directed to use great care and diligence in the selection of such Ministers and Ruling Elders as will be willing and able to remain during the entire sessions of this body." [Adopted.]—*Minutes*, 1842, p. 21.

(*g*) *Absence without leave.*

"Whereas, it has frequently happened that members of this Assembly, neglecting their duty and inattentive to the rules of decorum, have abruptly left the Assembly and returned home without leave of absence,

"*Resolved*, That in all similar cases which shall occur in future, it shall be the duty of the clerk of this house to give notice thereof to the Presbyteries to which such delinquent members may belong; and it be recommended to the said Presbyeries, in their settlements with such delinquents, not to allow them any compensation for services as members of the Assembly."—*Minutes*, 1801, p. 233.

"*Resolved*, That it be the duty of the Stated Clerk hereafter to report to the several Presbyteries the names of the Commissioners who at the calling of the roll at the close of the Assembly may appear to have left the Assembly without permission."—*Minutes*, 1820, p. 723.

"*Resolved*, That as the names of persons who have left the Assembly without leave are to be published in the printed journal, therefore the Stated Clerk is liberated from the duty, enjoined by a standing rule, of writing to the Presbyteries on the subject."—*Minutes*, 1824, p. 223.

"*Resolved*, That in appointing Commissioners to the General Assembly it be recommended to all our Presbyteries hereafter to appoint such as shall be prepared, Providence permitting, to remain at least two weeks after their names are enrolled as members of the Assembly, provided the business thereof shall require them to remain so long."—*Minutes*, 1854, p. 46.

TITLE 10.—COMMITTEE ON THE FINANCES.

§ 159.

"*Resolved*, That a Standing Committee on Finance be appointed, to whom the Treasurer's account [of the Board of Trustees,] shall be referred."—*Minutes*, 1842, p. 8.

TITLE 11.—COMMITTEE ON MILEAGE.

§ 160.

"*Resolved*, That the Commissioners from Newburyport, Clinton, and Madison, be struck off from the list of applicants for a portion of the Commissioners' fund, on the ground that their respective Presbyteries have paid nothing into this fund."—*Minutes*, 1833, p. 490.

(*b*) "It is hereby ordered that no Commissioner who shall obtain leave of absence within the first six days of the sessions, shall be entitled to receive anything from the Commissioners' fund, unless the Assembly shall order otherwise when the reasons of the application are given."—*Minutes*, 1827, p. 121.

(*c*) "*Resolved*, That the members entitled to mileage, shall give to the Committee on the Commissioners' Fund, within three days after the appointment of said committee, in writing, their names, the names of their Presbyteries, and their distance from home to the Assembly; and if any member neglects to comply with this resolution, he shall forfeit his portion of said fund; and that no member may be ignorant of this resolution, the Moderator shall read it, as soon as the committee on said fund is appointed each year." —*Minutes*, 1818, p. 687.

§ 161. *Correction of mistakes of this Committee.*

(*a*) "In case it be found that a mistake has been made,

"*Resolved*, That their due proportion of the Commissioners' fund be allowed them; and in case there is not sufficient in the Commissioners' fund, the Treasurer is hereby directed to pay them out of the Contingent fund." —*Minutes*, 1833, p. 495.

(*b*) "*Resolved*, That the Trustees of the General Assembly be directed to draw an order on their Treasurer for the payment to the Rev. James L. Sloss of sixty-eight dollars and seventy-seven cents, his proportion of the Commissioners' fund, (the claim of Mr. Sloss having been accidentally omitted in the report of the Committee on Mileage;) to be paid out of the funds raised for Commissioners next year."—*Minutes*, 1841, p. 448.

TITLE 12.—THE COMMITTEES ON THE FOUR BOARDS.

§ 162.

"*Resolved*, That hereafter, four additional standing committees be appointed by the Moderator, one for each Board of the Church, to which the reports of the Boards respectively shall be referred, as well as such other matter relating to them respectively as the Assembly may direct."—*Minutes*, 1853, p. 426.

[The several Boards are required to present their records, &c., for the inspection of the Assembly. See Book V. § 7.]

TITLE 13.—THE COMMITTEE ON THEOLOGICAL SEMINARIES.

§ 163.

(*a*) "*Resolved,* That a standing committee on Theological Seminaries be appointed in like manner [to those on the Boards,] to which the reports of these institutions shall be referred.

(*b*) "*Resolved,* That the Moderator be requested to appoint one member from each Synod represented here, on the standing committee on Theological Seminaries."—*Minutes,* 1853, pp. 426, 429.

TITLE 14.—THE COMMITTEE ON SYSTEMATIC BENEVOLENCE.

[See Book III. § 183, Resolution 4.]

TITLE 15.—THE COMMITTEES ON THE SYNODICAL RECORDS.

§ 164.

(*a*) "That the Assembly may be possessed of a complete knowledge of the whole Church under their direction, and see that perfect consistency and order be preserved therein, they have ordered that the Synod books of the several Synods be sent annually up to the place of their meeting for inspection."—*Minutes,* 1789, p. 10.

(*b*) "In reviewing the records of an inferior judicatory it is proper to examine, *First,* Whether the proceedings have been constitutional and regular; *Secondly,* Whether they have been wise, equitable, and for the edification of the Church; *Thirdly,* Whether they have been correctly recorded."—*Book of Disc.,* Chap. vii. Sec. 1, Art. 2.

CHAPTER V.

THE POWERS OF THE GENERAL ASSEMBLY.

§ 165. *In the ordination of Ministers.*

[See Book II. § 56.]

(*a*) "*Resolved,* That the Presbytery of New Castle proceed, with all convenient speed, to ordain Mr. Robert Smith, one of their licentiates to the work of the gospel ministry; and also that the Presbytery of Baltimore proceed to ordain either Mr. Cunningham Sample, or Mr. Samuel Martin, licentiates under their care, to the same office; provided that they, or either of them, shall accept of the appointment of missions from this Assembly, and the respective Presbyteries be satisfied with their trials for ordination."—*Minutes,* 1794, p. 86.

(*b*) "*Resolved,* That the Assembly do hereby order and constitute a Presbytery in Oregon, consisting of Messrs. Thompson, Geary, and Robe; and that they be empowered to assemble and constitute themselves a Presbytery, at such time and place during the ensuing summer or autumn as may be found most convenient to them, and report to the next General Assembly, and for this purpose these brethren be detached from the Presbyteries to which they belong, and when formed, the said Presbytery be attached to the Synod of New York; and the Presbytery to be called the Presbytery of Oregon."—*Minutes,* 1851, p. 35.

§ 166. *In the translation of Ministers.*

"Whereas, the Presbytery of Canton consists of but three members, and the Rev. William Speer, one of its members, being engaged in the Chinese Mission in California, the two other members are unable to receive the Rev. Charles F. Preston, who has been sent to Canton as a missionary of the Board,

"*Resolved*, That the Rev. Charles F. Preston of the Presbytery of Albany, be attached to the Presbytory of Canton, and the Rev. William Speer be attached to the Presbytery of California."—*Minutes*, 1854, p. 29.

[See the transactions in regard to Missionaries *passim*.]

§ 167. *To transfer Churches.*

(*a*) "An application from the Church of Dansville, in the Presbytery of Bath, in the Synod of Geneva, to be set off from said Presbytery, and annexed to the Presbytery of Ontario, in the Synod of Genessee. The above application was granted."—*Minutes*, 1827, p. 114.

(*b*) "A request from the Church at Nanticoke, to be detached from the Susquehanna Presbytery in the Synod of New Jersey, and united with the Presbytery of Tioga, in the Synod of Geneva, was taken up, when it was

"*Resolved*, That the request be granted."—*Minutes*, 1831, p. 175. See 1827, p. 118, and 1829, p. 373.

§ 168. *To erect Presbyteries.*

"An application for the formation of a new Presbytery in the county of Chenango and adjacent parts, in the State of New York."

"*Resolved*, That the prayer of the petitioners be granted, and the Assembly hereby constitute the Presbytery of Chenango, to be composed of the Rev. Edward Andrews," &c., &c., "and the Presbytery of Chenango is hereby attached to the Synod of Geneva."—*Minutes*, 1826, p. 21.

[Huntingdon, 1794, *Minutes*, p. 89; Columbia and Oneida, 1802, p. 251; Geneva, 1805, p. 324; Detroit, 1827, p. 120; Philadelphia 2d, (Elective Affinity,) 1832, p. 321; Furrukhabad, Allahabad, and Lodiana, 1841, p. 423; Luzerne, 1843, p. 195; Wisconsin, 1846, p. 194; Ningpo, Canton, Western Africa, and Creek Nation, 1848, pp. 20, 21; California, 1849, p. 264; Dane, Milwaukie, Winnebago, and Oregon, 1851, p. 35; Stockton, 1852, p. 207.]

§ 169. *To change the bounds of Presbyteries.*

(*a*) "An application from the Presbytery of Baltimore was made to the Assembly in the following words, viz.

"On considering the distance at which some of our members reside from each other, being nearly one hundred miles, the peculiar difficulty to many of attending the sessions of Presbytery where they ought to be sometimes held, and the different changes that have taken place among us, a new arrangement appeared highly necessary to remedy the inconveniences thence arising, and render an attendance on the judicatories more practicable and useful.

"Our Commissioners to the General Assembly were accordingly instructed to propose that the Revs. John Slemons, George Luckey, Samuel Martin, and Caleb Johnson, be joined to the Presbytery of New Castle, and that the Churches of those among these members who have pastoral relations, together with the vacancies of Deer Creek and Chanceford, be also placed under the care of that Presbytery.

"Done in the Presbytery of Baltimore, in the city of Baltimore, April 16th, 1799. PATRICK ALISON, *Moderator*.

"Whereupon, *Resolved*, (the Commissioners present from both Presbyteries consenting,) That the said members and Congregations be detached from the Presbytery of Baltimore, and connected with that of New Castle, agreeably to their request."—*Minutes*, 1799, p. 171.

(*b*) "That, as the Presbyteries of Union and French Broad have departed from the Presbyterian Church in the United States of America, and as the minorities of said bodies have not organized so as to continue the succession of those Presbyteries in adherence to this body, the territorial limits of the Presbytery of Holston be extended, and they are hereby extended so as to include the whole territory hitherto occupied by the Presbyteries of Union and French Broad."—*Minutes*, 1839, p. 170. See Minutes *passim*.

§ 170. *To divide Presbyteries.*

[The Presbytery of Carlisle, *Minutes*, 1794, p. 89. Albany, 1802, p. 251. Oneida, 1805, p. 324. Philadelphia, 1832, pp. 320, 321. Wisconsin, (above § 93, b.) 1851, p. 34.]

§ 171. *To appoint a meeting of Presbytery.*

"Whereas, it is understood that there is a sufficient number of Ministers within the territorial limits of the Presbytery of Columbia, (whose Commissioners in 1838 united with others in forming a schismatical and disorderly body,) to maintain the succession of said Presbytery: therefore,

"*Resolved*, That all Ministers, with one Ruling Elder from each Congregation within the limits of said Presbytery, who are disposed to adhere to the General Assembly of the Presbyterian Church in the United States of America, be directed to meet on the second Tuesday of August next, in the Second Church, Hudson, at 10 o'clock, A. M., and after a sermon by the oldest Minister present, that they proceed to all appropriate acts and doings under the continued name and style of the Presbytery of Columbia."—*Minutes*, 1839, p. 172.

§ 172. *To dissolve Presbyteries.*

(*a*) "When it shall appear to the satisfaction of the General Assembly that any new Presbytery has been formed for the purpose of unduly increasing the representation, the General Assembly will, by a vote of the majority, refuse to receive the delegates of Presbyteries so formed, and may direct the Synod, to which such Presbytery belongs, to reunite it to the Presbytery or Presbyteries to which the members were before attached."—*Minutes*, 1837, p. 446.

(*b*) "*Be it Resolved*, By the General Assembly of the Presbyterian Church in the United States of America, that the Third Presbytery of Philadelphia be, and hereby is dissolved."—*Minutes*, 1837, p. 472.

§ 173. *To erect and divide Synods.*

[See above, Part V. Chapter ii. The Synods of Mississippi and South Alabama, of Wisconsin, and of Baltimore, were erected in opposition to the wishes of the bodies from which they were severed, either officially expressed or indicated by their Commissioners in the Assembly.]

§ 174. *To change the bounds of Synods.*

(*a*) "The committee to whom was referred overture No. 6, being a memorial from the Synod of West Tennessee, in relation to their boundaries, beg leave to submit the following report.

"That the memorialists pray the General Assembly to detach that portion of the Presbytery of Muhlenberg, which lies within the bounds of the State of Tennessee, and which includes the Presbyterian Church at Clarksville, from said Presbytery, and attach it to the Presbytery of Nashville, and to restore the boundary line between the Presbyteries, which formerly was the line between the States of Tennessee and Kentucky.

"A memorial adverse to this memorial, has also been presented by the Synod of Kentucky.

"A petition from the members of the Presbyterian Church at Clarksville, has also been presented, joining in the prayer of the memorial, and expressing the belief that this alteration of boundary would tend to promote the interests of the Church in that section of the country.

"It is therefore evident, that those who are the most deeply interested desire the change, and express their belief that it would be beneficial; and as the reasons offered by the Synod of Kentucky are not sufficient, in the judgment of the committee, to justify a refusal of the petition, they would therefore recommend the adoption of the following resolution.

"*Resolved*, That all that portion of the Presbytery of Muhlenberg, which lies within the bounds of the State of Tennessee, be attached to the Presbytery of Nashville, so that hereafter the State line be the boundary between the two Presbyteries." [Adopted.]—*Minutes*, 1836, p. 294. See *Minutes, passim.*

(*b*) [The views of the courts interested are generally asked, for example]—

"The committee to which the petitions from the Presbyteries of New Lancaster, Washington, and Miami, were referred, reported; and their report being read, and the subject discussed at considerable length, was adopted, and is as follows, viz.

"That although their knowledge of the circumstances of these Presbyteries, and of the vast extent of the bounds of the Synod of Kentucky, and their apprehensions of the interests and convenience of the Churches in that region, would strongly recommend that the prayer of the petitioners be granted; yet, as the Synod of Kentucky is acknowledged by the petitioners to have decided against their request, and as this Assembly does not possess any official information from said Synod on this subject, the Assembly, in present circumstances, do not feel themselves at liberty to make an immediate division of the Synod; therefore,

"*Resolved*, That the Assembly recommend to the Synod of Kentucky to reconsider their proceedings in this case, and if consistent with their views of the interests of the Churches within their bounds, to take at their next meeting the order necessary to open the way for a division of said Synod, by the General Assembly, or otherwise to exhibit to the next Assembly their reasons against the division."—*Minutes*, 1813, p. 532.

[But see the preceding section.]

§ 175. *To dissolve Synods.*

[See above, § 86, b; and Book VII. §§ 160, and 195, Resolutions 1 and 2.

The acts disowning the Synods of Western Reserve, Utica, Geneva, and Genessee, were in the nature of dissolutions of them; their Presbyterian elements being in the terms of the acts attached to neighbouring Synods, whose limits were extended to cover the territory.]

§ 176. *To visit inferior courts.*

"The committee to whom was referred the subject of the division in the Synod of Kentucky, reported. The report was read, amended, and adopted as follows:

"Your committee having attended carefully to the pamphlets and letter on that subject, are of opinion, the business comes before the Assembly in so informal a manner, that no regular judicial process can issue thereon in the present Assembly; and that the most eligible measures the Assembly can take in the case, will be to appoint a committee of three members to meet with the Synod, or a committee of the Synod of Kentucky, and endeavour to heal the disorders which appear from the above pamphlets and letter to have taken place in the bounds of said Synod."

"Dr. Hall, Dr. Green, and Mr. Marquess, were chosen to be a committee for the purpose aforesaid; and Mr. Alexander, Mr. Le Grand, and Mr. Baxter, were elected as substitutes."—*Minutes*, 1804, pp. 311, 312.

[Dr. Hall, and Messrs. Marquess, and Le Grand, fulfilled the appointment.]—*Minutes*, 1805, p. 325. [See Book VII. §§ 60, 61.]

§ 177. *To censure inferior courts.*

"Those Presbyteries which do not comply with these regulations, [requiring annual reports showing their attention to raising up candidates for the ministry,] must assign satisfactory reasons for their non-compliance, or be recorded as delinquents in their duty, or censured by the Assembly as it may deem proper."—*Minutes*, 1822, p. 13; and *passim*.

§ 178. *To make inquest as to compliance with an injunction.*

"The Presbyteries were called upon in their order to say what they had done in regard to the injunction of the last Assembly, respecting Deacons. It appeared that to a considerable extent the Presbyteries had taken order on the subject.

"*Resolved*, That the injunction be continued."—*Minutes*, 1841, p. 418. See Book V. §§ 147, 148; and Book III. § 183, Res. 3, 4, and the Minutes *passim*.

§ 179. *To enforce the performance of duties.*

[Of the authority of the Assembly to enforce upon subordinate courts the performance of their duties, see above, § 50, b. Book VII. §§ 184–186, and *passim*, and Book I. § 46.]

§ 180. *To control the whole business of missions.*

[See Book V. § 33; Book III. § 179, c. d.]

(*a*) "The General Assembly taking into consideration the distance of the Carolinas from the seat of the General Assembly, and especially the peculiar state of the currency of North Carolina—on motion,

"*Resolved*, That the Synod of the Carolinas be allowed so to manage the matter of sending missionaries to places destitute of the gospel and its ordinances, as may appear to that Synod most conducive to the interest of religion in their bounds; provided, that the above Synod send annually to this Assembly a particular account of their proceedings on the above subject, with a regular statement of the money that may be collected and disbursed for the support of the above missionaries."—*Minutes*, 1791, p. 38.

(*b*) "Some years ago, evangelical missions from our denomination remained wholly under the direction and control of this Assembly, for the support whereof annual contributions were directed to be raised by our different Churches; but powerful reasons induced us to leave with the Synods of Virginia and the Carolinas the management of this service to the south of Maryland."—*Letter, in Minutes*, 1798, p. 146.

(*c*) "*Resolved*, That notwithstanding the reference to the Synod of the Carolinas and the Synod of Virginia, with respect to missionaries, the Assembly may send missionaries to labour in the bounds of the aforesaid Synods."—*Minutes*, 1801, p. 226.

(*d*) "*Resolved*, That it be again solemnly enjoined on all Presbyteries and Synods within the bounds of the General Assembly, on no account to interfere with the instructions given by the Committee of Missions to missionaries."—*Minutes*, 1809, p. 427.

BOOK V.

INSTITUTIONS OF THE CHURCH.

PART I.

GENERAL PRINCIPLES AND FACTS.

Title 1.—Miscellaneous Minutes.

§ 1. *The four Boards anticipated.*

"The Assembly resumed the consideration of the subjects contained in the communication of the corporation for managing their funds, and agreed that the following objects deserve consideration, viz.

"1. The gospelizing of the Indians on the frontiers of our country, connected with a plan for their civilization, the want of which it is believed has been a great cause of the failure of former attempts to spread Christianity among them. The ideas of the president of the corporation, delivered in his address at their first meeting, would, on this point, deserve a serious attention.

"2. The instruction of the negroes, the poor, and those who are destitute of the means of grace, in various parts of this extensive country. Whoever contemplates the situation of this numerous class of persons in the United States, their gross ignorance of the plainest principles of religion, their immorality and profaneness, their vices and dissoluteness of manners, must be filled with anxiety for their present welfare, and, above all, for their future and eternal happiness.

"3. The purchasing and disposing of Bibles, and also books and short essays on the great principles of religion and morality, calculated to impress the minds of those to whom they are given with a sense of their duty both to God and man, and consequently of such a nature as to arrest the attention, interest the curiosity, and touch the feelings of those to whom they are given.

"4. The provision of a fund for the more complete instruction of candidates for the gospel ministry, previously to their licensure. The want of this having been a subject of general inconvenience, it would deserve consideration whether it would not be both easy and practicable to appoint a number of professors of theology, (perhaps one in each Synod,) to whom the candidates might resort as a matter of choice, (though not of necessity,) which professors might immediately be provided with a suitable library, the property of the corporation, and who might receive a small salary, to be augmented as their labours increase and the funds are extended. It will be a most desirable extension of this plan, if the funds can be rendered adequate to furnish partly, or wholly, the means of subsistence to the candidates for the ministry, who may need such assistance, during the time of their attendance on the professors."—*Minutes*, 1800, p. 195.

§ 2. *The Eldership should be represented in the management of the funds.*

"Seeing that the respective Congregations of the Synod contribute to the fund, [for benevolent uses] and have a right to know how what is collected is disposed of and managed,

"*Ordered, nem. con.*, That there be a Minister and an Elder out of every Presbytery appointed to be members of the committee for the fund."—*Minutes*, 1738, p. 136.

§ 3. *The duty of sustaining our own Institutions.*

"Another duty which we urge upon our members, is that of cherishing an enlightened attachment to our own Church, in her doctrines, her order, and her benevolent institutions. This duty is demanded of us by Christian consistency. We have a system of faith and order, which we profess to believe is founded on the word of God. We cannot, then, with any consistency, refuse to protect it or refrain from suitable exertions for extending its influence. If, indeed, one form of ecclesiastical government is just as scriptural as another, and if there is no essential difference between Calvinism on the one hand, and Arminianism or Pelagianism on the other, we may, in perfect accordance with our principles, leave our own Church to take care of itself, while we employ our efforts in the wide field of universal philanthropy; but no intelligent Presbyterian will assent to sentiments like these.

"The relation in which we stand to other denominations, furnishes another reason why we should consolidate our strength and foster our own institutions. It is obviously for the interest of the evangelical Churches in our country, that they should preserve a mutually good understanding with each other. Perhaps the best way to secure this, is, for each sect to move in its own appropriate sphere; the different denominations uniting together only in those plans and organizations which require no sacrifice of their distinctive principles. Our sister Churches are, it is well known, actively engaged in fortifying their respective positions and extending their boundaries. We are so far from complaining of this, that we commend them for their fidelity to their principles; and in so far as they are propagating the truth, we bid them God speed. But we urge their activity as a motive why we also should be up and doing. If it becomes them to be active, it becomes us much more. For they are imbued with a denominational feeling of long standing and mighty energy; among us, this feeling is in its infancy. Again, the late distractions in our Church, have made it necessary that we should increase our exertions in order to neutralize the allurements frequently held out to entice our people into other sects. It should also be considered that our system of doctrine encounters in every direction a formidable phalanx of prejudice and misrepresentation; so that it requires more effort to propagate it than it does to disseminate doctrines which, being less scriptural, are less repugnant to the unsanctified heart. Unless therefore we emulate the zeal of other Churches we cannot expect to retain the relative position which we have long occupied among the leading denominations in this land. This position we have no right to sacrifice to indolence, avarice, a spurious charity, or anything else short of a providential disability beyond our control. For it is not merely our reputation as a Church that is involved in this matter, but the sacred obligations which we are under to the God of our fathers, and the general interests of Christianity in the world.

"Another reason why we should gather around our own Institutions, is to be found in the condition of our beloved country. These are times of excitement and agitation. The state of the country for several years past has been like a boiling caldron. It would seem as though the spirit of discord had obtained leave to go forth for a season through the land, and work mischief at his will. Commerce, politics, religion, every earthly, every sacred interest has been touched with his demoniac wand and thrown into wild confusion. Most of the great religious denominations have either been rent asunder, or shaken to their centre with intestine commotions. And the conflicting elements of the age are continually generating new and monstrous heresies both in religion and morals. Under these circumstances, self-preservation requires us to tighten the bands which unite us as a denomination; and to cement into a closer alliance the different parts of our wide-spread communion."—*Minutes*, 1840, p. 311.

§ 4. *A similar minute.*

"Whereas, the Presbyterian Church is now fully organized with its different Boards, to raise up and educate her ministry, and to sustain them amid the wastes of our own and foreign countries, it is of essential importance that a systematic plan of benevolence be devised which will secure the annual presentation of the claims of all our Boards to all our Church members; and it is hereby earnestly recommended to the several Presbyteries, and to all our Ministers and Churches, to take action for the attainment of this great object."—*Minutes*, 1843, p. 189; and again, p. 198.

§ 5. *Annual reports to be communicated to the Congregations.*

"*Resolved*, To secure the attention of Ministers and Churches to this important object, the Assembly renew the recommendation of the last Assembly, that inasmuch as the report when published, although sent to every Minister, cannot be generally circulated among the members of the Churches, it be recommended to the Pastors of Churches to spread before their people the substance of this report, [of the Board of Missions,] by reading it, or portions of it, from their pulpits at such time as may be convenient for taking up an annual collection on behalf of this cause."—*Minutes*, 1840, p. 297.

§ 6. *The printed Reports distributed to the members of the Assembly.*

"As the Assembly were informed that the Board [of Missions] have caused their report to be printed, it was

"*Resolved*, That they present a copy of it to each of the members for his inspection."—*Minutes*, 1829, p. 372.

§ 7. *Books of accounts, &c., to be exhibited to the Assembly.*

"*Resolved*, That the various Boards of this General Assembly be required to present before the Assembly every year, along with their annual report, all their books of record for the year, containing the minutes of their proceedings, including the minutes of the Executive Committees, together with all their files of correspondence during the year, and also their books of account, when the General Assembly may meet in the city where these

Boards are located, and a full balance-sheet when the Assembly may meet elsewhere; and that these books and papers be referred to the special committees to whom it is usual to refer the annual report."—*Minutes,* 1849, p. 270. See 1842, p. 13.

§ 8. *The account of expenses to be in detail.*

"An overture from the Presbytery of Carlisle proposing a change in the form of exhibiting their annual expenditures, in the reports of some of the Boards of the Church. The committee recommended that the Executive Committees of the Boards of Missions, Education, and Publication, set forth in their annual reports the particular items of their expenditure in the same circumstantial manner in which the Board of Foreign Missions present theirs; which recommendation was adopted."—*Minutes,* 1846, p. 192.

§ 9. *Of Agencies.*

(*a*) "*Resolved,* That while the necessity for agents is at present felt and recognized by the Assembly, in order ultimately to remove this necessity, and thus to reduce the expenditures of the Board, the individual agency and co-operation of every Minister and Church Session, in forwarding the interests of this Board, would, in the opinion of this Assembly, if faithfully employed, with the least expense and the greatest certainty, advance the cause and multiply the resources of the Board."—*Minutes,* 1839, p. 167.

(*b*) "*Resolved,* That Messrs. J. L. Wilson, Low, Williams, Mitchell, Auchincloss be appointed a committee to inquire into the expenses of the several Boards, and to ascertain—1. Whether the agency system can be dispensed with or improved? 2. Whether the expenses of the Boards can be advantageously reduced." * * * * "The report of the committee on Agencies, was further considered, and on being put, the report was not agreed to.

"On motion of Mr. Boardman,

"*Resolved,* That it is the deliberate conviction of this Assembly, formed as the result of much experience, that an efficient system of agencies, by which the Churches of our connection may be visited from year to year, is, in the present condition of Christian feeling and knowledge on the subject of benevolent operations, absolutely indispensable."—*Minutes,* 1840, pp. 294, 305.

§ 10. *Annual application to every member of the Church.*

"*Resolved,* That it be enjoined on the Presbyteries to take such order for the organization of the Churches under their care for a systematic effort to aid in the education of indigent candidates for the ministry, and in the efforts making to spread the glorious gospel of Christ throughout our own country and the world, as will secure the presenting these objects to every member of the Church at least once a year, and that the Presbyteries require the Sessions of each Church to report in writing their diligence herein at every spring meeting."—*Minutes,* 1843, p. 198.

[See Book III. § 179, *et seq.*]

§ 11. *Economical management of the Boards.*

"*Resolved,* That after a full investigation of the affairs of our Boards, and especially of their financial arrangements, this Assembly express the highest confidence in their respective managements, and in the faithful and economical service of their respective officers; and we do hereby earnestly recommend the Boards and their officers to the confidence and patronage of the Churches."—*Minutes,* 1848, p. 46.

TITLE 2.—PERIODICALS OF THE BOARDS.

§ 12. *The Assembly's Magazine.*

(*a*) "*Resolved,* That it be recommended to the Committee of Missions to publish by subscription a periodical Magazine sacred to religion and morals, and pay the profits into the funds of the Assembly, to be applied to missionary purposes."—*Minutes,* 1804, p. 317.

(*b*) "The Trustees also laid before the Assembly one copy of the original articles of agreement, made between the Board and William P. Farrand, printer, relative to the publication of the *General Assembly's Magazine and Evangelical Intelligencer;* which agreement was read and laid upon the table.

"The Assembly having considered the said articles, expressed their entire approbation thereof, and their thanks to the Committee of Missions for the zeal and fidelity with which they have commenced this important work."—*Minutes,* 1805, p. 336.

(*c*) "That the Trustees of the General Assembly be empowered and directed to cancel the instrument of agreement between them and Mr. William P. Farrand, on the subject of the Magazine, entitled *The Evangelical Intelligencer,* the publication of which has been suspended since the month of January last.

"*Resolved,* moreover, That as, in the opinion of this Assembly, some publication is necessary to keep alive and invigorate that missionary spirit with which it has pleased God to animate his Church, the Committee of Missions be authorized, if they judge it expedient, annually to prepare and publish for the information of the Church, a pamphlet or pamphlets entitled *Missionary Intelligence,* containing extracts from the journals of the Assembly's Missionaries, and derived from domestic and foreign sources."—*Minutes,* 1810, p. 450.

[Only one or two numbers of the "Missionary Intelligencer" were published.]

§ 13. *The Missionary Reporter and Education Register.*

[In September, 1829, the Boards of Missions and Education commenced the publication of a small monthly magazine with the above title. It was sustained for three or four years and then suspended.]

§ 14. *The Missionary Chronicle.*

[The Western Foreign Missionary Society, in 1833, commenced the publication of the *Foreign Missionary Chronicle,* a monthly magazine. When the Assembly's Board of Foreign Missions was formed, this magazine was transferred with the missions of the Western Society to that Board. In 1842 an arrangement was made with the Board of Domestic Missions by which the Chronicle was enlarged, and its pages divided between the two missionary Boards.]

§ 15. *The Home and Foreign Record.*

[In 1849 a committee was appointed by the Assembly under the following resolution:]

"*Resolved,* That a committee of seven be appointed for the purpose of devising, if possible, some arrangement by which a monthly or weekly periodical, giving important information respecting the Boards of our Church, and sustaining the cause of each of them, shall be published; and that the secretaries of said Boards be requested to lay before said committee so much of their respective reports as relates to periodicals, and to give such other information on the subject as may be in their possession."—*Minutes,* 1849, p. 231.

[The result was the enlargement of the Chronicle, which, under the title of *The Home and Foreign Record*, was constituted the organ of the four Boards, its publication being committed to the Board of Publication, and a quarto newspaper edition being published in addition to the magazine form.]

"*Resolved*, That the Boards of the Church, respectively, are hereby authorized to enlarge, at their discretion, the portions of the periodical published jointly by them, which relates to their respective departments."—*Minutes*, 1850, p. 478.

[Circulation of the Record in 1853–4, 15,000 copies.]

§ 16. *The Foreign Missionary.*

[This periodical was commenced in 1841, by the Board of Foreign Missions, and designed as a youth's missionary paper, but has, since the modification by which the Chronicle became the organ of the four Boards, been modified to adapt it as an organ of influence over maturer readers.]

"*Resolved*, That this General Assembly highly approve of the proposal of the Executive Committee, to establish a small monthly paper, to be denominated *The Foreign Missionary*, to be afforded to subscribers at the small sum of twelve and a half cents per annum, exclusive of postage, in the belief that with little exertion on the part of Pastors and Church Sessions, there may be annually circulated among our people, and the youth and children of our Congregations and Sabbath-schools, from fifty to one hundred thousand of copies of a work thus calculated and adapted to furnish a great amount of select missionary information."—*Minutes*, 1842, p. 25.

§ 17. *The Presbyterian Sabbath-school Visitor.*

"*Resolved*, That the Assembly recommend to the Board of Publication to consider the propriety of publishing a monthly paper for Sabbath-schools." —*Minutes*, 1850, p. 476.

[In accordance with this recommendation, the Board publishes the *Presbyterian Sabbath-school Visitor*. Present circulation, 41,000.]

PART II.

OF MISSIONS.

INTRODUCTORY TITLE.

§ 18. *The Church a missionary society.*

"1. *Resolved*, That the Presbyterian Church in these United States, is by its very nature and constitution a missionary society, acting under the charter, by the authority, and in obedience to the command of the only Head, Lawgiver and King in Zion, the Lord Jesus Christ.

"2. *Resolved*, That the field which the Church in this missionary character is called upon to cultivate, is THE WORLD,—that there is therefore but one field; and that the distinction between Foreign and Domestic Missions is made only to secure by a division of labour and of responsibility, greater order, energy, and success."—*Minutes*, 1839, p. 167.

§ 19. *Missions the pledge of the Church's prosperity.*

"*Resolved*, That the prosperity of the Church materially depends on the active and efficient aid which shall be afforded to missionary operations."—*Minutes*, 1832, p. 325.

CHAPTER I.

EARLY MISSIONARY EFFORTS.

TITLE 1.—FIRST MEASURES OF THE GENERAL PRESBYTERY.

§ 20. *At the first meeting.*

[At the first meeting of which the records remain, the General Assembly adopted the following resolve:]

"That every Minister of the Presbytery supply neighbouring desolate places where a Minister is wanting, and opportunity of doing good offers." —*Minutes*, 1707, p. 10.

[The following letters show the clearness with which the work of missions was recognized as the specific business of the Church.]

§ 21. *An appeal to the Churches in London.*

"To Sir Edmund Harrison: *May*, 1709.

"*Honourable Sir*—The distressed condition of these Provinces, with respect to religion, in which the providence of God has cast our lot, has moved us to apply to the Reverend Ministers of Boston, in New England, to join with us in addressing yourself, and other charitable gentlemen in London, to consider the state of these countries, and to implore your help and assistance for promoting the interest of our glorious Lord. To our great satisfaction they have readily complied with our desire, and have drawn up and signed a letter particularly directed to yourself. And that we for our parts may not be wanting, being informed of that public excellent spirit in you, famed both for piety and prudence, do likewise address ourselves unto your honour upon the same account. The negotiation began and encouraged by a fund, in the time when our worthy friend Mr. McKemie, (now deceased,) was with you, for evangelizing these colonies, was a business exceedingly acceptable to a multitude of people, and was likely to have been of great service if continued, which makes us much grieved that so valuable a design was, so soon after its beginning, laid aside. The necessity of carrying on the same affair being as great, if not greater now, than it was then, we hope that our patriots [patrons?] in London, will revive so good and important a work, and not let it lie buried under the ashes, but that some suitable method will be taken that it may be set on foot again. Unto whom can we apply ourselves more fitly than unto our fathers, who have been extolled in the Reformed Churches for their large bounty and benevolence in their necessities? We doubt not, but if the sum of about two hundred pounds per annum were raised for the encouragement of Ministers in these parts, it would enable Ministers and people to erect eight Congregations, and ourselves put in better circumstances than hitherto we have been. We are at present seven Ministers, most of whose outward affairs are so straitened as to crave relief, unto which, if two or three more were added, it would greatly strengthen our interest, which does miserably suffer, as things at present are among us. Sir, if we shall be supplied with Ministers from you, which we earnestly desire; with your benevolence to the value abovesaid, you may be assured of our fidelity and Christian care in distributing it to the best ends and purposes we can, so as we hope we shall be able to give a just and fair account for every part of it to yourself and others, by our letters to you. It is well known what advantages the missionaries from England have of us, from the settled fund of their Church, which not only liberally supports them here, but encourages so many insolences both against our persons and interests, which sorrowfully looking on, we cannot but lament and crave your remedy. That our evangelical affairs may be the better managed, we have formed ourselves into a Presbytery, annually to be convened at this city; at which times it is a sore distress and trouble unto us, that we are not able to comply with the desires of sundry places, crying unto us for Ministers to deal forth the word of life unto them; therefore we most earnestly beseech you, in the bowels of our Lord, to intercede with the Ministers of London, and other well-affected gentlemen, to extend their charity and pity to us, to carry on so necessary and glorious a work; otherwise many people will remain in a perishing condition as to spiritual things. In so doing, your humble supplicants shall ever pray that the blessings of God's throne and footstool may be conferred upon you and them."—*Minutes*, 1709, p. 16.

§ 22. *An appeal to Foreign Churches.*

"The Presbytery met at Philadelphia, to the Rev. Presbytery of Dublin, wisheth grace, mercy, and peace, the bond of fellowship, and prosperity in the gospel of the Lord Jesus.

"*Rev. and Dear Brethren in the Lord*—By a letter from the Rev. Mr. Alexander Sinclare, a member of your society, dated November, 1709, and directed to Mr. John Henry, one of our number, we find you desire a correspondence may be settled and continued from time to time; than which nothing can be more acceptable to us poor scattered and far-dispersed labourers in our Lord's vineyard. As also you desire an account of our ecclesiastical affairs, and promise all the assistance yourselves can afford or procure by interest from others. The former we are ready to give, and for the latter we are grateful.

"As to the state of the Church in these parts, our interest truly is very weak, and we cannot relate this matter without sorrow of heart, since it is too much owing to the neglect of Ministers at home. Our late Rev. Brother, Mr. Francis McKemie, prevailed with the Ministers of London to undertake the support of two itinerants for the space of two years, and after that time to send two more upon the same condition, allowing the former after that time to settle, which, if accomplished, had proved of more than credible advantage to these parts, considering how far scattered most of the inhabitants be. But, alas, they drew back their hand, and we have reason to lament their deficiency. Had our friends at home been equally watchful and diligent as the Episcopal society at London, our interest in most foreign plantations probably might have carried the balance. In all Virginia there is but one small Congregation at Elizabeth River, and some few families favouring our way in Rappahannock and York. In Maryland only four, in Pennsylvania five, and in the Jerseys two, which bounds, with some places of New York, make up all the bounds we have any members from, and at present some of these be vacant. Not long ago there was a probability of doing more good in Maryland before episcopacy was established by law, and at present is in Pennsylvania, the East and West Jerseys, and some places of New York, if the occasion also be not slipped. As for ecclesiastical affairs in other places, we shall not here trouble you with, being not perfectly acquainted therewith ourselves. That then, Reverend and dear Brethren, which at present we would humbly, for the sake of Christ's interest, make the subject of our address unto you is, that of your zealous Christian and religious charity, to the mystical body of the blessed Jesus, you would raise one sixty pounds to support an able well approved of young man from yourselves as an itinerant in these parts, among the dispersed children of God for a year, after which time we doubt not but he may be settled comfortably. This we have used our interest in London for, in the hands of the Rev. Mr. Calamy, which we expect, according to promise from the Rev. Mr. Sinclare, you will use yours also to forward; and in the meantime not be wanting to answer our former request. Thus, not making the least doubt but this our letter shall have the desired answer, we subscribe ourselves, by our representative, your well-wishers in the Lord."—*Minutes*, 1710, p. 19.

§ 23. *The creation of a fund.*

"It being overtured to the Synod by the committee appointed for overtures, That it is to be proposed to the several members of the Synod, to contribute something to the raising a fund for pious uses, and that they do use their interest with their friends, on proper occasions, to contribute something to the same purpose, and that there be chosen a treasurer to keep what shall be collected, and that what is or may be gathered, be disposed of according to the discretion of the Synod; the overture was agreed upon and pursued, and Mr. Andrews is to be treasurer for this purpose till the next Synod."—*Minutes*, 1717, p. 49.

[The contributions of the members of Synod were on the next day "weighed and delivered into the hands of Mr. Jedediah Andrews, treasurer for the time being, the just sum of eighteen pounds one shilling and six pence," the first fund for benevolent purposes created by the Presbyterian Church in this country.]

§ 24. *A second appeal.*

"A Letter from the Synod to the Rev. John Boyse, Minister in Dublin, to be communicated to the Presbytery there.

Philadelphia, September 17th, 1718.

"*Reverend Brethren:*—It may be presumed that you are not wholly strangers to the circumstances of these parts; how many poor souls are scattered to and fro in this wilderness, under awful danger of perishing for lack of vision. And it must needs be a matter of great satisfaction to you, to be informed of the earnest breathings of many small and poor places among us, after the most precious privileges of gospel ordinances, and of the late addresses of sundry of them to us for supply.

But, sirs, the paucity and poverty of these people render them utterly incapable to support the ministry among them, could they obtain it; and there lies, therefore, upon them a deplorable necessity of still continuing in the same circumstances of darkness that they are now in, which may render both themselves and posterity miserable Pagans, unless some methods can be found out for their speedy assistance in the maintaining of such Ministers as we would direct them to, which is what we are at present altogether unable to compass. And yet in faithfulness to our great Lord, and the souls of these poor people, we dare not but use our utmost essays to strengthen their hands in this day of small things, lest this spark, which is but newly kindled, may be utterly extinguished, which gives occasion for this address unto you for your charitable assistance in so momentous an affair.

"We have heard of the liberality of many gentlemen and others of our persuasion with you, on such like occasions, and dare not, therefore, doubt of their cheerful compliance with this our request, when you have communicated these circumstances to them."—*Minutes,* 1718, p. 53.

[In a letter of the same date to the dissenting Ministers at London, urging a similar appeal they say]—

"We ourselves have begun a small fund for this and other religious purposes among us; but alas! it is yet so small that little or nothing can be done with it."—*Ibid.* p. 54.

[At the same time] "The Synod refers the writing of letters to Principal Sterling and the Synod of Glasgow, to the discretion of Mr. McNish, Hampton, and Anderson."—*Ibid.*

[The result of these applications was some addition to the funds of the Synod.]

§ 25. *The first missionary appropriation.*

"It was overtured to the Synod by the committee appointed to consider of the fund, that a tenth part of the neat produce of the Glasgow collection be given to the Presbyterian Congregation of New York towards the support of the gospel among them, and that a letter be sent to them from the Synod relating to their circumstances; which overture was approved by the Synod, and the Moderator and Mr. Cross were appointed to write said letter, which letter is to be brought into the Synod for approbation."—*Minutes,* 1719, p. 56.

§ 26. *A yearly collection appointed.*

"Being further overtured by the committee that a letter be writ, (a copy of which to be given to every Minister belonging to this Synod,) recommending a yearly collection to be gathered in every particular Congregation for pious uses, to be sent yearly to the Synod by their Minister or Elder, it was approved. And Mr. Andrews is appointed to write the said letter, and to bring it into the Synod for approbation."—*Minutes*, 1719, p. 57.

"*September* 22, 1719.

"*Christian Friends*—Whereas Divine Providence, which is the Disposer of the lot of all men, has planted us in these parts of the world, and in such a station wherein we are obliged, in an eminent manner, to study the everlasting welfare of the souls of men: and whereas, to our great grief and exercise, we see many smaller places of lesser ability to maintain and support the interest of Christ among them, by the ordinary means of salvation, and yet desirous thereof, languishing in darkness and blindness, and in great danger of utter ruin for lack of vision; casting in our minds how to get these miserable people relieved, could think upon no other way than by using our utmost interest and endeavour to have such a fund or stock of money raised as may be of some use to help those distressed places and people. In pursuance of which design we have addressed our friends in Britain and Ireland not altogether without success.

"And forasmuch as it seems to us unreasonable and unjustifiable to apply to other places in this affair, and ourselves, who are more immediately concerned, to hold our hands, we determined to request the charity of our respective Congregations in the premises, that they would yearly make a collection for the carrying on of the said noble and pious design of planting and spreading the everlasting gospel in these provinces.

"As for arguments to enforce this our proposal, the thing itself is of such consequence and importance, and withal so needful, that we need not, we hope, use any other, only the consideration of a blessing entailed, in this and the other world, by God's gracious promises, on all such as do cheerfully exert themselves for the glory of God and the good of souls, together with the honourable examples that are frequently set us by the good people of our own nation both at home and abroad. So recommending you to the counsel and blessing of the Author and rewarder of all good works, we subscribe ourselves yours in the truest bonds of Christian affections."—*Minutes*, 1719, p. 58.

§ 27. *This appointment re-enforced.*

"The Synod taking the state of the fund into consideration, and finding that many Congregations are deficient in contributing to so good a design, and that Ministers have not been so careful as they might be in proposing and endeavouring that thing, it is unanimously agreed by all the members of the Synod, that every Minister shall either seasonably propose the affair, and read the Synod's letter to their respective Congregations, and appoint a day for a public collection, if there be occasion for such a step to carry on the design, or oblige themselves to pay out of their own proper estates ten shillings to the fund; and that every Presbytery take care that their respective members observe an order made in the year 1736, (directing absent members to send collections,) and that they, as soon as possible, notify what is now done to all the absent members. And seeing that the respective Congregations of the Synod contribute to the fund, and have a right to know how what is collected is disposed of and managed, ordered *nem. con.* that there be a Minister and Elder out of every Presbytery appointed to be members of the committee for the fund."—*Minutes*, 1738, p. 136.

§ 28. *First appointment of itinerant missionaries.*

"A representation being made by some of our members of the earnest desires of some Protestant dissenting families in Virginia, together with a comfortable prospect of the increase of our interest there, the Synod have appointed that Mr. Hugh Conn, Mr. John Orme, and Mr. William Stewart, do each of them severally visit said people, and preach four Sabbaths to them, between this and the next Synod."—*Minutes*, 1722, p. 74.

Title 2.—Petty Persecution Endured.

§ 29. *Difficulties in Virginia.*

(*a*) "Upon an overture of the committee to the Synod, concerning a representation of Mr. Hugh Stevenson, respecting harsh and injurious usage which he met with from some gentlemen in Virginia, the Synod ordered Mr. Stevenson to lay a representation thereof before them, which he accordingly did in writing. And after hearing the same, and reasoning upon it, it was agreed that a letter be writ by the Synod, and sent to the General Assembly of the Church of Scotland, together with a copy of Mr. Stevenson's representation, in order to use our interest with that venerable Assembly for our being assisted with money from the societies for the propagation of religion, or elsewhere to enable us to maintain some itinerant Ministers in Virginia or elsewhere; as also to procure their assistance to obtain the favourable notice of the government in England, so as to lay a restraint upon some gentlemen in said neighbouring province, as may discourage them from hampering such itinerant Ministers by illegal prosecutions; and if it may be, to procure some assistance from his majesty for our encouragement by way of *regium donum.*"—*Minutes*, 1733, p. 105.

(*b*) "Upon the supplication of John Caldwell, in behalf of himself and many families of our persuasion, who are about to settle in the back parts of Virginia, desiring that some members of the Synod may be appointed to wait on that government, to solicit their favour in behalf of our interest in that place:

"*Overtured*, That according to the purport of the supplication, the Synod appoint two of their number to go and wait upon the governor and council of Virginia, with suitable instructions in order to procure the favour and countenance of the government of that province, to the laying a foundation of our interest in the back parts thereof, where considerable numbers of families of our persuasion are settling, and that something be allowed out of our fund to bear the charges of said brethren who shall be appointed, and that also provision be made for supplying the Congregations of said brethren during their absence from them, while prosecuting that affair; and that Messrs. Robert Cross, Anderson, Conn, and Orme, prosecute said affair; and that Messrs. Thomson, Dickinson, and Pemberton, prepare instructions for said brethren, and write a letter in the name of the Synod to the said government, to be brought in and approved by the Synod; and that the respective Presbyteries take care of these Congregations during the absence of their pastors. And it is further overtured, that these brethren be allowed a discretionary power of using what money they have occasion for, to bear their expenses in a manner suitable to this design, being accountable to the Synod for their conduct in the whole affair. Approved *nemine contradicente.*"—*Minutes*, 1738, p. 138.

§ 30. *Correspondence with the Governor of Virginia.*

(*a*) "To the honourable William Gooch, Esquire, Lieutenant Governor of the Province of Virginia, the humble address of the Presbyterian Ministers convened in Synod, May 28th, 1738, &c. May it please your honour, we take leave to address you in behalf of a considerable number of our brethren who are meditating a settlement in the remote parts of your government, and are of the same persuasion with the Church of Scotland. We thought it our duty to acquaint your honour with their design, and to ask your favour in allowing them the liberty of their consciences, and of worshipping God in a way agreeable to the principles of their education. Your honour is sensible that those of our profession in Europe have been remarkable for their inviolable attachment to the Protestant succession, in the illustrious house of Hanover, and have upon all occasions manifested an unspotted fidelity to our gracious sovereign King George, and we doubt not but these our brethren will carry the same loyal principles to the most distant settlements where their lot may be cast, which will ever influence them to the most dutiful submission to the government which is placed over them. This we trust will recommend them to your honour's countenance and protection, and merit the free enjoyment of their civil and religious liberties. We pray for the Divine blessing upon your person and government, and beg leave to subscribe ourselves your honour's most humble and obedient servants."—*Minutes*, 1738, p. 142.

(*b*) [**The following is the Governor's answer.**]

"Sir: By the hands of Mr. Anderson I received an address signed by you, in the name of your brethren of the Synod of Philadelphia. And as I have been always inclined to favour the people who have lately removed from other provinces, to settle on the western side of our great mountains; so you may be assured, that no interruption shall be given to any Minister of your profession who shall come among them, so as they conform themselves to the rules prescribed by the act of toleration in England, by taking the oaths enjoined thereby, and registering the places of their meeting, and behave themselves peaceably towards the government. This you may please to communicate to the Synod as an answer of theirs. Your most humble servant, William Gooch.

"*Williamsburg, November 4th*, 1738."—*Minutes*, 1739, p. 147.

§ 31. *Representations through Mr. Davies, in London.*

"Upon a representation made to the Synod [of New York,] of the illegal restraints the Protestant dissenters lie under in Virginia, as to their religious liberties, Messrs. James Davenport and John Rodgers were appointed to draw up a recommendation of the affair, and a certificate for Messrs. Samuel Davies and John Todd, members of our body living in that colony, which being done was read and approved," [as follows,]

"Whereas, the Protestant dissenters of the Presbyterian denomination in the colony of Virginia lie under some restraints, particularly with regard to the number of their meeting-houses, which is not at all equal to what their circumstances require, though they have taken all legal measures to have a sufficient number registered according to the act of toleration; and whereas, the Rev. Mr. Samuel Davies has been appointed to take a voyage to Great Britain in behalf of the College of New Jersey, and may have an opportunity of using proper means to procure a redress of said grievance, this Synod do humbly and earnestly request the concurrence and assistance of their friends there, for the relief of an helpless and oppressed people in a point of so great consequence, in which their religious liberties are so nearly concerned.

"We do therefore cheerfully recommend the said Mr. Davies, who is settled in Virginia, and the Rev. Mr. John Todd, his colleague, as regular and worthy members of their body, zealously and prudently engaged in advancing the Redeemer's kingdom."—*Minutes*, 1753, p. 258.

TITLE 3.—MANNER OF OPERATION.

§ 32. *Two classes of missionaries.*

[Two classes of Missionaries were employed. Pastors temporarily withdrawn from their charges and sent on tours of from one to six months; and Missionaries whose designation was in reference to ultimate settlement among the destitutions to which they were sent. Thus]—

(*a*) "The Synod more particularly considering the state of many Congregations to the southward, and particularly North Carolina, and the great importance of having those Congregations properly organized, appoint the Rev. Messrs. Elihu Spencer and Alexander McWhorter, to go as our Missionaries for that purpose; that they form societies, help them in adjusting their bounds, ordain Elders, administer sealing ordinances, instruct the people in discipline, and finally direct them in their after conduct, particularly in what manner they shall proceed to obtain the stated ministry, and whatever else may appear useful or necessary for those churches and the future settlement of the gospel among them; and also, that they assure those people wherever they go, that this Synod has their interest much at heart, and will neglect no opportunities of affording them proper candidates and supplies to the utmost of our power. *Ordered*, That the clerk give said Missionaries an attested copy of this minute, and proper testimonials signed by the Moderator and Clerk. And that these brethren may not suffer by so long and expensive a journey, the Synod agree to defray their expenses and make them a proper acknowledgment for the damages they may sustain in their domestic affairs; and for this purpose a collection is ordered through our bounds, and each Presbytery required to see it be duly observed."—*Minutes*, 1764, p. 339.

(*b*) "Mr. Nathaniel Niles, a candidate licensed by Berkshire Association, in New England, who proposes to put himself under the care of the New York Presbytery, is appointed to spend the summer and fall seasons in the western frontiers of New York, New Jersey and Pennsylvania, and the winter in the Carolinas; and he is ordered to keep an exact account of what moneys he receives from the several vacancies that he may supply in the said western frontiers, and if the said moneys should not amount to thirty shillings provincial currency, per Sabbath, the Synod agree to make up the deficiency out of the moneys in the hands of their treasurer."—*Minutes*, 1770, p. 405.

§ 33. *The appointments imperative.*

"The Synod further considering the destitute condition of Hanover, and the uncertainty of their being supplied, if suppliers are left to their own discretion respecting the time of their going to Virginia, do order that Mr. Kirkpatrick prepare for his journey so as to be at Hanover the third Sabbath of July, at the furthest, and supply there for some time according to the order of that Presbytery; that Mr. McWhorter be at Hanover the first of September, and that Mr. Latta be there the first of November at the furthest; and that the Presbyteries of Philadelphia and New Brunswick take care that these gentlemen fulfil this appointment, and neither prescribe nor allow them employment in our bounds so as to disappoint this our good intention."—*Minutes*, 1759, p. 293.

"And inasmuch as appointments in times past have been too frequently not fulfilled according to expectation, it is enjoined on each of these gentlemen, who are appointed to supply to the southward, that they fulfil said appointments on pain of the Synod's censure."—*Minutes*, 1770, p. 404.

§ 34. *First collection specifically for missions.*

"A motion was made that every member of this judicature take subscriptions, or make collections, as he shall find most expedient, in his Congregation, or the neighbouring vacancies, to raise a fund for the propagation and support of the gospel in such parts as cannot otherwise enjoy it; which, after some discourse on the subject, was ordered accordingly. The subscriptions or collections for which purpose are to be laid before next Synod, by the Moderator or Clerk of each Presbytery; and the several Presbyteries are hereby ordered to see this determination put into execution."—*Minutes*, 1766, p. 361.

"In consequence of an order of yesterday, each Presbytery brought in an account how their respective members complied with the order of last Synod for making a collection to establish a fund for the propagation of the gospel among the poor, &c.*

"And the Synod are obliged to declare that it is matter of real grief to them to find that so many of their members have paid so little regard to the authority of Synod, enjoining a liberality for so pious and important a purpose.

"The Synod order, that every Presbytery belonging to this body be careful that those Ministers in their bounds, who have not made a collection for pious uses, as it was appointed last year, make a collection before the first of August; and that it be put into the hands of the Moderator of the respective Presbyteries, and sent without delay to the treasurer appointed by the Synod. But we desire that such Ministers, whose reasons for not complying with the Synodical order have been sustained, be urged no further at this time."—*Minutes*, 1767, pp. 367, 369.

TITLE 4.—EARLY MISSIONS TO THE INDIANS.

§ 35. *Funds obtained.*

(*a*) "The exigencies of the great affair of propagating the gospel among the heathen, being represented unto the Synod, [New York,] the Synod, in order to promote so important and valuable a design, do enjoin all their members to appoint a collection in their several Congregations once every year, to be applied for that purpose; and that the money raised by such collections be yearly sent to the Synod."—*Minutes*, 1751, p. 245.

"The Synod proceeded to make inquiry concerning the collection for the Indians, and it was found that all the members present made collections except Messrs. William Tennent, Davenport, Byram, Beatty, Richards, Grant, Dagget, Simon Horton, and Read, who propose afterwards to collect and send their collections to Mr. Brainerd. *Ordered*, also, that the collections brought to the Synod be paid into the hands of Mr. Brainerd, to be disposed of by the correspondents for the Indian affairs."—*Minutes*, 1752, p. 248.

(*b*) *Aid received from Great Britain.*

"Mr. Gilbert Tennent reported to the Synod that he has lately received a bill for two hundred pounds sterling, generously given for the propagation of the gospel among the Indians, and to be under the direction of this Synod.

"The Synod do appoint the Rev. Messrs. Gilbert Tennent, Samuel Finly, Green, Spencer, and Davies, to draw up a plan for the application of the money contributed in Great Britain for the use of the Indians, and lay the same before the Synod, before the end of their present session."—*Minutes*, 1756, p. 266.

---

* [The amount was £112, 1s. 3d. proclamation money, equal to about $310.]

[This money was invested with the trustees of New Jersey College, (See below, §§ 307, 308,) and the interest annually appointed to Indian Missions.]

§ 36. *The Rev. David Brainerd employed.*

"Upon application made to this Synod, they agreed to allow the interest of the money under their direction for the propagation of the gospel among the Indians, unto Mr. Brainerd a Missionary to the Indians, in order to assist him in labouring among them for this year."—*Minutes*, 1756, p. 273.

§ 37. *A school opened.*

"The Synod agree to allow Mr. William Tennent twenty pounds out of the Indian fund for payment of a schoolmaster among them and other contingent expenses relating to the school."—*Minutes*, 1758, p. 282.

§ 38. *Correspondence with the Virginia society.*

(*a*) "A petition was brought in, from the society for managing the Indian Mission in Virginia, requesting that the interest of the money under the direction of this Synod, for the propagating the gospel among the Indians, may be allowed them for one year. The Synod, though sincerely disposed to do everything in their power to favour that pious mission, yet as the interest of that money is already disposed of, they cannot comply with the aforesaid request."—*Minutes*, 1758, p. 283.

(*b*) "Upon application made by two members of the society in Virginia for managing the Indian mission, setting forth the desirableness and advantage of a correspondence between this Synod and said society, Mr. Gilbert Tennent is appointed on the part of this Synod, to correspond with the secretary of said society in case there shall be occasion for it."—*Ibid.*

§ 39. *Brainerd again engaged in the mission.*

(*a*) "Mr. Brainerd applied to the Synod for their advice whether it was his duty to leave his present charge at Newark and resume his mission to the Indians.

"Arguments on both sides were fully heard.

"Though the Synod are tenderly affected with the case of Newark Congregation, yet in consideration of the great importance of the Indian mission, they do unanimously advise Mr. Brainerd to resume it.

"The Synod do further agree to give him the interest of the Indian fund for this year, in order to his more comfortable subsistence."—*Minutes*, 1759, p. 294.

(*b*) "Mr. Brainerd has received the greater part of the interest of the Indian fund, according to the vote of the Synod.

"It is known to many in the bounds of this Synod, that some Ministers, moved with an holy zeal to promote the kingdom of Christ among the Indian tribes, applied to the society in Scotland for propagating Christian knowledge, and obtained a grant of a certain sum of money yearly, to support two missionaries to promote the conversion of the savage nations; they employed Mr. David Brainerd, whose praise is in the Churches of Christ, and whose endeavours were blessed with remarkable success in this great work of bringing the Indians to the knowledge of Christ.

"It pleased God soon to remove him from his useful labour on earth to the joys of his heavenly kingdom; as the name of Brainerd was dear to these poor tribes, his brother was chosen to succeed him in the mission, in which station he continued for seven or eight years, but as the prospect of a troublesome war made the mission dangerous and disagreeable, the Commissioners who employed him dismissed him from his care of the Indians, and he was employed to preach the gospel at Newark.

"At an Indian treaty, the province of New Jersey bought all the small tracts of land that the Indians claimed in different parts of the government, and that they might still encourage the native inhabitants to reside among them in their own country, they bought and bestowed on the remnant of these people about four thousand acres of land, which they gladly accepted; and as many of them were converted to Christianity, they earnestly requested that Mr. Brainerd might be granted to them again as a gospel Minister.

"The annuity which the society in Scotland had allowed to the missionary, was stopped upon Mr. Brainerd's dismission, though there was and is hope of procuring it again. Mr. Brainerd was requested by the governor and commissioners of Jersey to undertake the Indian mission. He applied to the Synod for advice, and though he had a very comfortable settlement at Newark, yet the Synod, through an earnest desire to promote the kingdom of Christ among these poor Indians, advised him to give up these temporal advantages, and settle as a missionary among those poor Indians, with which advice he readily and generously complied. But as there is no provision yet made to support him, and to answer many and various expenses in preaching to, and settling schools among these people, the Synod think themselves obliged to use all lawful endeavours to support said mission, and have now at their Synodical meeting agreed to contribute themselves, and to make application to the Congregations in the bounds of this Synod, for a general collection to promote this pious and good design; and do order that a collection for this purpose be made in every Congregation under the care of this Synod, and that the respective collections be sent by the Moderators of the Presbyteries before the beginning of September, to Mr. Jonathan Sergeant near Princeton, who is to receive it and pay it to the correspondents of the Indian mission, to be by them used for this purpose.

"*Ordered*, That a copy of this minute be taken by the Moderators of such Presbyteries as are present, and sent to such as are absent."—*Minutes*, 1760, p. 299.

§ 40. *Aid sought from Europe.*

"*Ordered*, That Mr. President Davies write, as soon as he can conveniently, to the society for managing the Indian mission in Virginia, to let them know the difficult state of Indian affairs in New Jersey, and to request their interest and concurrence to obtain some relief for our Indian mission and schools from the New England company in London; and that the Board of Correspondence in New Jersey be requested by said Mr. President Davies to give a narrative of the state of that mission, and to request the assistance of the New England society for its support; unless a fund or pension sufficient to support that mission may be obtained from the Scotch society before the last Wednesday of next September."—*Minutes*, 1760, p. 300.

§ 41. *End of Brainerd's labours.*

[Brainerd continued in the service of the Synod among the Indians of New Jersey until his death, which occurred on the 21st day of March, 1781. The following minute indicates the last payment made to him on account of the mission.]

"On reading the minutes of last *sederunt*, it was on motion,

"*Resolved*, That Mr. Duffield be appointed to apply to the corporation of the College of New Jersey for the three hundred pounds in their hands belonging to the Synod, with the interest due at the time of receiving, and put the principal into the Continental Loan Office, and give the interest to Mr. Brainerd for his services among the Indians."—*Minutes*, 1780, p. 487.

[The New Jersey Indians had been much scattered by the Revolutionary war, and upon the death of Brainerd the mission ceased.]

§ 42. *Oneida mission.*

"The Synod taking this matter into serious consideration, judge that though the mission among the Oneida Indians, overtured by Mr. Kirkpatrick, is a matter of great importance, and which we would gladly favour, were it in our power, yet, inasmuch as after all the inquiry we can make, no person can be found to undertake said mission, nor can we in present circumstances raise a sufficient supply for its support, it is agreed that we will to the utmost of our power, support Mr. Brainerd; and for this purpose agree that another collection shall be raised in all our Congregations, one hundred and fifty pounds of which shall be allowed to Mr. Brainerd for the ensuing year; and that those who have not yet collected shall be included in this order, besides their fulfilling the order of the last year's Synod on this subject. And Mr. Simon Horton is appointed to notify the Presbytery of Suffolk of this determination."—*Minutes*, 1761, p. 311.

"The Synod having considered the importance of the mission among the Oneida Indians, and the small sum of money allowed by the Society in Britain to Mr. Occam, their Missionary, together with the number of his family, have thought proper to take that mission under their consideration and care for the ensuing year, and order that he be allowed sixty-five pounds for this year. It is also requested of the Commissioners in New York, that they write immediately to the society in Scotland, praying them to grant a larger sum for the support of said mission; and that the money collected in New York and some other neighbouring Congregations, be paid into the hands of Mr. Bostwick, to enable him to pay Mr. Occam the sum promised him by the Synod, and that he lay a fair state of these accounts before the Synod at their next meeting."—*Minutes*, 1763, p. 324.

§ 43. *A mission of exploration.*

"A request from the Corporation for the relief of poor and distressed Presbyterian Ministers, &c., was brought in and read, which is as follows:*

"Nov. 16, 1762. At a meeting of the Corporation in this city it was agreed that this Board appoint some of their members to wait on the Synod at their next meeting, and in their name request that some Missionaries be sent to preach to the distressed frontier inhabitants, and to report their distresses, and to let us know where new Congregations are a forming, and what is necessary to be done to promote the spread of the gospel among them, and that they inform us what opportunities there may be of preaching the gospel to the Indian nations in their neighbourhood.

"And it is agreed that the necessary expenses of these Missionaries be paid by this Board, and that Messrs. John Meas, Dr. Redman, William Humphreys, George Bryans, Treat, Ewing, and the Secretary, wait on the Synod, and earnestly press them to grant this request.

"In consequence of the above request, the Synod appoint Messrs. Beatty and Brainerd to go on the aforesaid mission, as soon as they can conveniently, so as to be able to return so as to make a report to the Corporation at their next general meeting in October."—*Minutes*, 1763, p. 326.

§ 44.

(*a*) [Messrs. Beatty and Brainerd failed to fulfil the mission, and in 1766 the subject was again taken up, and Messrs. Beatty and Duffield were appointed to act] "according to the instructions of the Corporation as recorded in the Minutes of A. D. 1763."—*Minutes*, 1766, p. 362.

---

* [This being the only body corporate belonging to the Synod, had charge of its missionary funds. See below, § 307.]

(*b*) "Messrs. Beatty and Duffield's mission among the Indians and frontiers, came under consideration. And they report that they performed their mission to the frontiers and among the Indians. That they found on the frontiers numbers of people earnestly desirous of forming themselves into Congregations, and declaring their willingness to exert their utmost in order to have the gospel among them, but in circumstances exceedingly distressing and necessitous from the late calamities of the war in these parts. And also, that they visited the Indians at the chief town of the Delaware Nation, on the Muskingum, about one hundred and thirty miles beyond Fort Pitt, and were received much more cheerfully than they could have expected. That a considerable number of them waited on the preaching of the gospel with peculiar attention, many of them appearing solemnly concerned about the great matters of religion, that they expressed an earnest desire of having further opportunities of hearing those things; that they informed them, that several other tribes of Indians around them were ready to join with them in receiving the gospel, and earnestly desiring an opportunity. Upon the whole, that there does appear a very agreeable prospect of a door opening for the gospel being spread among these poor benighted savage tribes.

"The Synod appoint the Rev. Messrs. Brainerd and Cooper to pay a visit to our frontier settlements and the Indians on Muskingum and other places, and tarry with them at least three months this summer, provided the report brought back by the Indian interpreter, Joseph, from them and delivered to the Rev. Dr. Alison, and Messrs. Treat, Beatty, and Ewing, proves encouraging, which gentlemen are hereby appointed a committee to receive and judge of said report.

"*Ordered*, also, That Messrs. Brainerd and Cooper take no money from the frontier settlements for their ministerial labours among them."—*Minutes*, 1767, p. 375.

(*c*) "Messrs. Brainerd and Cooper report, that they did not execute their mission among the Indians on the Muskingum, and other parts, as ordered at last Synod, by reason of the discouraging accounts brought in by the interpreter, Joseph, sent out, as mentioned in our last year's minutes, and other discouraging circumstances. And as it appeared that Mr. Brainerd had occasion to be at the expense of sending an Indian to prepare the way for his intended mission, therefore the Synod do agree to pay the sum of five pounds to discharge said expense.

"*Ordered*, That the Synodical treasurer pay said sum."—*Minutes*, 1768, p. 380.

§ 45. *Mission to the western Indians proposed.*

"The Synod taking under consideration the deplorable condition of the Indian tribes, the natives of this land, who sit in heathenish darkness, and are perishing for lack of knowledge, do appoint the following persons to be a committee to draw up and concert a general plan, to be laid before this Synod at their next meeting, to be approved by them in order to prepare the way to propagate the gospel among these benighted people, viz. Dr. Alison, Messrs. Read, Treat, Ewing, William Tennent, Rodgers, Brainerd, McWhorter, Caldwell, Dr. Williamson, Charles Thomson, and the Moderator, to meet at Elizabethtown, the first Wednesday of October next."—*Minutes*, 1768, p. 380.

[The committee reported] "that it appeared to them as yet inexpedient to enter on that important work.

"*Ordered*, That Dr. Alison, Dr. Witherspoon, Dr. Rodgers, Mr. Brainerd, and Mr. Ewing, be a committee to consult whether any plan can yet be devised for the purpose aforesaid, and make a report to the Synod next Tuesday morning."—*Minutes*, 1769, p. 391.

[This committee failed to report.]

TITLE 5.—LABOURS AMONG THE WESTERN INDIANS.

§ 46.

[The Assembly being about to raise a collection for sacred uses, among other objects proposed,]

"1. The gospelizing of the Indians on the frontiers of our country, connected with a plan for their civilization, the want of which it is believed has been a great cause of the failure of former attempts to spread Christianity among them. The ideas of the president of the corporation [Dr. Boudinot,] delivered in his address at their first meeting, would, on this point, deserve a serious attention."—*Minutes*, 1800, p. 195.

§ 47. *Origin of the Sandusky Mission.*

"The Commission of the Synod of Virginia, on the west side of the Allegheny mountains, reported, that during the last year they sent out six missionaries; two to Detroit, who reported favourably of the disposition of the people there to receive the gospel. They there met with a young Indian, who expressed a great desire of obtaining learning, whom they brought with them on their return, and who now appears to be seriously exercised about the great concerns of his immortal soul. Two others were sent to Cornplanter, chief of the Senecas; he received them kindly, and it is expected that some of his young people will come in during the ensuing summer in order to be instructed. Two others were sent to the settlements on the Muskingum. In the course of last winter the Commission opened a subscription, and have a prospect of obtaining something considerable for the support of missionaries, to preach the gospel in the frontier settlements, and among the Indians."—*Minutes*, 1801, p. 224.

§ 48. *Report in* 1802.

"Agreeably to the order of the Assembly, the Commission of the Synod of Virginia, west of the Allegheny mountains, reported, that since their last report they have sent out nine missionaries for different periods of time; that of these, three were sent to the Indians, viz. Shawanese, and other Indians about Detroit and Sandusky; that they have also sent among the Indians a young man of a pious character, to instruct them in agriculture, and make some instruments of husbandry for them; that Blue Jacket, an Indian boy, instructed under their direction, has given evidence of a work of grace on his heart, been received to Church communion, and will go out this summer as an interpreter; and that, on the whole, the prospects of success in that quarter are flattering, as well among the Indians as the frontier whites."—*Minutes*, 1802, p. 238.

[Upon the division of the Synod this field fell to the Synod of Pittsburgh.]

§ 49. *Report in* 1805.

"The Synod of Pittsburgh reported, that since the meeting of the last Assembly, they sent two missionaries for two months to the settlements on the Allegheny river and Lake Erie; one for three months, to the settlements down the Ohio river. That a missionary which they sent for one month to the Wyandot Indians was so well received, and made so good a report, that the Synod have appointed three ministers, to spend two months each, in succession among them during the ensuing summer."—*Minutes*, 1805, p. 323.

§ 50. *Report and action in* 1806.

(*a*) "The Synod of Pittsburgh did not make a formal report on this subject, but a letter to the chairman of the Committee of Missions from the Board of Trust, which has the immediate direction of the missionary business in that Synod, was laid before the Assembly and read. From this it appeared that the Synod of Pittsburgh, with a commendable zeal, and flattering prospects of success, are attempting the instruction and civilization of the Wyandot Indians, residing at and about Sandusky; that the Synod sent three missionaries thither last summer, each of whom spent two months or more, in the service, and were well received by the Indians; that the Indians having expressed a strong desire to have the gospel established in the nation, a school for the education of their children, and the arts of civil life introduced among them; the Synod, encouraged by these favourable appearances, had made the greatest efforts to follow the leadings of divine providence in this case. They employed the Rev. Joseph Badger as a stated missionary for one year, two white men as labourers, of whom one to be eventually employed as a schoolmaster; one black man, (acquainted with their language and hopefully pious,) and his wife. They also purchased sundry live-stock, household furniture, implements of husbandry, a boat for transportation, &c., all which were to be forwarded to Sandusky about the first of April last; that measures are taking to procure from the General Government a grant of land, as an establishment for the mission, and to be cultivated for its support; that the Synod, animated with a noble zeal in this glorious cause, are extending their views to the Seneca Indians, settled on the Allegheny river; and devising means for bringing them 'out of darkness into marvellous light.' On the whole, the Assembly were highly gratified by the prospects opened to them by the Synod of Pittsburgh; and only regret the want of means, to realize the blessings they present."—*Minutes*, 1806, p. 365.

(*b*) "*Resolved*, That the Assembly highly approve the zeal of the Synod of Pittsburgh, displayed in undertaking, at so considerable expense, a mission among the Wyandot Indians; but the Assembly cannot, for the present year, take under their immediate care the said mission, nor the missionary concerns generally within the bounds of the Synod of Pittsburgh, agreeably to a request which appears on the records of that Synod; but willing to favour so valuable an object, they hereby direct and authorize the Trustees of the General Assembly to pay, for the present year, two hundred dollars to the Board of Trust of the Synod of Pittsburgh, for the support of the Indian mission under their care; and if it shall appear consistent with the state of the funds, after the missionary arrangements generally for the present year shall have been made, the Committee of Missions and Trustees of the Assembly are authorized and directed to apply one hundred dollars more, toward promoting the important design herein before mentioned."—*Minutes*, 1806, p. 361.

§ 51. *Aid from the Assembly.*

"*Resolved*, That the Trustees of the General Assembly pay, when the circumstances of the funds, during the present year, will admit, four hundred dollars to the Board of Trust of the Synod of Pittsburgh, for the support of the Indian mission under their care: and if it shall appear consistent with the state of the funds, after provision shall have been made to satisfy, generally, the other appropriations for missionary services, the trustees be authorized and directed to pay, upon the recommendation of the Committee of Missions, one hundred dollars more, toward promoting the important design above mentioned."—*Minutes*, 1808, p. 406.

§ 52. *Transfer to the American Board.*

[Similar appropriations were made to this Mission by the Assembly for a series of years.

In 1822, this mission was transferred to Maumee, on account of the dispersion of the Indians from Sandusky. In 1825 the Synod transferred this mission to the United Foreign Missionary Society, which by its union with the American Board, in 1826, transferred this mission to that Society—the second mission of our Church absorbed by that Board on the eve of a prosperous career. See below §§ 59–63.]

§ 53. *Efforts to obtain missionaries.*

"*Resolved*, That the respective Presbyteries also report to the next Assembly all such persons under their care as are proper to be employed, and may be procured, to serve as Missionaries to the Indian tribes, the frontier settlements, the destitute portions of the interior, or to the black people. And that they be especially careful to report none for these services but those of whose meetness for the work they have entire satisfaction."—*Minutes,* 1801, p. 230.

"Missionaries for the Indians is a great desideratum with the Assembly. The hope of contributing to send the gospel to the heathen tribes, prompted the liberality of many who contributed most largely to the funds which the Assembly have at command; and it was with the deepest regret that the last Assembly found that they had not a single candidate for an Indian Mission If your Presbytery can nominate one who is well qualified, it will be an important acquisition."—*Circular of the Committee of Missions,* 1802.

TITLE 6.—MISSIONS AMONG THE SOUTHERN INDIANS.

§ 54.

(*a*) *The Catawbas.*

"The Synod of the Carolinas in like manner failed to make a written report, but the members present informed the Assembly, that the said Synod at their sessions in October last, appointed seven Missionaries to itinerate within their bounds and parts adjacent the present year, of whom one was to spend some time in missionary labours among the Catawba Indians."—*Minutes,* 1803, p. 278.

(*b*) *Mr. Blackburn's School among the Cherokees.*

[Mr. Blackburn having on behalf of the Committee of Missions, established a school at Hywassee, the Assembly]—

"*Resolved*, That the Committee of Missions be authorized, in case they think it proper, to apply to the General Government, or to any of the particular State Governments, for obtaining aid in supporting the school already established under the care of the Rev. Mr. Blackburn among the Cherokee Indians, or any other school or schools which may be established among any of the Indian Nations, or for promoting their civilization in general."—*Minutes,* 1805, p. 331.

"The prospects with respect to the Indians are highly encouraging. A school has been established among the Cherokees, in the State of Tennessee, under the care of the Rev. Mr. Blackburn, with flattering prospects. Some of the Indian tribes to the westward seem also favourably disposed to receive the gospel, and have expressed an earnest desire to have schools established among them. The school among the Catawbas established by the Synod of the Carolinas, is also continued; and several young men of the different tribes have received and are now receiving their education under the care of the Synod of Pittsburgh."—*Minutes,* 1805, p. 333.

(*c*) *Mr. Blackburn's second school.*

"*Resolved*, That while the Assembly highly approve of every zealous and prudent effort to propagate the gospel among the Indian nations, and judge that the Rev. Gideon Blackburn has been animated by a commendable zeal in establishing a second Indian school in the State of Tennessee, which the Assembly would earnestly recommend to the patronage of charitable and liberal individuals; yet the Assembly are at present unable to pledge their funds in any degree for the support of said school."—*Minutes*, 1806, p. 362.

§ 55. *This ground assumed by the American Board.*

[During the sessions of the Assembly in 1810 the Committee of Missions received a letter from Mr. Blackburn resigning the mission. About $8000 had been expended, and the mission was in a most encouraging posture. The committee and Assembly determined to continue the mission. "But while they were looking for Missionaries possessing suitable qualifications for the work, the Rev. Mr. Kingsbury, acting under the authority of the Board of Commissioners for Foreign Missions, established in New England, passed through this city [Philadelphia] to occupy the field in which our Missionary had been labouring for so many years. When Mr. K. waited on the Chairman of the committee, to know whether they had any objections to his mission to the Cherokees, he was informed that the committee could not object to his labouring for the benefit of that benighted people; but he was at the same time distinctly apprized of their design to resume the mission as soon as Providence should be pleased to furnish them with suitable Missionaries."—*Assembly's Digest of* 1820, p. 376. The American Board however sent on their Missionary and took possession of the field, then ripening to the harvest, in which they have reaped the fruits of Christianity and civilization by which the Cherokees are now so distinguished.]

TITLE 7.—OVERTURE FROM THE AMERICAN BOARD.

§ 56.

"A letter addressed to the Moderator from the Rev. Samuel Worcester, Secretary of the American Board of Commissioners for Foreign Missions, dated Salem, Massachusetts, was received and read, and referred to the following committee, viz. Drs. McKnight, Green, Milledoler, and Blatchford, and Mr. Campbell, who were directed to report to the Assembly the order proper to be taken by them on the contents of the letter."

"The committee to which was referred a letter addressed to the Moderator by the Secretary of the 'American Board of Commissioners for Foreign Missions,' reported, and the report being read, was adopted, and is as follows, viz.

"That having had under consideration the important and interesting vote of the American Board of Commissioners, by which they submit to the Assembly, 'the expediency of forming an institution similar to theirs, between which and them may be such a co-operation as shall promote the great object of missions amongst unevangelized nations,' it appears proper to state,

"1. That it is matter of sincere joy, in their apprehension, to all who love the Lord Jesus Christ and the souls of men, a joy in which the committee doubt not that the Assembly has a lively participation, that the brethren of the American Board of Commissioners for Foreign Missions have, by the exertions they have used, and the success of those exertions, demonstrated, that the Churches of America are desirous to embark with their Protestant brethren in Europe in the holy enterprise of evangelizing the heathen.

"2. That as the Churches under the care of the Assembly rejoice in the Foreign Missions, organized and about to be organized by the American Board of Commissioners, so, as opportunity favours, they ought to aid them, as they have in a measure already aided them by contributions to their funds, and by every other facility which they could offer to so commendable an undertaking.

"3. That as the business of Foreign Missions may probably be best managed under the direction of a single Board, so the numerous and extensive engagements of the Assembly in regard to Domestic Missions, renders it extremely inconvenient at this time to take a part in Foreign Missions. And the Assembly, it is apprehended, may the rather decline these missions, inasmuch as the committee are informed that Missionary Societies have lately been instituted in several places within the bounds of the Presbyterian Church, which make Foreign Missions a particular object of their attention."

TITLE 8.—THE UNITED FOREIGN MISSIONARY SOCIETY.

§ 57. *Its organization.*

[The Assembly having appointed a committee to devise measures for greater efficiency in missions, by which the plan was devised for erecting the Committee of Missions into a Board,]

"The committee further report, that while deliberating on the subject referred to them, they at first thought it would be expedient for this Assembly to present to the consideration of their Churches the importance of Foreign Missions, and to direct the Board to take measures for commencing and carrying on such missions; but, on mature reflection, they are inclined to believe that the union of Foreign with Domestic Missions, would produce too great complexity in the affairs of the Board, and render the pressure of business too severe and burdensome. And this consideration is strengthened by the belief which they indulge, that a new Society for conducting Foreign Missions might be formed, composed not only of members belonging to our Churches, but also of members belonging to the Reformed Dutch Church, to the Associate Reformed Church, and other Churches which have adopted the same creed. Such a Society is highly desirable, and were it organized on an extensive plan, so as to call forth the combined energies and charity of all these sister Churches, it would be productive of beneficial consequences, both at home and abroad, to ourselves as well as to the heathen.

"*Resolved*, That the Rev. John B. Romeyn, D. D., Archibald Alexander, D. D., Edward Griffin, D. D., William Neill, D. D., and James Richards, D. D., and Messrs. Divie Bethune, and Zechariah Lewis, be a committee to correspond with the Dutch and Associate Reformed Churches, and other Churches holding the same creed; and endeavour to ascertain whether the members of those Churches will unite with those of the Presbyterian Church in the United States in the formation of a society for foreign missions; and if possible, report to the next General Assembly a plan of a society to be established for this purpose."—*Minutes*, 1816, p. 633.

§ 58. *Its constitution.*

"The committee appointed by the last Assembly to correspond with the Dutch and Associate Reformed Churches, and other Churches holding the same creed, to endeavour to ascertain whether the members of those Churches will unite with those of the Presbyterian Church in the United States, in the formation of a society for foreign missions; and if possible, report to the next Assembly a plan of a society to be established for the purpose, reported, and their report being read was approved, and is as follows, viz.

"CONSTITUTION, &c.

"*Article* 1. This society shall be composed of the Presbyterian, Dutch Reformed, Associate Reformed, and all other Churches which may choose to join them, and shall be known by the name of *The United Foreign Missionary Society.*

"*Art.* 2. The object of the society shall be to spread the gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and antichristian world.

"*Art.* 3. The business of the society shall be conducted by a Board consisting of a President, six Vice-presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers; to be annually chosen by the society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

"*Art.* 4. The Board shall present their annual report to the highest judicatories of the three denominations for their information.

"*Art.* 5. Any person paying three dollars annually, or thirty dollars at one time, shall be a member of the society.

"*Art.* 6. The annual meeting of the society shall be held in the city of New York, on the ———.

"*Art.* 7. Missionaries shall be selected from the three Churches indiscriminately.

"*Art.* 8. This Constitution may be altered by a vote of two-thirds of the members present, at an annual meeting, with the consent of the highest judicatories of the three denominations.

"*Resolved,* That the General Assembly approve the foregoing Constitution for a society for foreign missions, and recommend to all their Ministers and people to give the measure their active and zealous support.

"*Resolved,* That the Rev. Dr. John B. Romeyn, and Mr. Zechariah Lewis, be, and they hereby are appointed to meet, on behalf of the General Assembly of the Presbyterian Church, with committees from the General Synod of the Dutch Reformed Church, and the Synod of the Associate Reformed Church, as soon as may be, in the city of New York, for the purpose of carrying the aforesaid plan into operation."—*Minutes,* 1817, p. 657.

§ 59. *Overture for union with the American Board.*

"Overture No. 8 was taken up. This overture is as follows, viz.

"'The accompanying basis of a union between the United Foreign Missionary Society, and the American Board of Commissioners for Foreign Missions, having been unanimously agreed upon by the managers of these societies respectively; the same having received the cordial approbation of the United Foreign Missionary Society at its late annual meeting, and the Rev. Dr. McAuley, Rev. Messrs. McElroy, McCartee, and Mason, together with Joseph Nourse, and Zechariah Lewis, Esqs., being appointed a committee to present the articles of union, already referred to, to the General Assembly, and endeavour to obtain their consent to the same; said committee beg leave to discharge the duty thus imposed upon them.'

"The above overture was read and committed to Dr. Richards, Dr. Axtell, Mr. Peters, Mr. Reid, and Mr. Jennings, with instructions to report to-morrow."—*Minutes,* 1826, p. 16.

[The following are the proposed articles of union thus announced.]

§ 60. *Preliminary terms of union.*

"As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church, and the Reformed Dutch Church, which cannot take place before the meeting of those bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles, viz.

"1. A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

"2. During the interval which must elapse between the present time* and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

"3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

"4. The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to practise the strictest economy, till the result of this proposed measure shall be known.

"5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain from personal inspection, the condition of these stations."

§ 61. *Permanent terms of union.*

"The following principles are adopted as the basis of the proposed union, which principles, when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both Societies.

"1. The missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions on the ratification of this union.

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members, according to the provisions of the charter, in the appointment of missionaries, occasional agents and other functionaries, and in the administration of all its concerns, the American Board of Commissioners for Foreign Missions will endeavour to merit the high character of a truly national Institution, and acquire and retain the affections and confidence of all classes of persons who have heretofore aided either of these Societies, and of all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch and Congregational Churches, and as its national character will always insure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its annual reports, and other printed documents, as shall be sufficient to furnish each member of these bodies with a copy, not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success which God may grant to its exertions.

6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions as a national Institution, and entitled to the warm support and efficient patronage of the Churches under their respective jurisdictions.

7. The periodical publications of the Board shall be sent gratuitously to all societies

---

*[The meeting of the American Board of Commissioners for Foreign Missions, in Sept. 1825.]

and individuals now entitled to the periodical publications of the United Foreign Missionary Society; and on the ratification of this union, the *Missionary Herald* shall take the place of the *Missionary Register*."

§ 62. *Rejection of the terms by the Assembly.*

[The committee appointed by the Assembly came in the next day with a report recommending that the union be ratified on the terms above given. In the discussion that followed, Dr. Janeway having the floor, moved to strike out the 6th of the permanent articles, but upon the suggestion of Dr. Alexander, modified the motion so as to strike out all the terms, which passed by a nearly unanimous vote. After the adoption of the first of the following resolutions (§ 63), a member remarked, "We have saddled the American Board with a debt, and have not even recommended our Churches to aid in extinguishing it. I hold in my hand a recommendation for the contributions of the Churches, which you may recall next year, if you do not like it." It was adopted, and is the second of the following resolutions.]—*MS. letter from Dr. Janeway.*

§ 63. *Act of the Assembly on the subject.*

"The report of the committee on a communication from a committee of the Managers of the United Foreign Missionary Society was taken up, and after mature deliberation, it was

"*Resolved*, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

"*Resolved*, further, That this General Assembly recommend the American Board of Commissioners for Foreign Missions to the favourable notice and Christian support of the Church and people under our care."—*Minutes*, 1826, p. 20.

CHAPTER II.

BOARD OF DOMESTIC MISSIONS.

TITLE 1.—ANTECEDENT MEASURES.

§ 64. *Action of the first General Assembly.*

[Upon the reorganization of the Church in 1789, the business of Missions was at once recognized as paramount both by the Synods and Assembly. At the first meeting of the latter, the following minute was adopted.]

"*Resolved*, That each Synod be, and they hereby are requested to recommend to the General Assembly at their next meeting, two members well qualified to be employed in missions on our frontiers; for the purposes of organizing Churches, administering ordinances, ordaining Elders, collecting information concerning the religious state of those parts, and proposing the best means of establishing a gospel ministry among the people. And in order to provide means for defraying the necessary expenses of the mission, it is strictly enjoined on the several Presbyteries, to have collections made during the present year, in the several Congregations under our care, and forwarded to Isaac Snowden, Esq., the Treasurer of the General Assembly, with all convenient speed."—*Minutes*, 1789, p. 10.

§ 65. *Committee of Missions raised.*

[Next year] "Dr. Rodgers, Dr. Alison, Mr. Ker, Mr. Hanna, and Mr. Chambers, were appointed a committee to prepare certain directions necessary for the missionaries of the Assembly, in fulfilling the design of their mission, and to specify the compensation that it will be proper to make them for their services."

"The Committee of Missions, appointed yesterday, brought in their report, which was read and approved, and is as follows, viz.

"The Rev. Messrs. Nathan Ker and Joshua Hart were appointed missionaries on the frontier settlements of New York and Pennsylvania, to the west branch of the Susquehanna, for at least three months, from an early day in June; to preach the gospel, administer other ordinances, organize churches, ordain Elders, collect every useful information they can about the religious state of those parts, and lay before the Assembly the result of their inquiries respecting the most effectual means of establishing a gospel ministry among the people; together with the probable proportion of the different denominations, and the number of our vacancies, carefully distinguishing those who are able and willing to support a Minister, from such as are of a different description. It was at the same time

"*Ordered*, That the Treasurer advance to the missionaries fifty dollars each; and agreed, that they shall receive for their services one hundred dollars each, including what may be received by them on their tour and the sum advanced before their departure, and of this they are to render an account at their return.

"No other Ministers having been recommended for the same employment, likely to fulfil it, the Assembly renewed the order of the last year on this subject to the Synods; with an addition, to apply to the several Presbyteries under their care, to nominate suitable persons, who may be sent among our frontier vacancies as missionaries; and to transmit their opinions, from time to time, on the most promising methods of advancing the great end in view; and that Presbyteries be informed that collections have been received to assist in defraying their necessary expenses."—*Minutes*, 1790, pp. 23, 25.

[Henceforward this was one of the stated committees of the General Assembly.]

§ 66. *The Synod of the Carolinas permitted to manage the missions within her bounds.*

"The General Assembly, taking into consideration the distance of the seat of the [Synod of the] Carolinas from the seat of the General Assembly, and especially the peculiar state of the currency of North Carolina,

"*Resolved*, That the Synod of the Carolinas be allowed so to manage the matter of sending missionaries to places destitute of the gospel and its ordinances, as may appear to that Synod most conducive to the interest of religion in their bounds; provided, that the above Synod send annually to this Assembly a particular account of their proceedings on the above subject, with a regular statement of the money that may be collected and disbursed for the support of the above Missionaries."—*Minutes*, 1791, p. 38.

§ 67. *The Commission of the Synod of Virginia.*

"In behalf of the missionaries from the Synod of Virginia, Mr. John B. Smith and Mr. Graham brought in the following report, viz.

"The Synod taking into serious consideration the state of the vacant Congregations within their bounds, and viewing with much concern the miserable state of multitudes who have none to break the bread of life amongst them, and are perishing for lack of knowledge; and being affected with the situation of the youth upon whom the hope of the Church seems in future to depend, who are likely to be brought up in ignorance and profanity; desirous to remedy these evils as far as practicable, in dependence on the great Head of the Church, have resolved to adopt the following plan.

1. That we will take all proper care to seek for men of knowledge, integrity and piety, who may travel throughout our bounds as missionaries, to preach the gospel, to catechize

and instruct the youth, and to discharge such other parts of ministerial duty, as they may be authorized to perform.

2. That there shall be a committee of Synod appointed, consisting of four Ministers and four Elders, who shall be called 'the Commission of Synod;' to receive the recommendations of such men from the respective Presbyteries; to examine into their credentials and fitness for the discharge of such an office, and who shall give them such directions and instructions as the exigencies of different places, in their wisdom, may require; that they shall meet annually, and oftener if thought necessary; and that any two Ministers, and as many Elders of the Commission as shall be convened at the place appointed shall have sufficient power to proceed to business.

3. That it be recommended to the different Presbyteries to raise such contributions as they may be able, in their respective bounds, which shall be put into a general fund for the support of such missionaries.

4. That there shall be a Treasurer appointed, in whose hands the money raised by the different Presbyteries shall be deposited; who shall keep a fair book of accounts, give and take receipts for all money received or paid away by him; and shall make a return to the Commission of the Synod or to the Synod as often as may be required; and that he pay out such sums upon the order of the Commission, to the different missionaries, as may be appropriated to them; and all those collections or donations that may be received by the different missionaries from the Societies, [Churches] shall be accounted for by the said Missionaries to the Commission of Synod.

In consequence of the above arrangement, the Rev. Messrs. William Graham, John B. Smith, James Mitchel, and William Wilson, Ministers, and Messrs. Benjamin Rice, Charles Allen, John Lyle, and John Wilson, Elders, have been appointed to constitute the Commission of Synod.

Mr. Nash Le Grand, a probationer under the care of the Presbytery of Hanover, was chosen a Missionary in April, 1790. He commenced his circuit in the beginning of the following June, and passed through the counties of Bedford, Rockbridge, Botetourt, Montgomery, Augusta, Rockingham, and Frederick, an extent of three or four hundred miles, with a marked success, in engaging the attention of the old and young to the concerns of their immortal souls, and in a general attendance on the means of grace, wherever he came.

In October of the same year, the Commission appointed Mr. Robert Marshall, a probationer under the care of Redstone Presbytery, and Messrs Cary, Allen, and William Hill, probationers under the care of Hanover Presbytery, their missionaries.

These young preachers had two very extensive circuits assigned to them of seven hundred miles. Messrs. Allen and Marshall spent about three months in the valleys between the Allegheny and Apalachian mountains, and three more on each side of the Blue Ridge. In this tour they preached in a great number of counties, and generally to people not formed into religious societies. Mr. Hill had a northeastern circuit assigned him, in the lower country, near the Chesapeake. He also preached in a great number of counties and several considerable towns.

The missionaries in their tour had the happiness to see the young people in various places uncommonly attentive and affected under their preaching; and in private conversation many of those who were heads of families appeared anxious to encourage the labours of the Missionaries at stated periods amongst them. There were several instances of persons awakened to a sense of the guilt and danger of sin, and of formal professors brought to know their mistake. Their circuit was too extensive, and their progress too rapid to effect any great permanent changes in the external church-state of the people. Yet in a number of places the people or families associated together and made application for further supplies to the Commission. In Henry county, on Smith's river, in Franklin, on Chestnut, in Halifax, Pittsylvania, Amelia, Nottoway, Lunenburgh, Botetourt, and Lancaster counties, the prospect of this sort is the most favourable.

N. B.—The salary of the missionaries is two hundred dollars per annum; paid at the expiration of each half year."—*Minutes*, 1796, p. 43.

§ 68. *Ordination of missionaries by these Synods.*

"The following request was overtured by the Committee of Bills and Overtures:

"That the Synods of Virginia and the Carolinas have liberty to direct their Presbyteries to ordain such candidates as they may judge necessary to appoint on missions to preach the gospel; whereupon, "*Resolved*, That the above request be granted—the Synods being careful to restrict the permission to the ordination of such candidates only as are engaged to be sent on missions."—*Minutes*, 1795, p. 98.

§ 69. *A yearly collection ordered by the Assembly.*

"Whereas, this Assembly has it much at heart to supply with the means of eternal life the multitudes who are ready to perish on the frontiers of the United States, and have already adopted temporary expedients for that purpose, and as the demand is likely to be permanent, and should be supplied by permanent funds, therefore,

"*Resolved*, That the Synods of Virginia and of the Carolinas continue to prosecute the plans for this purpose, which they have formed, or may form, under the direction and allowance of the General Assembly, and account annually for their conduct, and report their success in this business.

"That the Presbyteries composing the Synod of New York and New Jersey, and that of Philadelphia, use their best endeavours to forward, yearly, to the general Treasurer, a collection from each of their Churches settled and vacant, with an account of the sums received from each, and that those Synods be enjoined to see that the said Presbyteries do their duty in respect to this collection. The fund thence arising to be applied to the support of missionaries to preach the gospel, organize Churches, and administer ordinances, on the frontier parts of the United States, and to no other purpose whatever, save that each fund shall be equally charged with the expense of the printing done by order of the General Assembly.

"This Assembly, presuming on the concurrence of their successors, do resolve, lastly, that there shall be printed annually, or as often as shall be thought expedient, a statement of the receipts and expenditures arising from said collections, in which shall be detailed all the Churches settled and vacant, the sum (if any) received from each, for what purpose received, and how applied. And that each Presbytery shall be furnished with at least as many copies as there are Churches subordinate thereto, to be transmitted to the Churches for their information and satisfaction."—*Minutes*, 1791, p. 40.

[From this time the business of missions, hearing the reports of past labours, and organizing and sending out new corps of missionaries, constituted a stated part of the business of the Assembly.]

§ 70. *Appeal to the Churches.*

"You will see by a statement which accompanies this letter, that we have made provision for the sending of missionaries to the frontiers of our country; you will also see that the effects of these missions in some places have been such as to open a pleasing prospect of advancing the Redeemer's kingdom in the salvation of men, and of sending the light of the gospel to those who have hitherto been involved in the grossest darkness. To carry into effect so noble a design, we cannot doubt that all who have a *supreme* regard to the glory of God and the salvation of their fellow-men, will cheerfully contribute.

"Suffer us therefore to urge you, and we do it with the more confidence, as you will at once perceive our disinterested views in the matter, to furnish those annual supplies of money which may be necessary for the common interest of our body; and to give your countenance to the measure in general. The honour of God, the eternal salvation of precious souls, the increase of the society to which you belong, and may we not add, your own peace and comfort, all conspire to prompt you to ardour in this generous undertaking. We are ready to anticipate the times, when by exertions similar to these, our holy religion will extend its influence over the vast regions of this western continent, and songs of salvation be heard from its remotest corners; and is it possible, that pious Christians, that friends to the best interests of the world, that men of public spirit, should withhold their aid in bringing forward so glorious an event? Whatever others may do, surely all who sincerely love the prosperity of Zion, will cheerfully exert themselves to promote such measures as to your representatives appear calculated to promote her best interests, and the honour of her Lord. Christians! can you look around you, and behold such multitudes of souls, ignorant of that Saviour whom you love, and through whom only they can be saved; ignorant of those truths so important to happiness which you have received, and even perishing for the lack of knowledge, and not be willing to do anything, to do *everything* in your power to rescue them from such a condition!

"But permit us, dear brethren, to entreat you to beware of resting in external forms, or the aids which you may charitably devote to strengthen the interests of religion, as if this were to be your principal concern. It would be a melancholy circumstance, if, while you contribute to send the means of light to others, you, yourselves should remain in darkness: if, while you are instrumental in bringing others to the knowledge and the love of the Lord Jesus, you should not love him in sincerity.

"But what shall we say to the Ministers in our communion! Is it necessary to suggest motives to them, to exert themselves with one heart and one soul, to carry into execution the measures which we recommend? We rely with confidence, that they will step forward with alacrity to enforce our applications to the people; yet this is but a part of what is to be expected from the Ministers of Jesus Christ. What unanimity in counsels, what purity of manners, what abstractedness from the world, what zeal for the glory of God, and what concern for the salvation of souls ought to mark their character! They are to be guides to the erring; they are to prompt the inactive; they are to suggest the proper public measures for promoting the cause of God, and they are to be examples to the world. Will they not assist the well-intended efforts of their brethren by their hearty concurrence their exhortations, their prayers, their activity in the discharge of their ministerial duties, and their holiness of walk and conversation?"—*Minutes*, 1791, p. 46.

§ 71. *Instructions to Missionaries.*

"The General Assembly of the Presbyterian Church in the United States of America, reposing confidence in your piety, prudence and ability for the important business, do hereby appoint you one of their missionaries.

"In discharge of the trust committed to you, much must be left to your discretion. But the General Assembly, viewing with concern the state of our frontiers, and other settlements destitute of the regular administration of the worship and ordinances of God, and desirous to do all in their power to extend the blessings to be derived from the means of grace, confidently expect that you will faithfully preach the gospel, administer the ordinances, organize Churches, and ordain Elders; doing all these things according to the word of God, and the standards of our Church, contained in our Confession of Faith, Larger and Shorter Catechisms, the Government and Discipline, and Directory for the worship of God. Commending you to the grace and protection of our Lord Jesus Christ, we wish abundant success to your mission. Of your diligence wherein, of the state of religion and of society, of the most probable means of establishing the gospel in these parts, with every useful and necessary information, you will give an account to the next General Assembly."—*Minutes*, 1795, p. 103.

§ 72. *The system, that of itinerancy.*

[These missionaries were all itinerants, travelling routes designated by the Assembly, thus:]

"1. That Mr. Thatcher be appointed a missionary till the next General Assembly, to commence his labours as soon as convenient at Wyoming; to proceed up the river to Tioga Point, Newtown Point, Great Flat, and to the Seneca Lake, &c.; and to visit the several settlements in that course and in the Genessee country, officiating steadily in those places where there may appear to him the greatest prospect of usefulness in the different objects of his mission, and that he have four Sabbaths during the mission at discretion.

"2. That John Porter be appointed a missionary for three months, to set out as soon as possible from Fishing Creek, on the northeast branch of the Susquehanna, and to proceed up the river to Wyoming, Tioga Point, and from thence up the east branch as far as Cooper's Town, visiting the several settlements in that route," &c.—*Minutes*, 1795, p. 98.

"*Resolved*, That Mr. Sample has not fulfilled his mission according to the directions of the General Assembly, as it appears from his own account that he has not pursued the route pointed out to him, and has preached part of his time in Congregations which do not come under the description of those to which he was limited in his commission; and that the pay for one month which he has already received is a sufficient compensation for his services. And the Treasurer is hereby ordered to settle with him accordingly."—*Minutes*, 1796, p. 113.

§ 73. *Pastors urged to cultivate a missionary spirit among their people.*

"That inasmuch as the General Assembly are assiduously labouring to promote the gospel throughout our extensive and growing frontiers, and in those places most destitute of the means of grace, it be earnestly enjoined on each Presbytery to use their most diligent endeavours to collect voluntary and liberal contributions from every Congregation, whether furnished with a Pastor, or vacant, and to obtain pious donations and bequests in order to supply the funds which are absolutely necessary to carry on with advantage the great and charitable work. Let ministers study to impress the minds of the people with the importance of the object; be diligent in their own exertions to promote it, and punctual in forwarding their contributions to the treasurers of the commissions of the Southern Synods, or to the Treasurer of the Trustees of the Presbyterian Church in the United States of America; assured that, without their faithful aid and co-operation, missions and other undertakings of utility to the Church, so piously begun, and hitherto conducted with such promising prospects of success, must eventually fail. And let it be required of all the Presbyteries, that they annually send up to the General Assembly, along with the duplicates of their reports, exact accounts of all moneys received and transmitted for these objects, that they may be used as checks on the treasury."—*Minutes*, 1799, p. 182.

§ 74. *Report on the best mode of conducting these missions.*

"On the most careful inquiry your committee have been able to make, the state of religion on our western frontiers is, on the whole, promising. Through the blessing of God on the labours of missionaries heretofore employed in those parts, several respectable Congregations have been formed; the dispositions of the people are, in general, favourable to the establishment of the pure worship and ordinances of the gospel amongst them. The Assembly's missionaries have been received with much respect, their ministrations attended to with a becoming seriousness; a cordial thankfulness for their labours, and an earnest desire that farther aid may be afforded them in this way, appear to be the prevailing sentiments of the people in those parts.

"But as that new and extensive country [west New York] is settling by emigration from various parts of the United States, and from other countries; and as teachers of various denominations have gone into that country, there is of course a considerable variety in the religious sentiments that prevail there. The denominations most distinguished are the Congregational, the Presbyterian, and the Baptist. A great proportion of characters of the first respectability for intelligence, property, and influence, come forward and exert themselves for the establishment and prosperity of the institutions of religion.

"As to the method of managing the missions in those parts with the greatest probable advantage, your committee are of opinion that a part of the report of the Committee on Missions brought in last year, should be carefully regarded, viz. 'That missions ought to be conducted by men of ability, piety, zeal, prudence, and popular talents; that missionaries should be employed in preaching the most important doctrines of the gospel commonly called the doctrines of grace during the short period which they can afford to stay in a particular place, that they organize Churches when opportunity offers, and administer ordinances; and that they catechize and instruct from house to house, as far as practicable, when they remain for any length of time in any settlement; that they refrain from all political or party discussions of any kind; and, with the self-denial of their Master, be wholly devoted to their ministry, and exemplary in their conversation. Also, that in keeping their journals they distinctly record the subjects on which they preach, and the apparent effect on their hearers.'

"Your committee add to the above, as the result of experience, that it is of considerable importance that the missionaries be well acquainted with the forms of government, as well of the Congregational as of the Presbyterian Church.

"Your committee are further of opinion, that it would be of the utmost importance in the missionary business, that one or more persons of suitable character take up their residence in towns the most convenient for the objects of their appointment, whose business it should be, beside the ordinary duties of missionaries, to receive applications from the different settlements in those parts of our frontiers; to attend to the particular rising exigencies amongst them; to be a common medium of information; and for aiding and directing such missionaries as may be annually sent out by the General Assembly. That in case suitable characters can be procured to undertake this business, your committee are of opinion that Fort Schuyler on the Mohawk river, and Geneva on the Seneca Lake, are the two most proper towns for such residence. But until a plan as above contemplated be effected, your committee are of opinion, that the General Assembly continue to send annually as many missionaries of suitable character as can be procured; and that the terms of their continuance in that country should, if possible, be longer than has been usual.

"Your committee are also of opinion, that the labours of the missionaries will be rendered both more easy and more successful, if they pursue their routes on the frontiers as much as possible, by two and two. The following routes are pointed out, as in the judgment of your committee the most proper to be pursued by the Assembly's missionaries for the present year. * * * *

"From the evident necessity of, and frequent inquiries after, the Confession of Faith and System of Discipline of this Church in that vicinity, your committee recommend that measures be taken to have a number of copies of that book distributed amongst the societies formed and forming there.

"The above report, having been read and duly considered, was approved. Whereupon,

"*Resolved*, That regular commissions be furnished to the respective missionaries, signed by the Stated Clerk, prescribing in the commissions the routes which they are respectively to pursue; and that the missionaries account with the Assembly for any contributions which they may receive on their mission."—*Minutes*, 1799, p. 183.

§ 75. *Employment of Catechists proposed.*

(*a*) "It may deserve serious consideration whether, for the instruction of the Indians, the black people, and other persons unacquainted with the principles of our holy religion, an order of men under the character of *catechists*, might not be instituted, from among men of piety and good sense, but without a liberal education. Not that these men shall be clothed with clerical functions, but that they confine themselves to the private instruction of those to whom they are sent, together with occasional addresses of a religious kind made to collections of people that may assemble for this purpose, and leading the devotional exercises among them; and this with a view to prepare the way for a few regular and ordained Ministers to follow after them, to organize Churches and administer ordinances. These catechists shall be carefully examined by the Presbyteries to whose bounds they most naturally belong, in regard to their qualifications for the work to be assigned them; they shall have a certificate of such examination and the recommendation of the Presbytery where it has been taken; they shall be directed by the Presbytery where they are to labour; and without a compliance with these directions they shall not be considered as authorized to act in the manner here contemplated.

"*Ordered*, That the foregoing statement be published in the extracts of minutes for the current year, that the judicatures and people at large, under the care of the Assembly, may be acquainted with the views and wishes of their highest judicature. But the Assembly neither judge it expedient themselves to attempt to carry into immediate effect all that is here suggested, nor to urge on their judicatures and people to attempt it. Some things only that are here specified will be entered on by this Assembly; and the judicatures and people will judge for themselves what other objects it may be proper for them voluntarily to regard. Only it is considered expedient by the Assembly that no *catechists* should be sent out, till a farther order on the subject be issued by the General Assembly."—*Minutes*, 1800, p. 197.

(*b*) **[In reply to a letter from the Rev. David Rice on the subject of licensing uneducated men as exhorters and catechists, the Assembly says:]**

"Notwithstanding the preceding reflections, it is the opinion of this Assembly, that where the field of labour is too extensive for the ordinary and regular ministry, certain assistants, like the helps or catechists of the primitive Church, may, under proper restrictions and limitations, be usefully employed in instructing the young in the principles of our holy religion, and conducting the praying and voluntary societies of private Christians. Great caution, however, ought to be used in employing such an order of men, lest an indiscreet zeal should impel them to extravagancies which may prove dishonourable and injurious to religion, or lest being lifted up with pride, they come at length to spurn the authority which has appointed them, create divisions in the Church, and so fall into the condemnation of the devil. In some parts of the Church their utility might be very great, while in others, they would prove not only useless, but dangerous. It must be left solely to the regular and established judicatories of the Church, according to the circumstances which may exist within their respective limits, to judge upon this subject. But wherever it may be thought expedient to resort to such helps, we give it as our advice that none be employed but men of prudent and sound minds, as well as of sincere piety; men who are humble and willing to submit to order, as well as zealous in the service of our Lord Jesus Christ. Let their duties be clearly pointed out to them, and circumscribed within precise limits. And under the direction of the Presbytery, let them, as frequently as possible, be visited, and their conduct inspected, to see how far they are both able and faithful in discharge of the trust committed to them. They are not to be considered as standing officers in the Church; but may be appointed, or removed, at the discretion of the Presbytery. But if any, upon full experience, are found to possess uncommon talents, are diligent to acquire the requisite qualifications for preaching the gospel, and promise to be eminently useful in the Church, they may in time purchase to themselves a good degree, and be admitted according to the regular course, to the holy ministry."—*Minutes*, 1804, p. 301.

(c) [Mr. Rice having framed a plan for the organization of a corps of catechists, laid it before the Assembly for its sanction.]

"The committee to whom was referred the letter of Mr. Rice, containing a plan for catechetical instruction, and the letter of the Presbytery of West Lexington on the same subject, reported,

"That the Assembly ought not to sanction the plan, as it would be dangerous to the Church to employ illiterate men as exhorters or catechetical instructers." [The report was adopted.]—*Minutes*, 1806, p. 363.

Title 2.—The Standing Committee of Missions.

§ 76. *The Committee created.*

Resolved, "That a committee be chosen annually by the General Assembly, to be denominated the Standing Committee of Missions; that the committee shall consist of seven members, of whom four shall be clergymen and three laymen; that a majority of this committee shall be a quorum to do business; that it shall be the duty of this committee to collect, during the recess of the Assembly, all the information in their power relative to the concerns of missions and missionaries; to digest this information, and report thereon at each meeting of the Assembly; to designate the places where, and to specify the periods during which, the missionaries should be employed; to correspond with them, if necessary, and with all other persons on missionary business; to nominate missionaries to the Assembly, and report the number which the funds will permit to be employed; to hear the reports of the missionaries and make a statement thereon to the Assembly, relative to the diligence, fidelity, and success of the missionaries, the sums due to each, and such parts of their reports as it may be proper for the Assembly to hear in detail; to ascertain annually, whether any money remains with the Trustees of the College of New Jersey, which ought to be used for missionary purposes, agreeably to the last will of James Leslie, deceased; that they also engage a suitable person annually, to preach a missionary sermon on the Monday evening next after the opening of the General Assembly, at which a collection shall be made for the support of missions; and superintend generally, under the direction of the Assembly, the missionary business.

"2. That although this Standing Committee shall be elected annually, yet each committee shall continue in office till the end of the sessions of that Assembly, which succeeds the one by which the said committee was chosen.

"3. That this Standing Committee of Missions, in addition to the duties above specified, shall be, and they hereby are, empowered to direct the Trustees of the General Assembly, during the recess of the Assembly, to issue warrants for any sums of money which may become due, in consequence of contracts, appropriations, or assignments of duty made by the Assembly, and for which orders may not have been issued by the Assembly; and on this subject the committee shall report annually to the Assembly."—*Minutes*, 1802, p. 257.

§ 77. *Rule in regard to distant members of the committee.*

"The Assembly, having elected their Standing Committee of Missions for the present year, did and hereby do enjoin it on those members of said committee, who live at a distance from the place where the committee meet, to communicate to the committee in writing, any information on the subject of missions, which they may suppose will be useful, and especially within the bounds of that Synod to which these distant members may severally belong."—*Minutes*, 1807, p. 393.

TITLE 3.—THE BOARD OF MISSIONS.

§ 78. *The Committee raised to a Commission under the style of "The Board of Missions."*

"The committee appointed to consider whether the missionary business cannot be carried on with more efficacy, and to greater extent, reported, and their report being amended, was adopted, and is as follows, viz.

"The committee rejoice in prospect of a competent supply of the word of God to the poor and destitute in our country, by means of Bible societies. The numbers and resources of these institutions are every day increasing, so that, at no very remote period, it is hoped that the sun of revelation will shine on every dark corner of our land, and irradiate every dwelling however obscure. The committee, however, instead of regarding this as a reason for relaxing missionary efforts, are persuaded that its proper effect is to infuse new life and vigour into the missionary cause. In proportion as the word of God is known and appreciated, will the preachers of the word, in its simplicity and purity, be effectual: in proportion as the Bible is diffused, will missionaries be successful in organizing Churches.

"That there is a wide extent of country destitute of the ordinary means of grace, is too well known to be mentioned in this place. The present demand for missionary labours very far exceeds the ability of supply, and the population of the country is increasing with such rapidity, that, were every place now vacant completely supplied with the regular ministrations of the gospel, after the lapse of a year there would probably be in the nation four hundred thousand souls requiring the labours of a competent number of religious instructers. When, then, there are such multitudes at this moment who rarely, if ever, hear the gospel preached, and such mighty additions are made every year to our numbers; when, too, great multitudes, sensible of their wants, are addressing their importunate cries to us for missionaries, the cry for help of souls ready to perish, it appears to your committee, that God and our brethren require of us much more than we have heretofore rendered. We are longing and praying for the coming of the day of glory, and perhaps many of us hope to see it. But we have no right to calculate on miraculous interpositions, and without a miracle, century after century must elapse before the earth can be filled with the knowledge of God. All that the Christian world is now doing with united effort, if continued without intermission for one thousand years, would barely serve to fill the world with Bibles and missionaries. Yet we are not to despair. God, in his adorable providence, seems to have changed, in these latter times, the scale on which he had for ages conducted the affairs of his government. Changes which formerly were the work of years, are now produced in a day. Magnificent and astonishing events have passed so often before the eyes of men of the present age, that their minds have acquired a tone and vigour which prompt them to undertake and accomplish great things. We ourselves witness every day the wonderful effects of combined counsels and exertions, both in the moral and political world.

"From the lessons taught us by experience, your committee have no doubt but that in the Presbyterian Church in the United States, there needs only union of purpose and effort to accomplish all the plans which have been proposed, and even to go far beyond the expectations and hopes of the most sanguine; and this especially, as so powerful an impulse has been given to the Christian community, and the impression is so deep and universal, that it becomes us all who love the Lord Jesus Christ, to exert ourselves for the promotion of his glory and the extension of his kingdom.

"For the purpose of enlarging the sphere of our missionary operations then, and infusing new vigour into the cause, your committee would respectfully recommend a change of the style, and enlargement of the powers of the Standing Committee of Missions. If, instead of continuing to this body the character of a committee bound in all cases to act according to the instructions of the General Assembly, and under the necessity of receiving its sanction to give validity to all the measures which it may propose, the Committee of Missions were erected into a Board, with full powers to transact all the business of the missionary cause, only requiring the Board to report annually to the General Assembly, it would then be able to carry on the missionary business with all the vigour and unity of design that would be found in a society originated for that purpose, and at the same time would enjoy all the benefit that the counsel and advice of the General Assembly could afford.

"With these views of the subject, it is respectfully recommended,

"1. That the style of the committee be changed for that of the 'Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States.'

"2. That the Board of Missions be enlarged by the addition of the Rev. John B. Romeyn, D. D., Samuel Miller, D. D., and Messrs. Samuel Bayard, Robert Ralston, Robert Lenox, John R. B. Rodgers, John E. Caldwell, Divie Bethune, and Zechariah Lewis.

"3. That in addition to the powers already granted to the Committee of Missions, the Board of Missions be authorized to appoint missionaries whenever they may deem it proper; to make such advances to missionaries as may be judged necessary, and to pay balances due to missionaries who have fulfilled their missions, whenever in their judgment the particular circumstances of the missionaries may require it.

"4. That the Board be authorized and directed to take measures for establishing throughout our Churches auxiliary missionary societies; and that the General Assembly recommend to their people the establishment of such societies, to aid the funds, and extend the operations of the Board.

"5. That the members of the Board of Missions be annually chosen by the Assembly, and that they continue in office until the rising of the next General Assembly, when they are to be succeeded by the persons chosen for the current year."—*Minutes*, 1816, p. 632.

§ 79. *Annual collections appointed.*

"*Resolved*, That it be earnestly recommended to all the Congregations under the care of the Assembly, to send annual and liberal contributions to aid the Board in their future operations; but this recommendation shall not involve in censure any Congregation belonging to the Synods to whom the General Assembly has given permission to manage their own missionary concerns, who shall think themselves unable to contribute to the funds of the Board of Missions."—*Minutes*, 1823, p. 122.

§ 80. *Additional powers given to the Board.*

"1. *Resolved*, That it be recommended, and it is hereby earnestly recommended to all the Churches under our care, to take up and forward one annual missionary collection for this purpose, and that Presbyteries take order on the subject.

"2. That Synods and Presbyteries be required to report annually to the General Assembly what they have done on this subject.

"3. That the Board of Missions, in addition to the powers already granted to them, be authorized to manage, appoint, and direct the whole concerns and business of the Assembly's missions definitively, and report annually their doings to the Assembly.

"4. That the Board be authorized to appoint, if they think proper, an Executive Committee of their own number, to carry into effect the details of their plan, and that they also be authorized to appoint and employ an agent or agents at their discretion."—*Minutes*, 1827, p. 131.

TITLE 4.—REORGANIZATION OF THE BOARD.

§ 81. *An overture urging reorganization.*

[Experience having proved the necessity of some amendment in the Constitution of the Board, in order to its exerting the degree of efficiency demanded by the exigencies of the Church, the subject was brought before the Assembly in the form of an overture, signed by Ashbel Green, Francis Herron, Jacob J. Janeway, James Moore, and George W. Blight. The subject was referred to a committee, who reported as follows:]

"The committee consider the matter contained in this overture of the first importance to the interests of the Church and world, and they believe that they cannot better discharge the duties intrusted to them, than by laying the overture as it now stands, before the General Assembly for their consideration."—*Minutes*, 1828, p. 231.

§ 82. *Interposition of the American Home Missionary Society.*

[Pending the discussion on the overture] "a communication was received from the Executive Committee of the American Home Missionary Society, announcing the appointment of Rev. James M. Matthews, D. D., Rev. Absalom Peters, and Knowles Taylor, Esq., a committee of that body to communicate to the Assembly the views of said Executive Committee, in relation to the subject of the overture now before the Assembly, for a reorganization of the Board of Missions of the General Assembly.

"Dr. Herron, Mr. Hardin, and Mr. Holmes, were appointed a committee to confer with the committee from the American Home Missionary Society; and it was

"*Resolved*, To suspend the business of reorganizing the Board of Missions until said committee shall report."—*Minutes*, 1828, p. 232.

[After the report of the committee] "the subject of reorganizing the Board of Missions was resumed, and after again discussing the subject at considerable length, the previous question was moved, which being decided in the negative, the whole subject was indefinitely postponed."—*Minutes*, 1828, pp. 234, 235.

§ 83. *The result.*

"A protest against the decision of the Assembly, in regard to the reorganization of the Board of Missions, was presented and read; when it was

"*Resolved*, That a commitee of conference be appointed.

"The committee of conference reported that, after mature deliberation, they recommend the following resolutions, which were adopted, viz.

"*Resolved*, That the Board of Missions already have the power to establish missions, not only among the destitute in our own country, or any other country, but also among the heathen, in any part of the world; to select, appoint, and commission missionaries, to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds; and in general, to manage the missionary operations of the General Assembly.

"It is, therefore, submitted to the discretion of the Board of Missions, to consider whether it is expedient for them to carry into effect the full powers which they possess.

"*Resolved*, That an addition of seven laymen be made to the present number of the Board of Missions."

[The whole number of the Board thus increased was twenty-six Ministers and fifteen Elders.]—*Minutes*, 1828, pp. 240, 242.

TITLE 5.—OTHER AMENDMENTS TO THE CONSTITUTION.

§ 84.

(*a*) "The committee recommend, that the Board of Missions be formed into four classes, whose appointment and terms of service shall be regulated upon the same plan with that of the Board of Education of the General Assembly, and that the Executive Committee be instructed thus to organize the Board as soon as practicable." [Adopted.]—*Minutes*, 1832, p. 324.

(*b*) "*Resolved*, That the election [of the Board of Missions] be the order of the day for to-morrow morning; and that of the nominations made, six Ministers and six laymen be elected, and that this be the rule hereafter, to elect each year six Ministers and six laymen."—*Minutes*, 1833, p. 488.

(*c*) "*Resolved*, That the rule adopted by the last Assembly, limiting the number of members of the Board to be elected annually, to six Ministers and six Elders, be so altered as to fix the number to be elected annually at ten Ministers and six Elders."—*Minutes*, 1834, p. 12.

(*d*) "*Resolved*, That the present Assembly elect twenty-four members—fifteen Ministers and nine laymen—to fill the vacancies in the Board of Missions, and that hereafter the same number be elected annually, instead of the number heretofore elected."—*Minutes*, 1845, p. 30.

TITLE 6.—PROPOSED AMALGAMATION WITH THE SOCIETY IN THE WEST.

§ 85. *Overture from the Presbytery of Cincinnati.*

"The Assembly took up a request of the Presbytery of Cincinnati, that the General Assembly would unite with the American Home Missionary Society in the appointment of one Board of Agency to manage the missionary concerns of both Boards in the western country. After some discussion this subject was committed to Dr. Green, Dr. McAuley, Mr. Russel, Mr. Slack, and Mr. Beckwith, to confer with delegates, which the Assembly are informed have been appointed by the Home Missionary Society, on the request of the Presbytery of Cincinnati, and report to the Assembly as soon as practicable."

"The committee reported the following resolution, viz.

"*Resolved*, That it is expedient for the Board of Missions of the General Assembly, and the Board of the Home Missionary Society, to conduct their missionary operations in the West through a common Board of Agency in that part of the country.

"The report was accepted and the committee discharged. A motion was then made to dismiss the whole subject, and after considerable discussion, this motion was carried."—*Minutes*, 1830, pp. 24, 26.

§ 86. *Attempt to destroy the Board by electing hostile members.*

[The next year the subject was again brought up, by "a memorial from the Presbytery of Madison on the mode of conducting missionary operations in the West," and at the same time a movement was made to destroy the Board by constituting it of persons hostile to its existence.]

"A motion was made that in conformity to usage, or to the course pursued last year, a committee of nomination be appointed to nominate persons to constitute the Board of Missions for the ensuing year. A motion was then made to postpone this motion, with a view to take up the following, viz.

"*Resolved*, That the present Board of Missions be re-appointed. After considerable discussion the vote was taken; and the yeas and nays being called for were as follows, viz. [Yeas, 87, nays, 109.]

"The motion to appoint a committee to nominate persons to constitute the Board of Missions for the ensuing year was resumed; when it was resolved to appoint such committee. Dr. Hillyer, Mr. Riddle, Mr. Chase, Mr. Bronson, Mr. Garrison, Mr. Jessup, and Mr. W. Anderson, were appointed."

[These, appointed by the Moderator, Dr. Beman, were all hostile to the Board.]

"The committee appointed to nominate a Board of Missions, made a report which was accepted. [Every resident member nominated was hostile to the Board.] A motion was made to lay it on the table. After considerable discussion, the Assembly united in prayer for divine direction. A motion was then made to postpone the motion, to lay the report of the Committee of Nomination on the table, to take up the substitute for the report of the Committee on Missions in the West. [Decided in the affirmative.]

"This substitute, and the report of the Committee of Nomination, were committed to Mr. Ross, Mr. Peters, Mr. Jessup, Dr. Green, Dr. Spring, and Mr. Breckinridge.

[The report of this "Committee of Compromise" was adopted, as follows:]

"1. In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly and the American Home Missionary Society, the General Assembly recommend to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, and Illinois, and the Presbyteries connected with the same, to correspond with each other, and endeavour to agree upon some plan of conducting domestic missions in the Western States, and report the result of their correspondence to the next General Assembly; it being understood that the brethren of the West be left to their freedom to form any organization which in their judgment may best promote the cause of missions in those States; and also that all the

Synods and Presbyteries in the valley of the Mississippi may be embraced in this correspondence, provided they desire it.

"2. *Resolved*, by this Assembly, That the present Board of Missions be re-appointed."—*Minutes*, 1831, pp. 175, 183, 184, 188, 189.

§ 87. *The Cincinnati Convention.*

[In consequence of the above recommendation, a convention was held in Cincinnati in November of the same year, composed of delegates from the Presbyteries in the valley of the Mississippi, at which, after several days' full discussion, the following preamble and resolution were adopted, by a vote of 54 yeas, to 15 nays.]

"Whereas, it appears from the report of the committee to receive and report all written communications to the Convention, that of the Presbyteries in the valley of the Mississippi, fifteen, entitled to *forty-two* votes [according to representation in the Assembly] have not been heard from; that one, entitled to *two* votes, is in favour of the A. H. M. Society; that one, entitled to *four* votes, is in favour of both Boards, as they now exist; that two, entitled to *eight* votes, are in favour of an independent western society; that one, entitled to *two* votes, is in favour of ecclesiastical supervision; and that seven, entitled to *twenty-one* votes, are in favour of the General Assembly's Board, in its present organization; and whereas, twenty Presbyteries, entitled to *seventy* votes, being actually present in this Convention, a plan for the establishment of a Western Board of Missions, under the care of the General Assembly, after a full discussion, has been rejected by a vote of *forty-one* to *twenty-eight;* and as it appears to the Convention, from these facts, that no arrangement, into which we can possibly enter, is likely to reconcile conflicting views on the subject; that so far from healing divisions, or restoring peace to the Churches by any new expedients, they would only tend to multiply the points of difference, and increase the evil; therefore,

"*Resolved*, That under these circumstances they deem it inexpedient to propose any change in the General Assembly's mode of conducting missions, as they fully approve of that now in such successful operation; and that the purity, peace, and prosperity of the Presbyterian Church materially depend on the active and efficient aid the Sessions and Presbyteries under its care may afford to the Assembly's Board."—*Minutes of the Conv.* pp. 13, 16.

TITLE 7.—WESTERN COMMITTEE OF MISSIONS APPOINTED.

§ 88.

[A memorial from the Presbyteries of Louisville, and Salem, was laid before the Assembly in 1840, urging the appointment of a Western Committee, but it declined.]

"The very great extent of the field of operation of the Board, extending from the New England States to the extreme boundary of civilization in the west, and from the northern lakes to Florida, embracing every variety of habits, feelings and interests, and an equal diversity in the nature of the feeble Churches and destitutions to be supplied, renders it next to impossible for any body of men located at any given point within the territory, however wise and energetic they may be, to manage to the best advantage in all the cases that arise. The present is also a great crisis in the affairs of the Protestant Churches of our own land, owing to the rapid increase of Popery, and other heresies, many of which are entirely local in their character and require to be promptly met by suitable men. The valley of the Mississippi has especially been selected as the great field in which Popery has declared her design to fight the battle for empire in this republic. With these considerations in view, together with the fact that the Churches are by no means awake to the dangers which environ them, and the necessity of not suffering themselves to be outdone by the other Protestant denominations, while the General Assembly deem it altogether inexpedient to change the location of the Board, they adopt the following plan for giving increased activity and efficiency to its operations.

"1. That a committee be appointed by the Board with similar powers to that already located at Philadelphia, to hold its meetings at Louisville, Kentucky, and to report monthly to the Board.

"2. That a Secretary and General Agent be appointed by the Board, to labour in connection with the above Western Committee, with a Treasurer and other necessary officers.

"3. That the supervision of the western and southwestern fields, the boundaries of which are to be designated by the Board, be committed to the above committee, so far as procuring and locating missionaries and obtaining funds are concerned. But neither the eastern nor western committee shall locate a missionary, for whose support they have not in their respective treasuries the necessary means, without the consent of the Board.

"4. That the Board at its monthly meetings shall, upon the reports of these committees, make such transfers of funds as shall be found most expedient for furthering the best interests of the work, and shall assign the particular fields in which the agents shall labour."—*Minutes*, 1845, p. 29.

Title 8.—Church Extension Committee.

§ 89. *Its organization.*

"The committee to whom was referred by the General Assembly of 1843, the overture respecting the erection of Churches in feeble Congregations, by the aid of their brethren who may be able and willing to contribute for this purpose, have considered the subject with attention, and present the following report as the result of their deliberations.

"The maintenance of evangelical truth and practical piety is the primary duty of the Church of our Lord and Saviour Jesus Christ; and next to this and inseparably connected with it, is the great work of extending this divine religion, until it shall fill the whole earth. For this purpose it is necessary to plant Churches wherever they do not exist, and thus to secure the administration of the word and ordinances of Jesus Christ.

"In fulfilling this part of her duty, the Presbyterian Church in this land has acted rightly in sending forth the Ministers of the gospel to preach, to gather and organize Churches, and to nourish them with spiritual food, that they may grow up to maturity and abound in the works of faith and the labours of love. This, indeed, is indispensably necessary, and ought to engage the first and chief efforts of the Church; yet it is certain that, in a subordinate, but very important sense, the erection of suitable houses for divine worship is necessary. The former has been accomplished to some extent, by our portion of the Church catholic in her associated capacity; the latter has been generally left to the unaided efforts of Congregations when gathered, however weak they may be. That each society should, if able, erect its own house of worship, is altogether proper, even as it is right that the Minister should be supported by those to whom he ministers, and it should never be regarded as a burden by any, although effort and self-denial should be required in order to effect either object. But as it has been determined that the united ability of the Church ought to be employed in sending the Minister to preach the gospel to the destitute, and in aiding weak Congregations in sustaining their Pastor; is it not equally proper to aid those who need help in building suitable houses for public worship? We think that this is proper for several reasons.

"1. A church of adequate size and respectable appearance is of great importance to every Congregation. The want of such accommodation produces indifference and discouragement in those who are connected with the Congregations, and has a repulsive influence on others.

"2. There are many places in which the members and friends of the

Presbyterian Church are too few and poor to build such houses as would accommodate themselves and that portion of the people in the vicinity, who might be induced to attend on the ordinances of the gospel, but as yet are disposed to give little or no pecuniary aid. In these circumstances our feeble Churches are discouraged, and do not attempt to build a house, or build one which is insufficient and unattractive, or they become involved in debt which they are unable to discharge. Several hundred instances of one or other of these cases may be found. How important would assistance be to a Congregation in such circumstances!

"3. Many unsuitable Churches are erected and much money is wasted, it is confidently believed, for want of necessary information. If well-digested plans and estimates could be procured at once, with little or no expense, proportionate to the number of members of the Congregation and other circumstances, and accompanied by advice respecting the construction and arrangement and finishing of the building, both externally and internally, it would be an advantage, equal in very many cases to a considerable pecuniary aid.

"We may *next* inquire whether the members of our Church would probably be willing to add this to their other schemes for the promotion of the cause of the Redeemer. This inquiry we may safely answer in the affirmative. Although we as a Church, fail greatly to contribute as we ought, of that worldly substance which the Lord has entrusted to us, for religious purposes, yet we may on good grounds believe that not a few of our people would gladly throw their benevolent offerings into this channel of beneficence, if a well arranged plan were presented to them. They are now frequently and urgently solicited to give for church building, or for the payment of debt already contracted in cases of which they know little or nothing, and can have no assurance that their donations will be well applied. Considerable sums are collected in this way, every year; and it may be reasonably concluded that much more would be willingly given, on some well-digested system of operation.

"And in what way may the collection and application of money for this purpose be most easily and safely carried into effect?

"The General Assembly has adopted, with the general approbation of the Church, the policy of a special Board for each particular object that is designed, and this may be done in the present instance; or if not now, yet at a future time, if it shall appear to be expedient. But at this time it may be sufficient to commit the management of this work to the Board of Missions; thus all needed information will be collected, and in the light of experience a future Assembly will mature a different plan of operation, if it shall appear that a change is expedient. For referring this business to the Board of Missions, the following reasons may be deemed sufficient:

"1. It is in its nature intimately connected with the domestic missionary work.

"2. In its present stage, it can be transacted by them with less time and expense than by a separate organization.

"3. The Board already possesses, or can readily procure such information as may be needed.

"The committee therefore recommend to the consideration of the General Assembly the following plan:

"I. It is expedient and highly important to promote the extension of the Presbyterian Church in this nation, by aiding systematically in the erection of churches wherever they are needed.

"II. The direction and oversight of this work shall be committed, until otherwise ordered, to the Board of Missions, who shall, in the management of it, be subject in all respects to the directions of the General Assembly, and shall annually report to the Assembly their execution of this trust.

"III. The Board shall annually appoint a Committee on Church Extension, consisting of five persons, who shall have charge of appropriating the moneys which may be received for this purpose, and of procuring and furnishing at cost or gratuitously, plans and estimates for churches, in answer to applications which may be made to them.

"IV. The Board shall also make regulations for the government of the committee in receiving applications for aid, raising funds, and making appropriations of money, shall examine the proceedings of the committee, and shall appoint such officers or agents as the General Assembly shall direct.

"V. It is distinctly recommended to all our Congregations to make a collection for this purpose once in each year, and transmit the amount directly, or through their Presbyteries respectively, to the Treasurer of the Board of Missions.

"VI. It is recommended to all the Presbyteries to take such order on this subject as they may deem best, and that they appoint a Committee on Church Extension at each autumnal meeting of the Presbytery, and applications for aid in building shall be received and acted on by the Board through this committee, and with their explicit recommendation." [Adopted.]—*Minutes*, 1844, p. 373.

§ 90. *Special collection for church extension.*

"*Resolved*, That the direction of the Assembly in 1844, *Minutes*, pp. 374, 375, be renewed; that a special collection be taken up in all the Churches in aid of Church Extension: and that the Assembly rejoices in the success which has thus far attended this scheme, although the contributions have fallen far short of the importance and necessity of it, and our own obligations to sustain it."—*Minutes*, 1851, p. 27; 1846, p. 209, and below, § 91: 2.

§ 91. *Re-organization of the committee.*

"Whereas, the Assembly has referred the whole subject of Church Extension, or the building of church edifices, to the Board of Missions, and

"Whereas, this Assembly believes this subject to be one of vast importance to the welfare of our whole Church; therefore,

"1. *Resolved*, That the Board of Missions, in order to give greater efficiency to this work, be instructed; First, to enlarge the Committee of Church Extension. Secondly, to appoint a secretary for this specific department, if they shall deem it necessary. Thirdly, to bring the cause before the Churches in such way as they may deem best suited to secure attention to the importance of the work. Fourthly, to report separately to the Assembly receipts and disbursements of this fund.

"2. *And, further*, This Assembly would earnestly and affectionately enjoin it upon all our Churches to take up collections annually for this object, (to be reported in a separate column in the Appendix of the Minutes of the Assembly,) and upon all our Presbyteries to see that this is done."—*Minutes*, 1854, p. 40.

TITLE 9.—MISCELLANEOUS ENACTMENTS.

§ 92. *Itinerant labours required.*

(*a*) "*Resolved*, That the system of itinerating should be a prominent plan of missionary operation. That, while it is proper that the Board, as heretofore, continue to aid destitute and feeble Churches, they are directed to assign a full proportion of their missionaries to the work of itinerating. And that in their next annual report, the Board distinguish between these two classes of labourers."—*Minutes*, 1841, p. 444.

(*b*) *Resolved*, "That the condition of the population of wide portions especially of our Southern and Western States, not only justifies, but *requires* the employment of Evangelists engaged in itinerant labours, and that Pastors are called upon in all such regions, to inquire if they cannot extend their labours beyond the bounds of their own Congregations, occupy new stations for preaching, gather new Churches, and with the consent of their own people, spend some portion of their time in missionary labours."—*Minutes*, 1842, p. 26.

(*c*) "*Resolved*, That it be recommended to the Board of Missions to encourage, as far as possible, the organization of the missionary field into districts, embracing several points of labour, with a view to adapting the system to the work of pioneering by an itinerant ministry."—*Minutes*, 1854, p. 35.

§ 93. *Pastors should make itinerant tours.*

"*Resolved*, That in furtherance of this great work, which is of equal importance to this country, in its civil and religious aspects, this Assembly recognizes the great importance of itinerant missionary labours among the more destitute districts and the newly settled portions of our country, and would urge its necessity, not only upon the employed missionaries of the Board, but also upon all Pastors, who, by an annual missionary tour of this character, might render equal benefit to themselves, their Churches, and to the Church at large, and thus greatly extend the boundaries of the kingdom of Christ."—*Minutes*, 1839, p. 167.

"That until a sufficient number of suitable men can be found to occupy this field of labour, it is the duty of the Churches enjoying regular pastoral labours, and of settled Pastors, to take part in the work, by devoting a portion of their time to missionary labours; and it is recommended that every Presbytery take order on the subject, and see that the burden of this work be equally distributed among its Churches."—*Minutes*, 1841, p. 444.

§ 94. *Pastoral sustentation.*

"*Resolved*, That it be recommended to the Board to appropriate a considerable portion of their funds to the location of Pastors in those destitute parts of the Church, where from the character of the population there is a prospect of a permanent establishment, and where the Pastor can in the meantime, receive the chief part of his support."—*Minutes*, 1825, p. 262.

§ 95. *Increase of the salaries of missionaries.*

"*Resolved*, That this Assembly, whilst deprecating any wasteful or unnecessary expenditure of domestic missionary funds, would express particular approval of the conduct of the Board in increasing, as they have done, the salaries of missionaries in the field; the Assembly would express further the assurance that the Board may proceed to a much larger increase in the allowance to their missionaries, fully relying on the justice and liberality of our people to supply the Board with such an increase of means as will enable it to lessen, to some extent, the privations now endured by our brethren; and while the Assembly express thus decidedly their view of the duty of the Board, they would most earnestly exhort the Churches to greatly increased exertions, to meet the increased demands on the funds of the Board, which must result from any attempt to do justice to our missionary brethren."—*Minutes*, 1854, p. 35.

§ 96. *Discretion of the Board in distributing the funds.*

"A memorial from the Presbytery of Logansport, desiring the Assembly to say, whether the Board of Missions has the power to reduce the amounts recommended to be given in aid to any Churches, under the care of any Presbytery, without consulting such Presbytery, and if so, whether the Board has not equal right to take away the whole amount so recommended in any case.

"It was *Resolved,* That while the Assembly expects the Board of Missions to pay great respect to the advice of the Presbyteries, touching missionaries labouring within their bounds, yet, in the distribution of its funds, the action of the Board must be controlled by the state of its treasury, and the relative importance of the various missionary fields under its care."—*Minutes,* 1852, p. 221.

§ 97. *Discretion as to the soundness of the missionaries.*

"In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any Minister who is in good standing in his own Presbytery, yet from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from any applicant, holding themselves amenable to the General Assembly for all their official acts."—*Minutes,* 1830, p. 16.

§ 98. *Missions among the Germans.*

"*Resolved,* That the Board of Missions be requested to keep in view the increasing number and religious wants of the German population in our country, and to do whatever may be practicable to furnish them with the ministry and means of grace."—*Minutes,* 1851, p. 27.

§ 99. *Honorary members of the Board.*

"*Resolved,* That the Board of Missions have power to make persons honorary members of the same, by the payment of a sum to be specified by the Board; and that persons thus made honorary members shall have a right to sit in the meetings of the Board, and engage in their deliberations, but shall have no right to vote."—*Minutes,* 1836, p. 252.

TITLE 10.—POLICY AND RESULTS OF THE ASSEMBLY'S MISSIONS.

§ 100. *Extent of the field.*

"*Resolved,* That it is not only the duty of this Board to supply vacant Churches with an intelligent, orthodox, and devoted ministry—not only to render assistance to feeble Churches in supporting such a ministry when enjoyed, but also to extend the boundaries of the Church, to organize new Congregations, and to establish Churches in the hitherto neglected and waste places of the land."—*Minutes,* 1839, p. 167.

§ 101. *Principles concerning the work.*

"*Resolved,* That the great work undertaken for so long a time by the Assembly, is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own Spirit and power, over all our vast country. And it is purely a missionary work; missionary in this respect, that Ministers are sent out by the Assembly, and means furnished for their support, in whole or in part, while they are preaching the gospel, and gathering and establishing Churches. So soon as individual Churches or groups of Churches are established, and are able to support all the institutions of the gospel for themselves, they are no longer missionary in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing Churches, and go to add to the solid material and power of the Presbyterian Church. Now the principles upon which the General Assembly conducts its domestic missionary work are these: 1st. It is in the sense defined, a *missionary work.* 2d. The funds contributed for it are *missionary funds.* 3d. The men employed in preaching the gospel are, in their fields, *missionary men.* 4th. All the Churches and fields aided and supplied, are missionary Churches and fields. 5th. The funds supplied are funds for *temporary assistance,* and not for *entire* nor *permanent support.* The people aided are to *help themselves,* be it ever so little, from the beginning, and are to go on to independence. 6th. The grand end and aim of the Assembly is to *establish self-sustaining Churches* and *fields,* as fast and as far as possible, and so to increase the *solid material* and *power* of the Church, and accumulate *strength to go forward expanding.* 7th. Ministers and means are to be distributed according to the *relative importance and promise of different fields,* and in view of the *necessities of the whole field,* that there may be *equality* and *no partiality.* 8th. The Assembly conducts this work through a *Committee* or *Board,* responsible to *itself alone,* under its advice and control, and which Board is required to exercise its sound discretion and judgment in deciding upon, and in conducting the business entrusted to it. 9th. *No debt* to be incurred in carrying forward the *missionary work.* The Assembly always acted upon this first and only safe principle, and a principle which has always been adhered to by our Church, and in the Assembly of 1803, the following resolution was passed: 'That there ought to be no anticipation of the funds in future; or in other words, that appropriations ought not to be made in any year, beyond the amount which the funds arising in that year will be sufficient to satisfy.' p. 280. 10th. And finally, agents for visiting the Churches, and collecting funds for the work, may be employed by the Board."—*Minutes,* 1852, p. 215.

§ 102. *Results of twenty-one years.*

"*Resolved,* That the results of the domestic missionary work of the General Assembly for the last twenty-one years, 1830 to 1850 inclusive, namely, the increase of our missionaries from 101 to 570; the increase of our funds from $12,000 to $79,000: the organization of 943 new Churches, the erection of 1484 houses of worship, and the addition of over 40,000 souls to the missionary Churches on profession of their faith; and the constitution of a number of new Presbyteries and Synods, and a great enlargement of our territorial boundaries: and also, the results of the past year, by the report, being still most favourable, all furnish to the Assembly, occasion of profound gratitude to the God of Missions, and of encouragement to us to proceed unitedly and vigorously with the work."—*Minutes,* 1851, p. 27.

TITLE 11.—DUTIES OF PRESBYTERIES.

§ 103. *To provide for their own destitutions.*

"*Resolved,* That it behoves our several Presbyteries to take a careful survey of the territory within their respective bounds, inquire whether the population residing there is fully supplied with the ordinances of the gospel and in habitual attendance on the worship of God, and to take such measures as their wisdom may suggest, to establish at all proper points the preaching of the word and the ordinances of God's house."—*Minutes*, 1842, p. 26.

§ 104. *Presbyteries to report to the Board.*

"Whereas, it appears from the statistical reports from various parts of our Church, and it is well known to this Assembly, that there are some Presbyteries which have more churches than Ministers, and other Presbyteries which have unemployed Ministers and licentiates under their care; therefore,

"*Resolved*, That it be enjoined on all such Presbyteries to report these facts with the names and locality of their vacant Churches and unemployed Ministers to the Executive Committee of the Board of Missions, who are hereby appointed and authorized to act as a Committee of Supplies for the whole Church, by and with the concurrence of the Presbyteries."—*Minutes*, 1842, p. 21.

§ 105. *Presbyterial efficiency urged.*

(*a*) "*Resolved*, That this Assembly would express their special approbation of the earnest appeals made in this report by the Board to our Presbyteries, in favour of more vigilant and energetic presbyterial action in behalf of domestic missions."—*Minutes*, 1854, p. 35.

(*b*) *Union of feeble Churches.*

"*Resolved*, That it be recommended to the Presbyteries to encourage more and more the union of small Congregations in the support of one Pastor, which, separately, are unable of themselves to sustain a Minister, with a view to the more efficient support of the ordinances of God among them, with less expense to the missionary fund."—*Ibid.*

TITLE 12.—AUXILIARY ORGANIZATIONS.

§ 106.

"*Resolved*, That the plans by which Presbyteries and Sessions may become auxiliary to this Board, and the plan of Church or Congregational associations, as adopted and published by the General Assembly of 1839, be republished in the report of the present year and in the Appendix to the Minutes."—*Minutes*, 1841, p. 445.

[The following are the plans thus sent forth.]

§ 107. *Presbyteries auxiliary to the Board.*

"The Board of Missions is an ecclesiastical organization, and operates through the Presbyteries; its success, therefore, must depend essentially on the co-operation of the Presbyteries, and the efficiency of their aid. It is therefore recommended to each of the Presbyteries disposed to become auxiliary to the Board, that they appoint annually, from their own body, an Executive Committee of Missions, which on its organization shall appoint a Chairman, Secretary, and Treasurer.

"It shall be the business of this committee,

"1. To select and recommend to the Executive Committee of the Board of Missions, missionary fields, and missionary labourers, and also to locate such missionaries as may be sent to them by the Board for special instructions.

"2. To receive applications for aid from feeble Congregations within the bounds of the Presbytery, and to recommend the same to the Executive Committee of the Board of Missions, specifying in each case the amount of aid, which they deem indispensably necessary, to be afforded to the Congregation.

"3. To devise and execute plans for raising funds, or if there be an agent of the Board within their limits, to co-operate with such agent in collecting funds for the support of missions from the several Congregations within their bounds; which funds, if desired by the committee, shall be paid into the hands of their Treasurer; and be held subject to the orders of the Board, in such way as the committee may direct.

"It will be readily perceived, by the friends of the Board, that much will depend on the efficiency of these committees of Presbyteries. The success of the Board in obtaining suitable missionaries for distant places, must depend essentially on the official information they are enabled to give to those who apply for commissions. Missionaries will generally be found reluctant to take commissions to the fields of labour, of which they can obtain but little information, as to their wants and prospects; and the information desired can be best furnished by the committees of Presbyteries.

"It is therefore a matter of very great importance that these Corresponding Executive Committees be composed of active, efficient men, who feel interested in the cause, and have opportunities for becoming acquainted with the state of the Churches, and the destitution within their bounds. That the members be located in the immediate vicinity of each other; that the number necessary for the transaction of business be small; and that a due proportion of each committee be composed of active laymen."—*Minutes*, 1841, p. 484, 485.

§ 108. *Sessions auxiliaries to the Board of Missions.*

"It is believed, after much reflection and experience, that Sessions, consisting of the Pastor and Elders, are about the best auxiliaries for the Presbyterian Church. Sessions are already formed; they are essential to the order and government of the Presbyterian Church, and, by their taking an agency in the missionary operations, the Church will act *directly by her own officers*, which is the most proper and desirable mode of action, in everything in which the Church is concerned. By Sessions taking the responsibility, and acting in this matter, missionary operations are brought more directly home to every Congregation, and to individuals, *as a concern of their own;* and, when the people see their own representatives, men of their own choice, and in whom they have confidence, superintending and managing this business, they will be likely to contribute more willingly, generally, and liberally than they would otherwise do. It is hoped the Pastors of our Churches, with their Elders, will feel how important it is, *they should act* with promptness and regularity in this great and good work." *Minutes*, 1841, p. 485.

§ 109. *Plan for Church or Congregational Associations.*

CONSTITUTION.

"*Article* 1. This Association shall be known by the name of *The Domestic Missionary Association of* ———, and shall be auxiliary to the General Assembly's Board of Missions.

"*Art.* 2. Any person who shall contribute annually to its funds shall be a member.

"*Art.* 3. The affairs of this Association shall be conducted by an Executive Committee of seven members, of whom the Pastor and Elders shall always be a part, and the Pastor, if there be one, shall be, *ex officio*, chairman.

"*Art.* 4. The committee shall appoint their own Secretary and Treasurer, either from their own number, or any other persons, as they may deem expedient. The Treasurer shall take charge of the funds, and pay them at the order of the Committee—the Secretary shall keep the records, and conduct the correspondence.

"*Art.* 5. The whole subject of soliciting contributions, and raising funds, shall be committed to the Executive Committee, whose duty it shall be to adopt such plans as they may deem most expedient for accomplishing the object.

"*Art.* 6. It shall be the privilege of this Association, if they desire it, to designate the Missionaries they will aid; and where they take on their funds individual Missionaries, they will expect from these Missionaries quarterly reports to be made to the Association, as well as to the parent Board.

"*Art.* 7. It shall be the duty of the Committee to meet at least once in three months, to consult together, devise plans for promoting the interests of Domestic Missions, and do whatever business may come before them; three members regularly convened, shall be a quorum for business.

"*Art.* 8. The Association shall meet annually on the ——— in March, when a report for the year shall be read, and an Executive Committee appointed. The Pastor, if there be one, shall be, *ex officio*, President of the Association; seven members shall be a quorum for business.

"*Art.* 9. The Secretary of the Association shall transmit a copy of the report immediately after the annual meeting of the Association, to the Secretary of the General Assembly's Board of Missions.

"The foregoing constitution, it will be observed, is designed for an Association including either the whole Congregation, or the male part of the Congregation. It may, however, with a few changes, suit an Association composed of females, and the object in giving a form, is to aid Congregations in organizing themselves into Missionary Associations; retaining the general outlines—each Association can model itself to suit its own circumstances. In all such operations, however, as far as practicable, uniformity is desirable."—*Minutes*, 1841, p. 485.

CHAPTER III.

BOARD OF FOREIGN MISSIONS.

TITLE 1.—DR. J. H. RICE'S MEMORIAL ON THE ORGANIZATION OF A MISSIONARY SOCIETY.

§ 110.

"An overture on the subject of Foreign Missions, from the Rev. Dr. John H. Rice, was taken up, read, and committed to Mr. Armstrong, Mr. Calvert, Mr. Goodrich, Dr. J. McDowell, and Dr. Agnew."—*Minutes*, 1831, p. 173.

"The committee made a report, which being read and amended, was adopted, and is as follows, viz.

"*Resolved*, That a committee of three be elected to attend the next annual meeting of the American Board of Commissioners for Foreign Missions, and confer with that body in respect to measures to be adopted for enlisting the energies of the Presbyterian Church more extensively in the cause of missions to the heathen, and that said committee report the results of this conference, and their views on the whole subject, to the next General Assembly."—*Minutes*, 1831, p. 179.

"The committee to whom were committed the ballots for the committee to meet with the Board of Commissioners for Foreign Missions, made a report, when it appeared that the following persons were duly elected, viz. Rev. Dr. John McDowell, Rev. Dr. Thomas McAuley, and Rev. Dr. James Richards; and that Rev. Dr. Archibald Alexander is elected alternate to Dr. McDowell; Rev. John Breckinridge to Dr. McAuley; and Rev. Elisha P. Swift to Dr. Richards."—*Minutes*, 1831, p. 181.

"The report of the committee who were appointed by the last Assembly to attend the Board of Commissioners for Foreign Missions, and confer with that body, &c., was taken up, and after some discussion the following resolution was adopted, viz.

"*Resolved*, That while the Assembly would express no opinion in relation to the principles contained in the report, they cordially recommend the American Board of Commissioners for Foreign Missions to the affection and patronage of their Churches."—*Minutes*, 1832, pp. 328, 331.

TITLE 2.—THE WESTERN FOREIGN MISSIONARY SOCIETY.

§ 111. *Occasion of its formation.*

[It was anticipated, in accordance with the result, that an attempt would be made by the committee above designated, to form such a treaty with the American Board as had been once already rejected, tending to preclude the Church from engaging in her own capacity in the work of missions. To forestall such an attempt, the Synod of Pittsburgh at its sessions between the appointment and the report of the committee, organized itself as the Western Foreign Missionary Society. Of its erection the following notice occurs.]

"The Assembly would hail with pleasure the appearance of a deeper interest in the subject of foreign missions, recently manifested in the Churches of the West by the establishment of a Western Foreign Missionary Society. We would that all our Churches might have a strong sense of their obligation to send the gospel 'to every creature,' and afford fairer evidence of the sincerity of their daily prayer, 'Thy kingdom come!'"—*Minutes*, 1832, p. 344.

§ 112. *Treaty for its transfer to the General Assembly.*

"Overture No. 24, relative to Foreign Missions, was taken up, read, and committed to Messrs. Elliot, Magie, Witherspoon, Williamson, and Symington."

"Their report was accepted and adopted, and is as follows, viz.

(*a*) "*Resolved*, That it is the solemn conviction of this General Assembly that the Presbyterian Church owes it as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that, in her distinctive character as a Church, to the command which he gave at his ascension into heaven: 'Go ye into all the world, and preach the gospel to every creature.' It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting on our beloved Zion, in the declension of vital piety, and the disorders and divisions that distract us, that we have done so little, comparatively nothing, in our *distinctive character* as a Church of Christ, to send the gospel to the heathen, the Jews, and the Mahomedans. It is regarded as of vital importance to the welfare of our Church, that foreign as well as domestic missions should be more zealously prosecuted, and more liberally patronized; and that as a nucleus of Foreign Missionary effort, and operation, the Western Foreign Missionary Society should receive the countenance, as it appears to us to merit the confidence, of those who cherish an attachment to the doctrines and order of the Church to which we belong.

(*b*) "*Resolved*, That a committee be appointed to confer with the Synod of Pittsburgh on the subject of a transfer of a supervision of the Western Foreign Missionary Society now under the direction of that Synod; to ascertain the terms on which such transfer can be made, to devise and digest a plan of conducting foreign missions under the direction of the General Assembly of the Presbyterian Church, and report the whole to the next General Assembly.

"Dr. Cuyler, Dr. Cummins, Dr. Hoge, Mr. Witherspoon, and Dr. Edgar, were appointed this committee."—*Minutes*, 1835, pp. 30, 31.

(*c*) "*Resolved*, That the committee appointed to confer with the Synod of Pittsburgh, on the subject of a transfer of the supervision of the Western Foreign Missionary Society to the General Assembly, be authorized, if they shall approve of the said transfer, to ratify and confirm the same with the said Synod, and report the same to the next General Assembly."—*Ibid.* p. 33.

§ 113. *Report by the Commission of the terms of transfer.*

"The committee appointed by the last Assembly on the transfer of the Western Foreign Missionary Society to the General Assembly, made a report, which was read and accepted, and is as follows, viz.

"The committee appointed under the following resolution of the last General Assembly, viz. '*Resolved*, That the committee appointed to confer with the Synod of Pittsburgh, on the subject of a transfer of the supervision of the Western Foreign Missionary Society to the General Assembly, be authorized, if they shall approve of the said transfer, to ratify and confirm the same with the said Synod, and report the same to the next General Assembly,' beg leave to report, That they submitted the following terms of agreement to the Synod of Pittsburgh, at its sessions last fall, and that it was duly ratified by that body, as will fully appear by its minutes.

"Terms of agreement between the Committee of the General Assembly and the Synod of Pittsburgh, in reference to the transfer of the Western Foreign Missionary Society:

"1. The General Assembly will assume the supervision and control of the Western Foreign Missionary Society, from and after the next annual meeting of said Assembly, and will thereafter superintend and conduct, by its own proper authority, the work of foreign missions of the Presbyterian Church, by a Board especially appointed for that purpose, and directly amenable to said Assembly. And the Synod of Pittsburgh does hereby transfer to that body all its supervision and control over the missions and operations of the Western Foreign Society, from and after the adoption of this minute; and authorizes and directs said society to perform every act necessary to complete said transfer, when the Assembly shall have appointed its Board, it being expressly understood that the said Assembly will never hereafter alienate or transfer to any other judicatory or Board whatever, the direct supervision and management of the said missions, or those which may hereafter be established by the Board of the General Assembly.

"2. The General Assembly shall, at its next meeting, choose forty Ministers and forty laymen, and annually thereafter, ten Ministers and ten laymen, as members of the Board of Foreign Missions, whose term of office shall be four years; and these forty Ministers and forty laymen, so appointed, shall constitute a Board, to be styled 'The Board of Foreign Missions of the Presbyterian Church in the United States;' to which, for the time being, shall be entrusted, with such directions and instructions as may from time to time be given, the superintendence of the foreign missionary operations of the Presbyterian Church; who shall make annually to the General Assembly a report of their proceedings; and submit for its approval such plans and measures as may be deemed useful and necessary. Until the transfer shall have been completed, the business shall be conducted by the Western Foreign Missionary Society.

"3. The Board of Directors shall hold a meeting annually, at some convenient time during the sessions of the General Assembly, at which it shall appoint a President, Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, General Agents, and an Executive Committee, to serve for the ensuing year. It shall belong to the Board to receive and decide upon all the doings of the Executive Committee, to receive and dispose of their annual report, and present a statement of their proceedings to the General Assembly. It shall be the duty of the Board of Directors to meet for the transaction of business as often as may be expedient, due notice of every special meeting being given to every member of the Board. It is recommended to the Board to hold, in different parts of the Church, at least one public meeting annually, to promote and diffuse a livelier interest in the foreign missionary cause.

"4. To the Executive Committee, consisting of not more than seven members, besides the Corresponding Secretary and Treasurer, shall belong the duty of appointing all missionaries and missionary agents, except those otherwise provided for; of designating their fields of labour, receiving the reports of the Corresponding Secretary, and giving him needful directions in reference to all matters of business and correspondence entrusted to him; to authorize all appropriations and expenditures of money; and to take the particular direction and management of the foreign missionary work, subject to the revision of the Board of Directors. The Executive Committee shall meet at least once a month, and oftener if necessary; of whom three members, meeting at the time and place of adjournment or special call, shall constitute a quorum. The committee shall have power to fill their own vacancies, if any occur during a recess of the Board.

"5. All property, houses, lands, tenements, and permanent funds, belonging to the Board of Foreign Missions to be constituted by this agreement, shall be taken in the name of the Trustees of the General Assembly, and held in trust by them for the use and benefit of the Board of Foreign Missions for the time being.

"6. The seat of the operations of the Board shall be designated by the General Assembly.

"After some discussion, the above report was committed to Dr. Phillips, Mr. Scovel, Dr. Skinner, Dr. Dunlap, and Mr. Ewing, who were authorized to review the whole case, and present it for the consideration of this Assembly.

"*Resolved,* That the report of this committee be the order of the day for Thursday morning, at 10 o'clock, or earlier if prepared."—*Minutes,* 1836, p. 243.

§ 114. *Majority report of the Committee of Reference.*

"The committee to whom was referred the report of the committee appointed by the last Assembly on the subject of a transfer of the supervision of the Western Foreign Missionary Society to the General Assembly, and also the overture from the Synod of Philadelphia, on the subject of foreign missions, report—That the attention of the last Assembly was called to the subject of foreign missions by the following overture, viz. on page 31 of printed minutes: 'That it is the solemn conviction of this General Assembly, that the Presbyterian Church owes it, as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that in her *distinctive* character as a Church, to the command which he gave at his ascension into heaven—'Go ye into all the world, and preach the gospel to every creature.' It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting on our beloved Zion, in the declension of vital piety, and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a Church of Christ, to send the gospel to the heathen, to the Jews, and the Mahomedans. It is regarded as of vital importance to the welfare of our Church, that foreign as well as domestic missions should be more zealously prosecuted and more liberally patronized; and that as a nucleus of foreign missionary effort and operation, the Western Foreign Missionary Society should receive the countenance, as it appears to us to merit the confidence, of those who cherish an attachment to the doctrines and order of the Church to which we belong.'

"The Assembly feeling the force of the suggestions contained in this overture, and believing it to be their most important and appropriate work, to spread the gospel throughout the world, adopted the overture in the form of a resolution, together with the following, viz.

"*Resolved*, That a committee be appointed to confer with the Synod of Pittsburgh on the subject of a transfer of a supervision of the Western Foreign Missionary Society, now under the direction of that Synod, to ascertain the terms on which such transfer can be made; to devise and digest a plan of conducting foreign missions under the direction of the General Assembly of the Presbyterian Church; and report the whole to the next General Assembly.

"Thus it appears, that the proposition to confer with the Synod, and to assume the supervision and control of the Western Foreign Missionary Society, originated in the Assembly.

"At that time the Western Foreign Missionary Society was in a prosperous condition, enjoying the confidence and receiving the patronage of a considerable number of our Churches, having in their employ about twenty missionaries, and their funds were unembarrassed. The committee having conferred with some of the members of that society, and finding that the proposition was favourably regarded by them, indulging the hope that an arrangement might be definitely made with the Synod, at their next stated meeting, by which the Assembly would be prepared to enter on the work at their present sessions, brought the subject again before the Assembly, when it was, after mature deliberation,

"*Resolved*, That the committee appointed to confer with the Synod of Pittsburgh, on the subject of the transfer of the supervision of the Western Foreign Missionary Society to the General Assembly, be *authorized*, if they shall approve of the said transfer, to ratify and confirm the same with the said Synod, and report the same to the next General Assembly. (p. 33.)

"The committee thus appointed, and clothed with full powers to ratify and confirm a transfer, submitted the terms on which they were willing to accept it, to the Synod of Pittsburgh, at their sessions last Fall.

"The members of the committee not being present at the meeting of the Synod, and there being no time for further correspondence, the Synod, (although they would have preferred some alterations of the terms,) were precluded from proposing any, on the ground that such alteration would vitiate the whole proceedings, and therefore acceded to the terms of the transfer which were *proposed* by the committee of the Assembly, and solemnly ratified the contract on *their part.* Feeling themselves bound by the same, and trusting to the good faith of this body, they have acted accordingly, and have made no provision for their missionaries now in the field, for a longer time than the meeting of this Assembly, having informed them of the transfer which has taken place, and of the new relation they would sustain to this body after their present sessions.

"It appears then to your committee, that the Assembly have entered into a *solemn* compact with the Synod of Pittsburgh, and that there remains but one righteous course to pursue, which is to adopt the report of the committee appointed last year, and to appoint a Foreign Missionary Board. To pause now, or to annul the doings of the last Assembly in this matter, would be obviously a violation of contract, a breach of trust, and a departure from that good faith which should be sacredly kept between man and man, and especially between Christian societies—conduct which would be utterly unworthy of this venerable body, and highly injurious to the Western Foreign Missionary Society.

"The committee beg leave further respectfully to remind the Assembly, that a large proportion of our Churches (being Presbyterians from conviction and preference,) feel it to be consistent not only, but their solemn duty in the sight of God, to impart to others the same good, and in the same form of it which they enjoy themselves, and to be represented in heathen lands by missionaries of their own denomination. They greatly prefer such an organization as this contemplated, and which shall be under the care of the Presbyterian Church, and cannot be enlisted so well in the great and glorious work of sending the gospel to the heathen under any other. Already, with the blessing of the great Head of the Church on the efforts of the Western Foreign Missionary Society, in this form of operation, has a missionary spirit been awakened among them to a considerable extent, and an interest in the cause of missions been created never before felt by them. They have furnished *men* for the work, and are contributing cheerfully to their support in the foreign field.

"As one great end to be accomplished by all who love the Redeemer, is to awaken and cherish a missionary *spirit*, and to enlist all the Churches in the work of evangelizing the world; as every leading Christian denomination in the world has its own foreign missionary board, and has found such distinct organization the most effectual method of interesting the Churches under their care, in this great subject; as such an organization cannot interfere with the rights or *operations* of any other similar organization, for the field is the world, and is *wide* enough for all to cultivate; as it is neither desired nor intended to dictate to any in this matter, but simply to give an opportunity of sending the gospel to the heathen, by their own missionaries, to those who prefer this mode of doing so, giving them that liberty which they cheerfully accord to others—your committee cannot suppose for a moment that this General Assembly will in this stage of the proceedings refuse to consummate this arrangement with the Synod of Pittsburgh, and thus prevent so many Churches under their care from supporting their missionaries in their own way. From this view of the case, they recommend to the Assembly the adoption of the follow resolutions, viz.

"1. *Resolved*, That the *report* of the committee appointed by the last Assembly, to confer with the Synod of Pittsburgh on the subject of a transfer of the Western Foreign Missionary Society to the General Assembly, be adopted, and that said transfer be accepted on the terms of agreement therein contained.

"2. *Resolved*, That the Assembly will proceed to appoint a Foreign Missionary Board, the seat of whose operations shall be in the city of New York."—*Minutes*, 1836, p. 253.

§ 115. *Minority report.*

"Dr. Skinner, one of the committee, who dissented from this report, made a counter report, which was read, accepted, and is as follows:

"Whereas, the American Board of Commissioners for Foreign Missions, has been connected with the Presbyterian Church from the year of its incorporation, by the very elements of its existence; and whereas, at the present time the majority of the whole of that Board are Presbyterians; and whereas, as it is undesirable, in conducting the work of foreign missions, that there should be any collision at home or abroad; therefore,

"*Resolved*, That it is inexpedient that the Assembly should organize a separate Foreign Missionary Institution."—*Ibid.* 257.

§ 116. *Rejection of the Society.*

[A motion to postpone the report for the purpose of taking up that of the minority, was lost by Yeas, 133, Nays, 134; and after protracted discussion carried through several days,]

"The previous question was moved and carried, when the main question on adopting the report, to transfer the Western Foreign Missionary Society to the General Assembly, was put, and was decided in the negative, as follows, viz. Yeas, 106, Nays, 110.

"*Ordered*, That the Stated Clerk inform the Board of the Western Foreign Missionary Society, that the Assembly have not carried into effect the stipulation touching the receiving that society under their care."—*Minutes*, 1836, pp. 278, 279.

§ 117. *Protest.*

"The following protest was introduced and ordered to be entered on the minutes, viz.

"The undersigned do solemnly protest against the decision of the General Assembly, whereby the report of the committee of the last Assembly, respecting the Western Foreign Missionary Society was rejected, for the following reasons, viz.

"1. Because we consider the decision of the Assembly in this case, as an unjustifiable refusal to carry into effect a solemn contract with the Synod of Pittsburgh, duly ratified and affirmed under the authority of the last Assembly.

"2. Because we are impressed with the deepest conviction that the Presbyterian Church, in her ecclesiastical capacity, is bound, in obedience to the command of her divine Head and Lord, to send the glorious gospel as far as may be in her power, to every creature; and we consider the decision of the Assembly in this case, as a direct refusal to obey this command, and to pursue one of the great objects for which the Church was founded.

"3. Because it is our deliberate persuasion, that a large part of the energy, zeal, and resources of the Presbyterian Church, cannot be called into action in the missionary cause, without the establishment of a missionary Board by the General Assembly. It is evident that no other ecclesiastical organization, by fragments of the Church, can be formed, which will unite, satisfy, and call forth the zealous co-operation of those in every part of the Church who wish for a general Presbyterian Board.

"4. Because, while the majority of the Assembly acknowledged that *they* had a Board which fully met all the wants and wishes of themselves and of those who sympathized with them, they refused to make such a decision as would accord to us a similar and equal privilege; thereby, as we conceive, refusing that which would have been only just and equal, and rejecting a plan which would have greatly extended the missionary spirit, and exerted a reflex beneficial influence on the Churches thus indulged with a Board agreeable to their views.

"5. Because, to all these considerations, urged with solemnity and affection, the majority of the Assembly were deaf, and have laid us under the necessity of protesting against their course; of complaining that we are denied a most reasonable, and to us most precious privilege; and of lamenting that we are laid under the necessity of resorting to plans of ecclesiastical organization, complicated, inconvenient, and much more adapted, on a variety of accounts, to interfere with ecclesiastical harmony, than the proposed Board would have been.

"*Pittsburgh*, June 9th, 1836.

"Samuel Miller, John Coulter, Robert Porter, A. R. Curry, J. S. Weaver, James Lenox, J. H. Symmes, Edwin Downer, H. M. Hopkins, Clement Velandingham, George Bishop, J. H. Gray, J. McElroy, David McKinney, P. J. Sparrow, E. W. Caruthers, Robert Johnston, G. W. Musgrave, S. G. Winchester, M. G. Wallace, F. H. Porter, R. H. Kilpatrick, Benjamin C. Swan, James McCurdy, Samuel S. Davis, H. M. Koontz, Samuel Boyd, David Morrow, John M. C. Bartley, J. Bemiss, Parly Coburn, J. S. Berryman, William Wallace, Jacob F. Price, W. L. Breckinridge, J. LeRoy Davies, Thomas L. Dunlap, James V. Henry, Wm. Marshall, Joseph Nimmo, J. Stoneroad, S. L. Graham, John W. Cunningham, Orson Douglass, Archibald George, Wm. P. Alrich, Sylvester Scovel, Benjamin F. Spilman, N. Ewing, Charles Woodward, J. R. Sharon, S. B. Lewers, James McFarren, R. Highlands, Wm. W. Phillips, Alexander A. Campbell, Samuel Henderson, H. S. Pratt, Nathaniel Todd, Evander McNair, John Miller, William Wallace, (of Lancaster,) James D. Ray, Alexander Write, Jr., Archibald Hanna, John Elliott, Jacob R. Castner, John Stinson, Joseph Campbell, James Kennedy, David S. Tod, Ananias Platt, Johnston Eaton, William Williamson, John S. Galloway, John H. Culbertson, Joseph Harbeson, John H. Van Court, Archibald McCallum, Thomas A. Ogden, Thomas R. Borden, John R. Hutchison, John McClure, Isaac W. Snowden, James Patterson, Jr., Ellison Conger, James Alexander, Geo. Anderson.*

"Dr. Peters, Mr. Cleaveland, and Mr. H. Kingsbury were appointed a committee to answer the above protest."—*Minutes*, 1836, p. 280.

§ 118. *Answer to the protest.*

"In answer to the protest of the minority of the General Assembly, on the subject of Foreign Missions, the majority regard it as due to the Churches, and the friends of missions generally, to state some of the grounds on which they have declined to carry into effect the arrangement adopted and reported by the committee of the last General Assembly, in regard to the Western Foreign Missionary Society.

"We are of opinion,

"1. That the powers intended to be conferred upon the above committee by the last Assembly, to ratify and confirm the transfer of the said society from the Synod of Pittsburgh to the General Assembly, on such terms as the said committee might approve, are altogether unusual and unwarranted; and especially that it was indiscreet and improper for that Assembly to attempt to confer such unlimited powers, for such a purpose, in the existing state of the Churches, upon so small a committee, and that too on the last day of the sessions of the Assembly, when more than one half of the enrolled members of the body had obtained leave of absence, and had already returned to their homes.

---

* [Mr. Anderson's name is not appended to the protest in the Minutes. The periodicals of the time contain his statement of having affixed his signature, which by some inadvertence was afterwards overlooked in publishing.]

"2. That it was unwarrantable and improper for the above committee, in the exercise of the extraordinary powers supposed to be conferred on them, to incorporate, in their agreement with the Synod of Pittsburgh, the condition that the supervision of the missions of the Board intended to be organized, should never be alienated by the General Assembly; thus endeavouring to bind irreversibly all future Assemblies by the stipulations of that committee.

"3. It is, therefore, our deep conviction that it was the duty of this Assembly to resist the unwarrantable and extraordinary powers of the above committee, and to reject the unreasonable conditions of their contract with the Synod of Pittsburgh.

"4. It is our settled belief, that the Church of Christ is *one* by divine constitution, and that the command is of universal obligation—'Let there be no divisions among you;' and that whatever advantages or disadvantages may have resulted from the divisions of the Church into numerous denominations, with conflicting opinions, it cannot be our duty, as Christians, to perpetuate and extend these divisions by incorporating them in our arrangements to spread the gospel in heathen lands. We cannot, therefore, regard the decision of the Assembly in this case as a refusal to obey the command of the great Head of the Church to preach the gospel to every creature. That command, as we understand it, is not to the Presbyterian Church in her distinctive ecclesiastical capacity, but to the *whole Church*, to the collective body of Christ's disciples, of every name. It was, that they might the more effectually *obey* the above command, by uniting with Christians of other denominations in the noble work of foreign missions, that the Assembly declined to carry into effect the proposed organization, restricted to the Presbyterian Church.

"5. We do not agree with the protestants in the opinion that the resources of any part of the Presbyterian Church, 'cannot be called into action in the missionary cause, without the establishment of a Missionary Board by the General Assembly.' The history of missionary operations in this and in other countries, furnishes ample evidence that the energy and zeal of Christians in the spread of the gospel, are much more effectually enlisted, and their liberality greatly increased, by more expanded organizations, which overstep the limits of sects, and the bond of whose union is the one great object of spreading the glorious gospel of the blessed God. It is our settled belief, that societies formed on these principles, and including different denominations of Christians, are actually performing, as the proxies of the Church in the work of missions, that which the Church, on account of her existing divisions, can perform in no other way so well. They appear to us to have embraced the harmonizing principle which is destined ultimately to reunite the Churches, and make them ONE, as it was in the beginning and will be in the end.

"6. While the majority of the Assembly acknowledge their unabated confidence in the American Board of Commissioners for Foreign Missions, as fully meeting our wishes, and affording a safe and open channel through which all our Churches may, as consistent Presbyterians, convey their contributions to the cause of foreign missions, we do not regard ourselves as having denied, by the decision protested against, to the minority, the privilege of conducting their missionary operations, with entire freedom, in any other plan which they may prefer. But we think it unreasonable for them to ask us to form, and to complain of our not forming, by a vote of the General Assembly, an organization, the principles of which we do not approve. We do not ask of them to assume the responsibilities of the plan which we prefer, and we cannot regard ourselves as chargeable with unkindness or injustice in having refused to assume the responsibilities of the plan which they prefer. If we cannot agree to unite in the same organization, for the same purpose, it appears to us manifestly proper, that each party should bear the responsibilities of its own chosen plan of operations; and if our brethren cannot so far commend their principles as to extend their ecclesiastical organizations beyond those 'fragments of the Church' of which they speak, they surely ought not to complain of us, 'if those in every part of the Church who wish for a general Presbyterian Board,' remain dissatisfied. We would respectfully ask whether they ought not to charge their embarrassment, in this respect, to the plan which they have adopted, rather than to those who have chosen, on their own responsibility, in the fear of God, to conduct their missionary operations on other principles. If, therefore, the minority of the Assembly should hereafter judge themselves under 'the necessity of resortinn to plans of ecclesiastical organization,' which shall 'interfere with ecclesiastical harmony,' the majority cannot regard themselves as responsible for such results. The settled belief of the majority of the Assembly is, that the operations of the American Board of Commissioners for Foreign Missions, with its numerous auxiliaries, both ecclesiastical and voluntary, within the bounds of the Presbyterian Church, present the best arrangement for the promotion of the cause of missions by our Churches, and it was to prevent the ecclesiastical conflicts and divisions which have resulted from the operations of other similar organizations, that they have thought it their duty to decline the organization proposed. They have made their decision for the purpose, and with the hope of securing and promoting the union in the missionary work which has so happily existed in former years. With these views and hopes, they commend the cause of missions, and their solemn and conscientious decision, to the blessing of God, and pray for the peace of Jerusalem."—*Minutes*, 1836, p. 291.

TITLE 3.—ORGANIZATION OF THE BOARD OF FOREIGN MISSIONS.

§ 119. *The Constitution.*

"The Committee on the Overture from the Presbytery of Salem, on the subject of foreign missions, made a report, which was accepted, and adopted, by yeas and nays, as follows, viz.

"1. *Resolved*, That the General Assembly will superintend and conduct, by its own proper authority, the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose, and directly amenable to said Assembly.

"2. The General Assembly shall, at its present meeting, choose forty Ministers and forty laymen, as members of the Board of Foreign Missions, one fourth part of whom shall go out annually, in alphabetical order; and thereafter ten Ministers and ten laymen shall be annually elected as members of the Board of Foreign Missions, whose term of office shall be four years; and these forty Ministers and forty laymen so appointed, shall constitute a Board to be styled, 'The Board of Foreign Missions of the Presbyterian Church in the United States of America,' to which, for the time being, shall be intrusted, with such directions and instructions as may from time to time be given by the General Assembly, the superintendence of the foreign missionary operations of the Presbyterian Church. This Board shall make annually to the General Assembly a report of their proceedings, and submit for its approval such plans and measures as may be deemed useful and necessary.

"3. The Board of Directors shall hold their first meeting at such time and place as may be directed by the present General Assembly, and shall hold a meeting annually at some convenient time during the sessions of the General Assembly, at which it shall appoint a President, Vice-President, a Corresponding Secretary, a Treasurer, and an Executive Committee, to serve for the ensuing year. It shall belong to the Board of Directors to review, and decide upon all the doings of the Executive Committee; to receive and dispose of their annual report, and to present a statement of their proceedings to the General Assembly. It shall be their duty, also, to meet for the transaction of business as often as may be expedient, due notice of every special meeting being seasonably given to every member of the Board.

"4. To the Executive Committee, consisting of not more than nine members beside the Corresponding Secretary, and the Treasurer, shall belong the duty of appointing all missionaries and agents; of designating their fields of labour; receiving the reports of the Corresponding Secretary, and giving him needful directions in reference to all matters of business and correspondence intrusted to him; to authorize all appropriations and expenditures of money; and to take the particular direction and management of the foreign missionary work, subject to the revision and control of the Board of Directors. The Executive Committee shall meet at least once a month, and oftener if necessary; five members, meeting at the time and place of adjournment or special call, shall constitute a quorum. The committee shall have power to fill their own vacancies, if any occur, during the recess of the Board of Directors.

"5. All property, houses, lands, tenements, and permanent funds, belonging to the said Board of Foreign Missions, shall be taken in the name of the Trustees of the General Assembly, and held in trust by them for the use and benefit of 'The Board of Foreign Missions of the Presbyterian Church in the United States of America,' for the time being.

"6. The seat of operations of the Board of Directors shall be designated by the Board.

"7. The Board of Directors shall have power, and they are hereby authorized to receive a transfer of the Foreign Missionary Societies, or either of them, now existing in the Presbyterian Church, with all the missions, and funds, under the care of and belonging to such societies." [Yeas, 108; Nays, 29.]—*Minutes*, 1837, p. 452.

"*Resolved*, That the Board of Foreign Missions be directed to hold their first meeting in the First Presbyterian Church, in the city of Baltimore on Tuesday, the 31st of October next, at 3 o'clock, P. M."—*Ibid*. p. 453.

"Mr. Yeomans, from the Committee to nominate Directors for the Board of Foreign Missions, made a report, which was accepted and adopted, and is as follows, viz.

"*Ministers.*—John N. Campbell, D. D., Jacob Green, William W. Phillips, D. D., Joseph M'Elroy, D. D., Gardiner Spring, D. D., John M. Krebs, Elias W. Crane, George Potts, Edward D. Smith, Archibald Alexander, D. D., Samuel Miller, D. D., John Breckinridge, D. D., George Junkin, D. D., Nicholas Murray, Ashbel Green, D. D., Cornelius C. Cuyler, D. D., John M'Dowell, D. D., Robert J. Breckinridge, Henry A. Boardman, J. L. Dinwiddie, G. W. Musgrave, John C. Backus, Francis Herron, D. D., Matthew Brown, D. D., Elisha P. Swift, Thomas D. Baird, David Elliott, D. D., James Hoge, D. D., Joshua L. Wilson, D. D., Andrew Todd, William S.

Plumer, William M. Atkinson, George A. Baxter, D. D., Samuel L. Graham, D. D., William M'Pheeters, D. D., Aaron W. Leland, D. D., Thomas Smyth, John Witherspoon, D. D., Thomas Goulding, D. D., James L. Sloss.

"*Laymen.*—Ananias Platt, John Woodworth, John Owen, James Lenox, James Paton, Moses Allen, Samuel Boyd, Henry Rankin, Hugh Auchincloss, Robert Jaffray, Thomas Pringle, Benjamin M'Dowell, Thomas M'Keen, George Morris, George Brown, William M'Donald, Alexander Symington, Charles Chauncey, James N. Dickson, William Harris, M. D., Alexander Henry, Matthew Newkirk, Solomon Allen, Joseph P. Engles, Robert Wallace, Nathaniel Ewing, Harmar Denny, John Hannen, Samuel Thompson, Charles S. Todd, Samuel C. Anderson, James Fitzgerald, James Caskie, Frederick Nash, Eugenius A. Nesbit, Gilbert T. Snowden, James Adger, Joseph H. Lumpkin, John Ker, M. D., John Murphy."—*Minutes*, 1837, p. 470.

§ 120. *Union of the Western Foreign Missionary Society.*

[The Synod of Pittsburgh immediately surrendered to this Board all its missions. The Corresponding Secretary of the Western Board was called to the same office in the Board of the Assembly, and the *Western Foreign Missionary Chronicle*, was adopted as its official organ.]

§ 121. *Alterations in the Constitution.*

(*a*) "*Resolved*, That the Constitution of the Board of Foreign Missions be so altered as to make the number of members 120 instead of 80."—*Minutes*, 1838, p. 21.

(*b*) "*Resolved*, That the General Agent of the Board of Missions be, *ex officio*, a member of the Executive Committee."

(*c*) "*Resolved*, That the Board be authorized to increase the number of Vice-Presidents to twelve."—*Minutes*, 1839, p. 165.

(*d*) "*Resolved*, That at all meetings of the Board of Foreign Missions of the Presbyterian Church, thirteen members meeting at the time and place of adjournment, or special call, shall be a quorum for the transaction of business."—*Ibid.* p. 170.

(*e*) "A request from the Board of Foreign Missions to the Assembly to amend the fourth article of the Constitution of the Board, by adding after the word 'Treasurer' in the second line, the following: 'with as many members of the Board as may be present.' On motion, the amendment was adopted."—*Minutes*, 1845, p. 25.

§ 122. *Resolutions upon receiving the first Report of the Board.*

"On motion of Dr. Phillips,

"*Resolved*, By the General Assembly of the Presbyterian Church in the United States of America,

"1. That we would acknowledge the favour of God, in permitting our beloved Church to engage in the work of foreign missions; and we would desire to have our own hearts and the hearts of all our people constantly impressed with the solemn truth, that the conversion of the heathen to himself is God's work, and that everything in relation to its beginning, its progress, and its completion, proceeds from him, and to him is due all the glory.

"2. That for the salvation of the world, God employs the agency of his Church and people, and has united the means and the end together; and that he who disregards this arrangement, and withholds his aid and assistance, especially at such a time as this, fails in his duty to God and to the benighted heathen.

"3. That it has always been the duty of the Church to make known the gospel to all the world; and in this day of light, with such facilities for this purpose, and so many calls and openings of Divine Providence, this duty is greatly increased; and no Church which neglects it can expect the blessing of God upon her interests.

"4. That as the Presbyterian Church is engaged in this great work, and as the harvest is perishing for want of labourers, every member of the Church is called to increased exertion in behalf of our benighted fellow-men.

"5. That in view of all these considerations, it is the duty of the Presbyterian Church to provide the means necessary to send out and support every properly qualified foreign missionary that may be accepted by the Board; and the General Assembly would solemnly remind the members of the Church, that all are required, by the word of God and their covenant engagements to him, according to their talents and means, to do what they are able, to promote the glory of God, by sending the knowledge of the glorious gospel to the benighted heathen.

"6. That the preaching of the gospel by the living teacher, is the principal instituted means for the conversion of the souls of the perishing heathen; and in connection with this is the great duty of training up a native ministry; and the General Assembly have seen with approbation the prominence given to their vital principles in the report of the Board.

"7. That for the purpose of disseminating information in relation to foreign missions, it be recommended to the Ministers and Elders of the Churches to make an effort to increase the circulation of the *Foreign Missionary Chronicle.*

"8. That we regard with sincere interest, all the efforts of the different foreign missionary institutions, to make known the truth as it is in Jesus Christ to the heathen; and we recognize it as a duty binding upon all these institutions, to cultivate the best understanding with each other, in carrying forward the same great cause.

"And on motion of Mr. Breckinridge,

"*Resolved*, 9. That in view of the solemn principles and facts now declared, the General Assembly would urgently invoke all the Ministers of the Presbyterian Church, and especially such as are not now laboriously engaged in the appropriate work of the gospel ministry, to come to the help of the Church, in the great work of converting the world."—*Minutes*, 1838, p. 44.

§ 123. *Pastoral letter to foreign missionaries*

"The General Assembly of the Presbyterian Church in the United States of America, to the missionaries under the care of their Board of Foreign Missions, wish grace, mercy and peace.

"*Very dear Brethren*—Assembled as usual, as the representatives of the whole Church with which we are connected, to deliberate on its affairs, and to devise measures for extending the Redeemer's kingdom, we cannot forbear to pour out the fulness of our hearts to those beloved brethren who have gone forth from our bosom to carry the glorious gospel to the benighted heathen.

"Not that our confidence in either the wisdom or fidelity of the Board which we have appointed, or of their Executive Committee, is in the least impaired. On the contrary, their annual report, recently received, has our entire approbation, and furnishes new evidence both of their competency and faithfulness. And we trust that all the instructions and communications of the Executive Committee, who are more immediately charged with the supervision of your labours, will be received with all that respect and docility to which they are so well entitled. But as it is our firm belief that the Church, in her ecclesiastical capacity, is bound to superintend and direct, as far as practicable, the missions which she authorizes, we cannot deny ourselves the pleasure of directly addressing you on several subjects which we deem important, and in regard to which we are desirous of stirring up your minds by way of remembrance. The solemnity and responsibility of your situation, as bearers of the word of life to those who are sitting in darkness and the shadow of death; the perils and privations to which you are exposed; and the probable consequences of the manner in which you discharge your ministry, all crowd into our minds, and fill us with unspeakable solicitude, while we entreat your attention to those considerations which, with all respect and tenderness, we would impress upon your minds; and,

"1. We earnestly exhort you to *aim continually at a high standard of personal piety.* We doubt not you have already become convinced by experience, that a strong faith, an humble, tender confidence in the power and faithfulness of your covenant God, and a cheerful submission to the many trials which await you, are peculiarly important to gospel labourers among the heathen. It is perfectly evident that small attainments in piety are altogether insufficient to sustain and carry forward the missionary in his self-denying and arduous work. Unless you live near to God, and abound in prayer, in reading his word, and in habits of peculiar and devout communion with the Father of your spirits, and his Son, Jesus Christ, you will find but little comfort, and probably but little success in your labours. Deep and ardent piety is inestimably precious to every disciple of Christ, and especially to every Minister, in every situation in which either can be placed; but in no situation can it be regarded as so vitally important as to those who are called to labour amidst the darkness and desolations of the heathen world, and to encounter the numberless difficulties which the degrading superstitions, the profligate habits, and the philosophy, falsely so called, of the heathen, constantly present. We entreat you, therefore, first of all, and above all, to study to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. This is your highest duty—your most precious privilege—your surest consolation under all the trials of life—and the most certain pledge that your labours will not be in vain in the Lord.

"2. In imparting a knowledge of the gospel to the heathen, *be careful to communicate its pure and simple doctrines, without any of those additions or modifications which human philosophy, falsely so called, is apt to suggest.* God has promised to bless the *truth,* and he has not promised to bless anything else. The prayer of the Master is, *sanctify them through thy truth; thy word is truth.* The precious message of life and peace which you bear to the heathen is not *your* message, but *Christ's.* Your duty evidently, then, is to 'preach the preaching which he bids you,' without turning from it either to the right hand or to the left. Let the Bible be your great directory in every sermon. You are now laying the foundations of divine truth and order among the heathen. See that you everywhere make Jesus Christ, and him crucified, the chief corner-stone. Never admit for a moment the thought of accommodating the doctrines of the gospel to the corrupt taste of your hearers. Be not backward to teach the heathen that, by the sin of our first parents we lost our original righteousness, and became guilty before God; that we are all by nature totally depraved, destitute of holiness and of all strength in ourselves to regain either the image or the favour of God; that there is no other ground of justification than the righteousness of the Redeemer, imputed to us, and received by faith alone; and that without the renewing and sanctifying power of the Holy Spirit, no sinner can either return to God, or be prepared for the holy joys of his presence. These humbling and self-denying doctrines form the great theme of all the apostolical addresses to the primitive Churches; and although those holy men, in encountering the prejudices of the heathen, had every temptation to soften the aspect of their instruction, and to accommodate it to the proud claims and the voluptuous habits of those around them, they refused to do either; but whether the heathen would hear, or whether they would forbear, they charged home upon them their real character, and assured them that without holiness no man should see the Lord. Let this practice be your model. You will never be likely to benefit the poor pagans unless you go to them, not with 'the enticing words of man's wisdom,' but with 'the simplicity that is in Christ;' unfolding to them without fear or reserve what they are by nature; what they have made themselves by sinful practice; and what they must be by the grace of God, or eternally perish. All history bears witness that just in proportion as the Ministers of religion fail of preaching the pure and simple doctrines of the gospel, their ministry loses its power; vital piety declines, and the Church becomes a scene of discord and strife, instead of heavenly love.

"3. *Be careful to let your example at all times manifest the power and purity of the religion you teach.* Endeavour to exemplify in your own conduct the holy and self-denying system which you bear to them as the gospel of the grace of God. It is deeply to be regretted that so many nominal Christians, with whom the heathen have frequent intercourse, exhibit an example adapted to fill them with prejudices against the gospel, and to make even the name of Christian odious in their view. This melancholy fact renders it of peculiar importance that those who go among them as Ministers of our holy religion should study so to conduct themselves as to be 'living epistles' in favour of the truth, known and read of all who see them. This will soon satisfy them that you really are what you profess to be, and will be in the place of a thousand arguments in favour of the religion you profess. For although they are filled with prejudices against the holy system which you teach; yet they are close observers of facts, and will not fail of receiving impressions from them.

"4. We entreat you to bear in mind *that all your labours will be in vain, unless they are accompanied and made effectual by the power of the Holy Spirit.* 'Paul may plant, and Apollos water, but God giveth the increase.' 'He that planteth is nothing, and he that watereth is nothing, but it is God that showeth mercy.' It is of the utmost importance that this great principle in the economy of grace be ever borne in mind in all your ministrations. The moment it is forgotten, you will go forth in your own strength, and God, in righteous displeasure, will probably disappoint your hopes. His glory he will not give to another. Let all your labours, then, be begun and constantly attended with humble, importunate prayer for that power of the Holy Spirit, by which alone they can become efficacious. When most sensible of your own weakness and insufficiency, and most deeply impressed with a sense of your need, at every step, of divine aid, the greater is the probability of your happy success. Ever study to walk humbly with God, and to look to the power of his grace alone for the fruit of all your labours. And let your views of the power and riches of the Holy Spirit's influence be large and confident. The territories of heathenism have already been repeatedly blessed, within our memory, with powerful and most precious revivals of religion; and the time is not far distant when nations, sunk in sin and death, shall be 'born in a day.' Expect great things, then; and pray without ceasing for great displays of the power of God in convincing and converting sinners, and building up believers in faith and holiness unto salvation.

"5. Let the heathen among whom you labour *see that you love them, and* *that you are intent on promoting their best interests.* Your labours will be pleasant to yourselves, as well as more likely to benefit them in proportion to the degree in which you feel and manifest an ardent desire to advance their happiness. You can probably do much for promoting their temporal as well as their eternal welfare, by recommending abstinence from intoxicating liquors; industry, the introduction of important arts and trades; and, in short, everything which has a bearing on personal and domestic comfort. Every benefit of this nature which you confer on the heathen will endear you to them, and will also prepare them more fully to profit by your evangelical ministrations. In a word, everything that you can do to lift them up in the scale of knowledge and civilization, as well as of Christianity, will be important, and will forward the great purpose for which you are sent to them.

"6. We recommend to your attention, and to your unceasing prayers, *the children of the heathen.* We are far from despairing of the conversion of adults among them. Experience, as well as the word of God, shows that the power of the Holy Spirit can overcome the most obstinate hardness, as well as the most inveterate habits of pagan profligacy. And, therefore, it will be your duty to preach the gospel to all classes, in every form, and by all the means in your power. Proclaiming the word of life, by the living teacher, is God's own ordinance, which ought never to be exchanged for any other, where it is possible to employ it. But still we consider the children and young people as pre-eminently the hope of your missionary labours. The greater susceptibility of the youthful mind—the durability of impressions made in early life—and the comparative ease with which habits are changed which have not become inveterate—all recommend diligent and persevering efforts to form the minds of children and youth, as among the most promising and probably productive departments of missionary labour. But this is not all. Parents themselves are never more likely to be effectually reached and profited than through the medium of their children. They will, of course, regard with favour those whom they see to be labouring for the happiness of their offspring; and when they see their children growing in knowledge and in good habits under the instruction of the missionaries, this will form a new bond of attachment, and open a new avenue to their hearts.

"We exhort you, therefore, next to the preaching of the gospel, to make the instruction of heathen youth, in every form which you may find practicable and expedient, an object of your constant and diligent attention. But let all your schools and instructions be strongly stamped with a Christian character. Let the Bible be everywhere carefully introduced. Let all your efforts for the benefit of youth be consecrated with prayer; and let the excellent catechisms of our Church be as early and as extensively employed as possible, as formularies of instruction. Recollect that it is our object to raise up, as soon as practicable among the heathen, a native ministry. The attainment of this object will require the most vigorous efforts to educate the young, the selection of the most promising of their number for special culture, and elevating the means of their instruction as far as circumstances will admit.

"Be careful to *maintain in all your missions, the worship and order, as well as the doctrine of your own Church.* We have no desire either to cherish ourselves, or to recommend to you a sectarian spirit. But we cannot think that a warm attachment to our own beloved Church, and a decided preference of its rites and polity, deserve to be so styled. As long as we believe them to be founded on the word of God, we must consider an adherence to them as our incumbent duty. And as you are the representatives among the heathen of the Church of your choice, we trust you will faithfully maintain all its claims and usages. The only departure from this principle which we can consider as likely, in some cases, to be necessary, is that which relates to the appointment of Ruling Elders. In the infancy of the Church, at some of the missionary stations, it may not be always practicable to obtain suitable candidates for this office among the converts from paganism. In this case, as we have no doubt happened in the apostolic age, it will be proper for the teaching elder or elders at each station, to perform the usual duties of the Church session until suitable Ruling Elders can be obtained. It is hardly necessary to add, however, that this expedient ought not to be continued an hour longer than is absolutely necessary.

"8. We hope you will *be diligent in collecting all the information of every kind*, which can be considered as bearing on the missionary cause, not only for your own benefit, but also for transmission to the Executive Committee, for the enlargement of their views, and their guidance in the great work entrusted to their management.

"Finally, dear brethren, you are engaged in the noblest cause that can employ the attention and efforts of mortals. Be faithful unto death, and you shall receive a crown of life. And unite with us in prayer that the whole Church may, with one heart and one soul, come up to the performance of this great work. We pledge ourselves, in the fear of God, to you and to the heathen world, that, by the favour of the Almighty King of Zion, we will go forward in this cause, and employ all the means which He may put at our disposal, in prosecuting the enterprise before us. May the Lord inspire you with wisdom, and gird you with strength! And may the Spirit of Missions be poured out in large measures upon all the Churches, that they may all feel their obligation, and all, with one consent, and with united strength, come up to the help of the Lord against the mighty!

WILLIAM S. PLUMER, *Moderator.*
JOHN M. KREBS, *Permanent Clerk.*

Philadelphia, June 1*st*, 1838.—*Minutes*, 1838, p. 51.

§ 124. *Letter to the Churches on Foreign Missions.*

"To the Churches under the care of the General Assembly:

"*Brethren beloved in the Lord*—You believe that 'where no vision is, the people perish'—that 'he who believeth not shall be damned'—that many millions, therefore, of immortal souls are sinking yearly to eternal death without a ray of saving hope, where the gospel is not known; and can you thus believe, and not yearn with bleeding sympathy for perishing man?

"You believe that 'out of Zion shall go forth the law and the word of the Lord from Jerusalem'—that the Church of Christ is the chosen instrument for disseminating the light of life in the world—that she is the depository of truth, a city set upon an hill—that nations shall come to her light, and kings to the brightness of her rising, and can you be members of this honoured society, and feel no mighty obligation resting on you? God the Father looks for you to seek after his treasure that is lost. 'Behold, all souls are mine.' God the Son has laid upon you his parting injunction to give his gospel to every creature, and looks for you to lengthen the cords, till he shall see of the travail of his soul and be satisfied. God the Spirit looks for the bride to say 'come,' as widely as he says 'come,' and his invitation is wide as the world. You are commissioned to bear it and proclaim it, and you grieve that Spirit when your purpose and effort are not expansive as his offer. The Church which is not animated with the spirit of missions, is less than a Church, by one capital defect. Look to the charter—'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the

Son, and of the Holy Ghost.' Could you call that people a Church, who wilfully neglect a standing ministry and the ordinance of teaching? Could you call that people a Church, who wilfully neglect the initiatory seal of the covenant, the ordinance of baptism; and is not the warrant for missions as broadly written and sealed on this commission, as that for teaching and baptizing?

"Beloved brethren, shall we stand in doubt of any of you—shall we find in any of our Churches a sinful want so radical and subversive? We hope better things of you. We hope that every member of our favoured Zion will feel an awful responsibility which cannot be evaded—will feel that grace occupies his soul, not to be absorbed upon himself, but to make him a radiating centre of light and love to others, and that it is a high privilege to do this work of God—that it is more blessed to give than to receive.

"God is calling you to this work by the smiles of his Providence. Even if failure and disaster had followed every attempt hitherto made, it would be the duty of the Church to go forward in darkness, trusting in the name of the Lord, and staying herself upon her God. But everywhere the infant efforts of our Board are blessed. Everywhere effectual doors are thrown more widely open. China, mother of myriads, is manifestly approaching some mighty revolution, that may soon let in the missionary of Christ to the very centre of jealousy and darkness. India, with her hundred millions of souls, is ready to throw down her gorgeous superstitions, and to cast away her idols. Ethiopia is literally stretching forth her hands. An African king asks to become a nursing father to the Church, at any expense; he begs for the gospel—he would take by force the kingdom of heaven that suffereth violence. The Islands of the sea are waiting for us. Our own Aborigines ask us, as they sink in the west, for some inheritance with them that are sanctified, that some of their wasting sons and daughters may be saved from utter extinction, by heirship with Him who shall have a seed to serve him while sun and moon endure. The 'preserved of Israel,' the stubborn Jew himself, feels that he is under some withering curse—that some veil is on his eye, and begins to seek again for 'the root and fatness of the olive.' Time would fail to survey the opening field. While the field abroad invites and urges with such a glorious prospect, the field at home is like a garden which the Lord hath blessed. The fulness of the blessing of the gospel has been poured down upon our Churches within the last year, giving them bread enough and to spare. We have peace in our borders and harmony in our councils, and cords of confidence and love binding us to unity and strength in the Lord. The conflict for truth has been crowned with signal success; and shall the truth, more precious than many sums of gold and silver, be redeemed only to be hidden in a corner? If what we call truth, is not diffusive as the light of heaven, by our hands, it is not the truth, or we have not the heart to apprehend it aright.

"By every consideration—by the power of many a pure and elevated motive which we need not mention here, you are summoned to the work of God in sending salvation to the heathen. You need scarcely ask, Whom shall we send? Devoted men, called and sanctified by the Spirit of God, are standing idle, till you send them—beseeching you with the loud and repeated call, 'send us.' We have Bibles—we have missionaries—we have stations and facilities—everything but the funds, which you must furnish. The call of God is now upon you, both in his word and providence. We are waiting for your answer, the poor heathen are waiting—another generation of millions going down to death while you hesitate. Shall our missionaries be detained at home—shall our prosperous stations be abandoned—shall the bidding of God be mocked, and his truth dishonoured, and his bounty abused? Shall the heathen perish, and your money perish, and your own souls go quickly to meet at the bar of God millions of despairing eyes to turn on you the reproach of their eternal death and horrid woe?

"The Assembly would, in conclusion, call the attention of the Churches to the great want of missionary intelligence among the people. We cannot expect them to awake duly to this great work, we cannot expect them to pray with understanding for the beloved labourers in the field, unless they are acquainted with their stations, their trials, and encouragements. Such intelligence is furnished in *The Foreign Missionary Chronicle,* a monthly paper, whose general circulation would be eminently calculated to promote a deeper tone of missionary feeling. Some of our Church Sessions have procured copies of this work with the money collected at the Monthly Concerts. The Assembly highly approve of this plan, and recommend a general adoption of it, as the means of securing a fuller attendance at the Monthly Concert, and diffusing the information so much needed, and eventually quickening the energies that have slumbered so long in this momentous duty. WILLIAM M. ENGLES, *Moderator.*"

Minutes, 1840, pp. 295, 296, 304, 318.

TITLE 4.—MISCELLANEOUS PROVISIONS.

§ 125. *Duty of Pastors and Sessions.*

(*a*) "*Resolved,* That it be recommended to every Pastor and Session to circulate the *Missionary Chronicle* diligently among the people, and to make every member of the Church feel, by direct and personal appeals, that it is a duty and a privilege to help this cause; and that the Assembly address a circular letter to all the Churches under our care, affectionately inviting and urging them to entertain deeper sympathies, to offer more ardent and unceasing prayers, to make immediate, regular, and vigorous efforts to collect funds for this object, and that it be read from the pulpit of every Church at a suitable time."—*Minutes,* 1840, p. 295.

(*b*) "*Resolved,* That this General Assembly earnestly recommend to the Bishops and Elders under its care, to take special pains in directing the attention of the children and youth of the Church to the great subject of missions; and in order to do this more effectually, advise the formation of Juvenile Missionary Societies wherever practicable, in every Sabbath-school throughout the bounds of the Church."—*Minutes,* 1842, p. 25.

§ 126. *Injunction on Presbyteries in regard to collections.*

"The General Assembly, impressed with the importance of making more decided and prompt efforts to secure from all the members of its communion systematic contributions to the funds of the Board of Foreign Missions, *hereby enjoins* on all the Presbyteries which have not already anticipated such action, *First,* to require of every Pastor and Minister supplying a Church, and of the sessions of all vacant Churches, the adoption of some plan by which, if possible, all members of their respective Congregations shall hear the claims of this great Christian charity, and annually enjoy an opportunity of contributing to its sustenance to the extent of their ability, however limited; and *Second,* to embody in their annual Presbyterial report to the General Assembly, an account of the diligence of the Presbytery, and the success of its efforts in this matter."—*Minutes,* 1842, p. 35.

§ 127. *Standing day of prayer for missions.*

"*Resolved,* That in order to call the attention of our Churches in a special manner to such an endeavour, [to raise $100,000 or more in the year, for foreign missions,] and to the throne of grace, to humble ourselves before God, and implore the aids of his Holy Spirit, and his blessing upon the cause of missions in general, the first Monday of October next be, and the same hereby is appointed and set apart as a day of public instruction on the subject of foreign missions, and of supplication and prayer throughout the bounds of our Church, to the intent that our past sins and neglect may be duly recognized and deplored, our duty to the heathen distinctly set before the Churches; our dependence upon the grace of God in this matter clearly presented, and the influences of the Holy Spirit upon ourselves and our missionary stations fervently invoked. And it is herein further recommended to all our Presbyteries to take order for a similar observance and with a similar view, of the first Monday in January annually."—*Minutes*, 1842, p. 25.

§ 128. *Organization of Mission Presbyteries.*

(*a*) *Missionaries authorized to form themselves into Presbyteries and Synods.*

"*Resolved*, 1. That in the judgment of this Assembly, the Ministers who are located as foreign missionaries permanently out of the bounds of their respective Presbyteries, ought, where they are sufficiently numerous, and where they are so located as to render occasional intercourse possible, in all cases to organize themselves into Presbyteries, and gather the converts whom God may give them into Presbyterian Churches, ordaining elders in them all.

"2. The Synods are hereby enjoined to take the needful order on this important and interesting subject."—*Minutes*, 1838, p. 42.

"3. *Resolved*, Agreeably to the provisions established and hereby recognized in the acts of the General Assembly of 1838 and 1841, respecting the formation of Presbyteries by the act of the missionaries in foreign fields, that, in all cases, where there is no Synod that can take action, the missionaries, whether they belong to the same or to different Presbyteries and Synods in this country, whensoever they shall find themselves together in sufficient numbers, may form themselves into Presbyteries, under the care of the General Assembly; provided that in the judgment of the respective missions, such a procedure shall be deemed expedient; that such Presbybyteries shall be attached, in the first instance, to any Synod of this Church which may be most convenient, at the discretion of the Presbyteries concerned, and shall be enrolled accordingly: and further

"4. *Resolved*, That whensoever there shall be a sufficient number of such Presbyteries in any one district, they shall be authorized to organize themselves into a Synod, under the care of the General Assembly of the Presbyterian Church in the United States of America."—*Minutes*, 1848, p. 21.

(*b*) *Synod of Northern India erected.*

"The Committee to whom was referred the overture of the Board of Foreign Missions relative to the formation of Presbyteries in heathen lands, report, That the General Assembly of 1838 expressed it as their judgment that our foreign missionaries ought, if circumstances permit them, to organize themselves into Presbyteries, and your committee, believing that the usefulness of the missionaries would be greatly increased by such a measure, recommend to this Assembly for their adoption the following resolutions, viz.

"1. *Resolved*, That the Rev. Messrs. Henry R. Wilson, Jr., of the Presbybytery of Carlisle, in the Synod of Philadelphia; James L. Scott, of the Presbytery of New Castle in the Synod of Philadelphia; William H. McAuley, of the Presbytery of New Brunswick, in the Synod of New Jersey; John

C. Rankin, of the Presbytery of Orange, in the Synod of North Carolina, be, and they hereby are organized into a Presbytery, to be known as the Presbytery of Furrukhabad.

"2. That the Rev. Messrs. James Wilson, of the Presbytery of Hudson, in the Synod of New York; John H. Morrison, of the Presbytery of New York, in the Synod of New York; Joseph Warren, of the Presbytery of Ohio, in the Synod of Pittsburgh; John E. Freeman, of the Presbytery of Elizabethtown, in the Synod of New Jersey; Joseph Owen, of the Presbybytery of Bedford, in the Synod of New York, be, and they hereby are organized into a Presbytery, to be known as the Presbytery of Allahabad.

"3. That these two Presbyteries be required to meet at such times and places as the interests of the mission seem to require, and then and there to constitute as Presbyteries, agreeably to this action of the General Assembly, and that the eldest Minister in each Presbytery who is present, preach the opening sermon, and preside until a Moderator be chosen, and that they report their proceedings to the General Assembly of the Presbyterian Church in the United States of America.

"4. That these two Presbyteries now organized, together with the Presbytery of Lodiana, which is hereby detached from the Synod of New York, be, and they are hereby erected into a Synod, to be known as the Synod of Northern India, in connection with the General Assembly of the Presbyterian Church in the United States of America; and that said Synod meet and constitute at such time and place as the circumstances and interests of the mission may suggest, and that the opening sermon be preached by the eldest Minister present, who shall preside until a Moderator be chosen.

"5. That by this procedure, this Assembly has no intention to question the right of these brethren, now removed providentially out of our bounds, to organize themselves, if they prefer it, into Presbyteries, according to the views expressed by the Assembly of 1838."—*Minutes*, 1841, p. 425.

(c) *Presbyteries erected in China, West Africa, and the Indian Territory.*

"*Resolved*, That the Rev. Messrs. M. S. Culbertson, of the Presbytery of Carlisle, A. W. Loomis, of the Presbytery of Albany, R. Q. Way, of the Presbytery of Charleston, and J. W. Quarterman, of the Presbytery of Georgia, be, and they hereby are, detached from their respective Presbyteries, and constituted a Presbytery to be called the Presbytery of Ningpo.

"That the Rev. A. P. Happer and William Speer, of the Presbytery of Ohio, and the Rev. John B. French, of the Presbytery of Baltimore, be, and they hereby are, detached from their respective Presbyteries, and constituted a Presbytery, to be called by such name as those brethren may choose.

"And that the Rev. John Lloyd, of the Presbytery of Huntingdon, and Hugh S. Brown, of the Presbytery of Logansport, so soon as a third Minister of our Church shall be associated with them, be authorized to form themselves into a Presbytery, to be called the Presbytery of Amoy; and shall *ipso facto* be detached from the respective Presbyteries with which until then they shall be connected.

"*Resolved*, That the foregoing new Presbyteries shall meet for the purpose of being organized, at such times and places as the members thereof shall respectively agree on, and that the eldest Minister of each who may be present shall preside until a Moderator be chosen.

"*Resolved*, That the aforesaid Presbyteries be rated for the present, as component parts of the Synod of New York; but that as soon as the Presbytery of Amoy shall be organized, the three Presbyteries in China shall be authorized to form themselves into a Synod, to be called the Synod of China; that they meet for the purpose of being organized at such time and place as they shall mutually agree upon, and that the eldest Minister who may be present shall preside until a Moderator be chosen.

"*Resolved*, That the Rev. James M. Connelly, of the Presbytery of West Tennessee, James M. Priest, of the Presbytery of New York, and the Rev. H. W. Ellis, of the Presbytery of Tuscaloosa, be, and they hereby are, detached from their respective Presbyteries, and constituted a Presbytery to be called the Presbytery of Western Africa; that they shall meet for the purpose of being organized at such time and place as they shall mutually agree upon; and that the eldest Minister present shall preside until a Moderator be chosen. And further, that the Presbytery of Western Africa shall be attached for the present to the Synod of Alabama.

"*Resolved*, That the Rev. R. M. Loughridge, of the Presbytery of Tuscaloosa, H. Ballentine, of the Presbytery of New Brunswick, and D. W. Eakins, of the Presbytery of Philadelphia, be, and they hereby are, detached from their respective Presbyteries, and constituted a Presbytery to be called the Presbytery of Creek Nation; that they shall meet for the purpose of being organized, at such time and place as they shall mutually agree upon, and that the eldest Minister present shall preside until a Moderator be chosen. And further, that the Presbytery of the Creek Nation be attached for the present to the Synod of Mississippi."—*Minutes*, 1848, p. 20.

§ 129. *Mission Church Courts have in certain cases a necessary discretion as to the letter of the Form of Government.*

[Upon a memorial from missionaries in Northern India]—

"Whereas, the Presbyteries and Synods in the different fields of foreign missionary labour, formed by the missionaries under the care and in connection with this General Assembly, from the immature and forming state of the Churches, must of necessity be subject to some deviations from the letter of the Form of Government, which was primarily designed for the Churches in the United States, therefore,

"*Resolved*, That the Presbyteries in India must be left to their own discretion in the premises; and that, when they shall have organized a Synod, they adhere, as nearly as practicable in their circumstances, to our Book, and report to this body all deviations which necessity may have compelled them to make."—*Minutes*, 1845, p. 19.

PART III.

OF LITERARY AND THEOLOGICAL EDUCATION.

CHAPTER I.

MEASURES PRIOR TO THE CREATION OF THE BOARD.

TITLE 1.—EARLY MEASURES OF THE GENERAL SYNOD.

§ 130.

(*a*) "*Overtured*, That something be allowed to a student. All which was referred to the committee of the fund."—*Minutes*, 1733, p. 106.

(*b*) "The Synod do, moreover, recommend to all their members, as far as prudence may direct, to make another annual collection for the support of young students, whose circumstances render them incapable to maintain themselves at learning, and for other charitable purposes; which contributions shall be at the disposal of such respective Presbyteries where they are made."—*Minutes*, 1751, p. 246.

(*c*) "An overture for erecting a school, or seminary of learning being brought in by the committee, the Synod unanimously approved the design of it, and in order to the accomplishing it did nominate Messrs. Pemberton, Dickinson, Cross, and Anderson, two of which, if they can be prevailed upon, to be sent home to Europe to prosecute this affair with proper directions. And in order to this, it is appointed that the commission of the Synod, with correspondents from every Presbytery, meet at Philadelphia the third Wednesday of August next. And if it be found necessary, that Mr. Pemberton should go to Boston pursuant to this design, it is ordered, that the Presbytery of New York supply his pulpit during his absence."—*Minutes*, 1739, p. 149.

§ 131. *A Commission of the Synod.*

(*a*) "The commission of the Synod did meet last year according to appointment, in order to conclude upon a method for prosecuting the overture respecting the erecting a seminary of learning. The minutes of that proceeding were read, and although herein it is found, that they concluded upon calling the whole Synod together as necessary in that affair; yet the war breaking out between England and Spain, the calling of the Synod was omitted, and the whole affair laid aside for that time."—*Minutes*, 1740, p. 151.

(*b*) *Extract from the Minutes of this Commission.*

"The affair of the overture brought in last Synod, that gave occasion for our present meeting, was taken under consideration, and after much reasoning upon it, the commission unanimously concluded to enter on said affair; but previous to any particular steps to be fallen upon in order thereto, it was agreed to ask counsel of God, by appointing one of their number to pray, which was done by appointing Mr. Evans to that service. Upon which they proceeded to inquire what they should do, and because of the weight of the affair in hand, they agreed to defer the main inquiries till the afternoon. But as preliminary thereto, do judge it to be the most reasonable and probable method to accomplish the good design of said overture, to apply to the several Congregations within our bounds for their concurrence and assistance in the affair, and that a letter of address be sent to the General Assembly of the Church of Scotland for their assistance. Accordingly Mr. Andrews was appointed to draw up the said letter to the General Assembly before mentioned, and Mr. Thompson to draw up a letter to our Congregations, to be brought in next *sederunt*."

[In the evening] "the affair of the overture respecting the erecting a school of learning resumed, and the Commission after some further deliberation of it, weighing the importance of the matter, and considering the small number of members now present, together with the many preparatory letters and instructions that are necessary for such an undertaking as going to Europe for assistance, according to the unanimous judgment of the Synod, will require, they do now with one consent judge it most advisable to defer doing any more in said affair at present, but leave it to the consideration and determination of the whole Synod, and accordingly agree to call the Synod together, to meet at Philadelphia the last Wednesday of September next, and enjoin the members present to inform their respective Presbyteries of this appointment; and that the Moderator send letters to the Presbyteries of New York and New Brunswick, ordering their attendance at the time appointed. And the Commission further orders, that Messrs. Andrews, Cross, and Treat, do prepare what addresses, letters, credentials, or other instruments may be proper against the meeting of the Synod. And further, that a letter be remitted to Dr. Colman, to be communicated to our reverend brethren in Boston, earnestly desiring their concurrence and assistance in this affair, and that said letter be inclosed in one to Mr. Pemberton to be forwarded by him.

"*Ordered*, That the Moderator preach at the opening of the Synod."—*Minutes*, 1740, p. 151.

§ 132. *A Free School founded.*

"The minutes of a committee held at the Great Valley, November 16, 1743, by a private agreement between the Presbyteries of Philadelphia, New Castle, and Donegal, were laid before us; showing that the said committee considered the necessity of using speedy endeavours to educate youth for supplying our vacancies. But the proper method for this end cannot be so well compassed without the Synod; they refer the further consideration of the affair to that reverend body, but agree that in the mean time a school be opened for the education of youth. And the Synod now approve that design, and take the said school under our care, and agree upon the following for carrying on that design.

"1. That there be a school kept open where all persons who please may send their children and have them instructed gratis in the languages, philosophy, and divinity.

"2. In order to carry on this design, it is agreed that every congregation under our care be applied to for yearly contributions, more or less, as they can afford, and as God may incline them to contribute, until Providence open a door for our supporting the school some other way.

"3. That if anything can be spared besides what may support a master and tutor, that it be employed by the trustees for buying books and other necessaries for said school, and for the benefit of it, as the trustees shall see proper. And Mr. Alison is chosen master of said school, and has the privilege of choosing an usher under him to assist him; and the said Mr. Alison is exempted from all public business, save only attending Church judicatures, and what concerns his particular pastoral charge. And the Synod agree to allow Mr. Alison twenty pounds per annum, and the usher fifteen pounds.

"4. Agreed that Messrs. Jedidiah Andrews, Cross, and Evans, junior, of Philadelphia Presbytery; and John Thomson, Black, and Boyd, of Donegal; and Gillespie and Griffith, Cathcart, and Steel, and McDowell, of New Castle Presbytery, be appointed trustees for the management of the affairs of the said school, for this year; and as many more as can conveniently, may meet with them. And it's ordered, that said trustees meet on the third Wednesday of September next, and that any five of them be a quorum, and that they appoint three of their number to meet at three other times in the year at said school. These trustees are to inspect into the master's diligence in, and method of, teaching; consider and direct what authors are chiefly to be read in the several branches of learning; to examine the scholars from time to time, as to their proficiency, and apply the money procured from our people as ordered above, and to what other uses they find proper; and in sum, to order all affairs relating to said school as they see expedient, and be accountable to the Synod, making report of their proceedings and the state of the school yearly. And ordered, that Messrs. Thomson, Griffith, and Steel, and McDowell, be the four that shall meet first at said school, and that on the last Tuesday of June next."—*Minutes*, 1744, p. 175.

§ 133. *A tuition fee imposed.*

"The Synod on serious consideration, finding that the salaries appointed for master and usher of the public school, were not sufficient encouragement, order, that the master be allowed forty pounds, and the usher twenty pounds per annum, which salaries are to be raised by collections from the several Congregations, whether enjoying the stated ordinances or vacant, and by sessing each scholar twenty shillings per annum, only allowing the committee for said school to exempt such scholars as they shall think proper; and if these two methods will not answer the above demands, the remainder is to be paid out of the yearly interest of the Synod's fund."—*Minutes*, 1748, p. 194.

§ 134. *Branches taught.*

"Mr. McDowell, under whose care and inspection the school has been for these two last years, has declined to have the whole burden. Therefore, Mr. Wilson is appointed to teach the languages, Mr. McDowell undertaking, from a sense of the public good, to continue to teach logic, mathematics, natural and moral philosophy, &c.; and it is agreed, that Mr. Wilson have the same encouragement which Mr. McDowell had; and it is further agreed, that the Presbytery have a special regard to Mr. Wilson in their appointments, in not sending him to those vacancies which are too far distant for his attendance in the beginning of the week."—*Minutes*, 1754, p. 212.

§ 135. *Library founded.*

"'Tis agreed that the books sent from Dublin be the foundation of a public library, under the care of the Synod. That books proper for our school in the country be lent to the master, and that he give his obligation to return the same indemnified, when demanded; or if any be lost or damnified, that he repair the damages. And further, that any Minister belonging to this Synod may borrow any of the said books, and that they be allowed to keep a folio for one year, a quarto half a year, and an octavo, or a lesser volume, for three months; that they give their obligation for the full price of the volume, to return it safe, or to pay damages. And if any book be detained beyond the time appointed, every Minister so failing shall pay one shilling per month for a folio, eight pence per month for a quarto, and four pence per month for octavos and lesser volumes. 'Tis agreed likewise, to lend none of them beyond Potomac river; and that the books be committed to the Trustees of the fund for Ministers' widows, who shall choose a librarian, to take care of the library for these ends, and for the benefit of students of divinity in the College of Philadelphia."—*Minutes*, 1755, p. 219.

§ 136. *The School aided from a German fund.*

"The Rev. Mr. William Smith, Provost of the College of Philadelphia, waited on the Synod; when Mr. Cross, according to order, returned the thanks of the Synod to him for his particular care and pains taken in transmitting our petition to the honourable Trustees of the fund for the German emigrants in London; which Messrs. Cross and Alison had presented to the honourable Trustees in this province, to be, for the approbation of the honourable Trustees there, by them transmitted thither, and which is as follows:

"To the Trustees general of the society schools for the instruction of poor Germans, &c., in Pennsylvania, and the adjacent British colonies, the petition of the Synod of Philadelphia humbly showeth,

"That we, your petitioners, opened a public school about twelve years ago, when learning was under great discouragements, and opportunities of education scarce in this and the neighbouring provinces, and gave instructions gratis for some years, to all ranks and denominations that pleased to accept of the same.

"That we have still continued to instruct cheap, and the poor for nothing, and have had the pleasure to see a number educated under our care, who have been of public service. As there is a fair prospect of making this province the seat of learning in this part of the world, we think it would contribute much to the growth of the College in this city, to support and encourage schools in the country, to provide them with able masters, and to keep them under proper directions.

"And as you are engaged in an useful undertaking of this nature, your petitioners have made bold to plead for your countenance, and some assistance to enable us to continue our school. We have the juster reasons to hope for this favour, because our school has been as free to the Germans as any other nation, and two of the present Reformed German Ministers, born in this country, were educated there; and because your petitioners understand that our mother Church of Scotland have greatly promoted the charity under your management.

"That we may share your bounty in a way agreeable to your generous plan, we propose to remove our school to Chesnut Level, where some poor Dutch, scattered in that neighbourhood, may have their children taught gratis, to read and write English, if favoured with your assistance, and we will also teach a certain number of Germans the Latin and Greek languages, in order to prepare them for the ministry, if they apply for this advantage. And as the German inhabitants about the river Susquehanna and the lower parts of Conestoga are wealthy, and may have lodgings cheap in a country place, we doubt not but they will be encouraged to send their sons to our, as well as any public school.

"As our request seems agreeable to the pious design of the donors, who support your good and useful institution; and as it may be greatly serviceable to the interests of religion, virtue, and learning, in this province, your petitioners entertain great expectations from your generosity and goodness. And, indeed, our circumstances are so low, that we are no longer able to bear the necessary expenses, but must dismiss our school, unless we can procure some assistance.

"Your petitioners have ordered Messrs. Cross and Alison to wait on you with this petition, and receive your instructions. If you find it is agreeable to your public design, we earnestly request that you would be pleased at present to grant us some assistance, and that you recommend us to the society in England for the time to come. And your petitioners as in duty bound shall pray.

"Signed, by order of the Synod, by

William Donaldson, *Synod Clerk.*

"*June 2d*, 1755.

"The Provost presented to the Synod the resolves of the Trustees upon the Synod's address, which are as follows:

"*June 14th*, 1755.

"Met at Mr. Allen's house, near Germantown, the following Trustees, viz. Messrs. Allen, Peters, Franklin and Smith.

"And, taking into their consideration the aforesaid petition of the Synod of Philadelphia, were under some difficulty how to act concerning it. On the one hand they thought, that to grant the petition in favour of an English Synod, might give offence to the Germans, who generally considered this charity as intended solely for their own particular benefit. The Trustees were also of opinion that it did not fall directly under the great design for promoting the English tongue among the Germans. But they considered, on the other hand, the pleas urged by the petitioners. They knew it to be a truth, that the Synod of Philadelphia, at a time when ignorance, even among the ministry, was like to overrun the whole province, had begun, and with much difficulty long supported a public school under the Rev. Mr. Francis Alison; and that many able Ministers, and some of them Dutch, had been educated in the said school. The Trustees were also of opinion, that it was no small argument in favour of the petitioners, that the mother Church of Scotland had contributed so largely to this useful charity, and that, if any future application to said Church should be necessary, the interest and recommendation of the Synod of Philadelphia might be useful in that respect, as well as in countenancing the several schools in their present infant state, and educating, according to their proposal, some young men for the Dutch ministry, gratis.

"In consideration of all which, it was resolved to grant twenty-five pounds currency for one year to assist the said Synod to support their said public school on the following terms, viz.

"1. That it shall be under the same common government with the other free schools, and be subject to the visitations of the Trustees general or their deputies, appointed upon the recommendation of the Synod.

"2. That the master shall teach four Dutch or English gratis, upon the recommendation of the Trustees general, to be prepared for the ministry, and ten poor Dutch children in the English tongue gratis, if so many offer.

"3. That the deputy trustees, together with the master, and any of the clergy, visit the school, at least once a quarter, and send down a statement thereof to be transmitted by the general Trustees to the honourable society.

"Agreed that this case be transmitted to the honourable society, to obtain their directions thereupon.

"*Ordered*, That the terms of the Trustees be complied with, and that Messrs. Boyd and McDowell, Moses Irwin, James Marshal, Martin Beam, and Jacob Graft, be recommended as deputy Trustees for the ensuing year, and visit the school every quarter, the third Tuesday, commencing with the third Tuesday of August next, if the Trustees general approve."—*Minutes*, 1757, p. 227.

[Aid from this fund was received till 1762, when the fund was exhausted.]—*Minutes*, 1758, p. 290, and 1762, p. 315.

§ 137. *General collection for education purposes.*

"The Synod [of New York] do recommend to all their members, as far as prudence may direct, to make another annual collection [beside that for missions] for the support of young students, whose circumstances render them incapable to maintain themselves at learning, and for other charitable purposes; which contributions shall be at the disposal of such respective Presbyteries where they are made."—*Minutes*, 1751, p. 246.

TITLE 2.—THE COLLEGE OF NEW JERSEY.

§ 138. *Collection for it.*

"A motion being made to the Synod by the trustees of the College of New Jersey to obtain a public collection from all the Congregations belonging to the Synod, and the Synod having taken the matter into consideration, do unanimously approve the motion, and earnestly recommend it to all the Presbyteries to see that every one of their members do endeavour to collect money in their respective Congregations for that purpose, and also in vacancies, where they have opportunity so to do; and the Synod order, that all other public collections before appointed by them to be annually observed, be suspended on that account.

"The Synod do likewise order that the said collection for the college be made betwixt this time and May next, and that an account of what is gathered by every Presbytery. be transmitted to the president of the college by each Presbytery."—*Minutes*, N. Y., 1752, p. 248.

§ 139. *The mission of Davies and Tennent to Europe.*

(*a*) "Application was made to the Synod in behalf of the trustees of the College of New Jersey, requesting the Synod to appoint two of their members, viz. Messrs. Gilbert Tennent, and Samuel Davies, to take a voyage to Europe on the important affairs of said college; to which the Synod unanimously consent.

"The Congregation of Philadelphia, under the care of Mr. Tennent, requested that in the absence of their Pastor, they may be suppled with such members of the Synod as they shall choose, till their next meeting; which was unanimously agreed unto."—*Minutes*, N. Y., 1753, p. 252.

(*b*) *Address to the General Assembly of the Church of Scotland.*

"To the very venerable and honourable the Moderator and other members of the General Assembly of the Church of Scotland, to meet at Edinburgh, May, 1754. The petition of the Synod of New York, convened at Philadelphia, October 3, 1753, humbly showeth:

"That a college has been lately erected in the province of New Jersey by his majesty's royal charter, in which a number of youth has been already educated, who are now the instruments of service to the Church of God; and which would be far more extensively beneficial were it brought to maturity. That after all the contributions that have been made to the said college, or can be raised in these parts, the fund is far from being sufficient for the erection of proper buildings, supporting the president and tutors, furnishing a library, and defraying other necessary expenses; that the trustees of said college, who are zealous and active to promote it for the public good, have already sent their humble petition to this venerable house for some assistance in carrying on so important a design; and also petitioned this Synod to appoint two of their members, the Rev. Messrs. Gilbert Tennent and Samuel Davies, to undertake a voyage to Europe in behalf of said college.

"Your petitioners, therefore, most heartily concur in the said petition of the trustees to the Reverend Assembly, and appoint the said Messrs. Tennent and Davies to be their commissioners for that purpose.

"And as your petitioners apprehend the design of said petition to be of the utmost importance to the interests of learning and religion in this infant country, and are confident of the zeal of so pious and learned a body as the General Assembly of the Church of Scotland, to promote such a design; they beg leave to lay before this venerable house, a general representation of the deplorable circumstances of the Churches under their Synodical care, leaving it to the commissioners to descend to particulars.

"In the colonies of New York, New Jersey, Pennsylvania, Maryland, Virginia, and Carolina, a great number of Congregations have been formed upon the Presbyterian plan, which have put themselves under the Synodical care of your petitioners, who conform to the Constitution of the Church of Scotland, and have adopted her standards of doctrine, worship, and discipline. There are also large settlements lately planted in various parts, particularly in North and South Carolina, where multitudes are extremely desirous of the ministrations of the gospel; but they are not yet formed into Congregations, and regularly organized, for want of Ministers.

"These numerous bodies of people, dispersed so wide through so many colonies, have repeatedly made the most importunate applications to your petitioners, for Ministers to be sent among them; and your petitioners have exerted themselves to the utmost for their relief, both by sending their members and candidates to officiate some time among them, and using all practicable measures for the education of pious youth for the ministry.

"But alas! notwithstanding these painful endeavours, your petitioners have been utterly incapable to make sufficient provision for so many shepherdless flocks; and those that come hundreds of miles crying to them for some to break the bread of life among them, are often obliged to return in tears, with little or no relief, by reason of the scarcity of Ministers.

"Though every practicable expedient, which the most urgent necessity could suggest, has been used to prepare labourers for this extensive and growing harvest; yet the number of Ministers in this Synod is far from being equal to that of the Congregations under their care. Though sundry of them have taken the pastoral charge of two or three Congregations for a time, in order to lessen the number of vacancies; and though sundry youth have lately been licensed, ordained, and settled in Congregations, that were before destitute; yet there are no less than forty vacant Congregations at present under the care of this Synod, besides many more which are incapable at present to support Ministers; and the whole colony of North Carolina, where numerous Congregations of Presbyterians are forming, and where there is not one Presbyterian Minister settled.

"The great number of vacancies in the bounds of this Synod, is owing, partly, to the new settlements lately made in various parts of this continent, partly to the death of sundry Ministers belonging to this Synod, but principally to the small number of youth educated for the ministry, so vastly disproportionate to the numerous vacancies; and unless some effectual measures can be taken for the education of proper persons for the sacred character, the Churches of Christ in these parts must continue in the most destitute circumstances, wandering shepherdless and forlorn through this wilderness, thousands perishing for lack of knowledge, the children of God hungry and unfed, and the rising age growing up in a state little better than that of heathenism, with regard to the public ministrations of the gospel.

"The numerous inconveniences of a private, and the many important advantages of a public education are so evident, that we need not inform this venerable assembly of them, who cannot but be sensible from happy experience, of the many extensive benefits of convenient colleges.

"The difficulty, (and in some cases impossibility,) of sending youth two, three, four, or five hundred miles or more, to the colleges in New England, is also evident at first sight. Now it is from the College of New Jersey only, that we can expect a remedy of these inconveniences; it is to *that* your petitioners look for the increase of their number; it is on *that* the Presbyterian Churches, through the six colonies above mentioned, principally depend for a supply of accomplished Ministers; from *that* has been obtained considerable relief already, notwithstanding the many disadvantages that unavoidably attend it in its present infant state; and from *that* may be expected a sufficient supply when brought to maturity.

Your petitioners, therefore, most earnestly pray, that this very reverend Assembly would afford the said college all the countenance and assistance in their power. The young daughter of the Church of Scotland, helpless and exposed in this foreign land, cries to her tender and powerful mother for relief. The cries of Ministers oppressed with labours, and of Congregations famishing for want of the sincere milk of the word, implore assistance. And were the poor Indian savages sensible of their own case, they would join in the cry, and beg for more missionaries to be sent to propagate the religion of Jesus among them.

"Now, as the college of New Jersey appears the most promising expedient to redress these grievances, and to promote religion and learning in these provinces, your petitioners most heartily concur with the trustees, and humbly pray, that an act may be passed by this venerable and honourable Assembly, for a national collection in favour of said college. And your petitioners as in duty bound shall ever pray, &c."—*Minutes*, N. Y., 1753, p. 256.

§ 140. *Davies's Presidency.*

"An application to the Synod from the Board of trustees of the College of New Jersey, for the liberation of Mr. Davies from his pastoral charge, that he may accept the presidency of said college to which they had elected him, was brought in and read.

"A supplication was also brought in from Mr. Davies's Congregation, earnestly requesting his continuance with them.

"The Synod having seriously considered the Congregation's supplication, and fully heard all the reasonings for and against Mr. Davies's liberation, after solemn prayer to God for direction, do upon the whole, judge that the arguments in favour of said liberation do preponderate, and agree that Mr. Davies's pastoral relation to his Congregation be dissolved in order to his removal to the college, and do accordingly hereby dissolve it."—*Minutes*, 1759, p. 292.

§ 141. *A general collection for the college.*

"An application from the trustees of the College of New Jersey was brought in and read, requesting the assistance of the Synod to raise money for the necessary support of the said college. The Synod looking upon this as a matter of great importance, appoint Dr. Witherspoon, Mr. Blair, and Mr. William P. Smith, a committee to make a suitable representation of the state of the college to lay before this Synod, which we may recommend for the information of our several Congregations. And the Synod agree, that certain particular persons be appointed to go through our bounds and use their utmost endeavours to obtain subscriptions, in part, and after they have done all they can, they shall leave the several subscriptions opened by them with the most convenient Ministers, or other proper persons, to have them filled up where anything more can be done; and each Presbytery is enjoined to take care that every member be active and diligent to forward and complete those subscriptions, of which they are to give an account at our next Synod; and the persons appointed to this business, and the bounds assigned them, are as follows, viz.

[The entire bounds of the Synod from the Carolinas northward, were districted and assigned to twenty-four members of the Synod.]—*Minutes*, 1769, p. 396.

§ 142. *A chair of theology in the college.*

(*a*) "A supplication was brought in from the honourable Board of trustees of the New Jersey College, praying assistance in supporting a Professor of Divinity from the last year's collection, and was fully considered, and the Synod judge, that they cannot give any part of the money collected last year towards the support of a Professor of Divinity in the said college, but do agree, and hereby order, a general collection to be made for this purpose, in all our Congregations; and that the money raised by this separate collection be applied particularly by this Synod yearly, for this purpose, till expended; and in the meantime, in order to assist in supporting a Professor of Divinity in said college, the Synod do agree to give the present Professor the sum of fifty pounds out of the money now in the hands of our treasurer, to be refunded next year."—*Minutes*, 1768, p. 386.

(*b*) "The Synod agree to give the honourable Board of trustees of the New Jersey College, towards supporting a Professor of Divinity in that institution, sixty pounds for the last year, and sixty pounds for the current year, out of the collections made in our Congregations for this purpose, agreeable to an order of last session. The fifty pounds lent that honourable Board last year, is refunded."—*Minutes*, 1769, p. 399.

§ 143. *Rebuilding of the college assisted.*

"A representation from the Trustees of the College of New Jersey was laid before the Assembly, in which the said Trustees petition the Assembly to recommend to all the Congregations under their care, to take up liberal collections, to aid in rebuilding said college edifice, which has lately been consumed by fire. Whereupon, after deliberation, the Assembly

"*Resolved*, That it be, and is hereby recommended to all the Congregations, both settled and vacant, under the care of the General Assembly, to endeavour to raise liberal contributions for rebuilding the edifice and replenishing the library of the College of New Jersey. And that it be left to the discretion of the Minister and Session of each Congregation to make the contribution either by subscription, or a collection in the Church, or by both. The Presbyteries are to take measures to carry this recommendation into effect, and the Sessions to see that the sums collected be forwarded as safely and expeditiously as possible to the Rev. Doctor Rodgers, of New York; the Rev. Dr. Green, of Philadelphia; or to Mr. Enos Kelsey, Treasurer of the Trustees of the aforesaid College, at Princeton, New Jersey."—*Minutes*, 1802, p. 247.

§ 144. *Its later arrangements for Theological Students.*

[The following letter was published by the Assembly for the information of Presbyteries and candidates.]

"The College of New Jersey was originally founded with a particular view to promote the interests of religion, as well as learning, by training up men of piety and talents for the ministry of the gospel. The Trustees of the Institution have ever been attentive to this great object, and have made the most generous provision for the support of theological students. As the encouragements here offered to such students are but little known, the faculty take the liberty of mentioning them to you, and requesting you to co-operate with them in carrying into effect the benevolent designs of the Trustees, by sending hither any young men with whom you are acquainted, who may need the advantages here to be enjoyed.

"All persons who are actually engaged in the study of theology, at whatever institution they may have received the preliminary parts of their education, may, on producing proper testimonials of their character, pursue their farther studies here, at the moderate charge or one dollar a week for board, and enjoy the assistance of the President and Professor of Theology, without any fee for instruction. This Professor gives lectures to the theological students twice in the week; and at each succeeding meeting, examines them strictly on the subject of the preceding lecture. His course of lectures embraces divinity, ecclesiastical history, Church government, Christian and Jewish antiquities, and the duties of the pastoral office. He instructs those who desire it in the Hebrew language, so useful and almost indispensable to a good divine.

"At every meeting one or more of his pupils submits to his criticisms and remarks, an essay or sermon on a subject previously assigned. The Professor, together with the President of the College, holds a theological society once in the week, for the discussion of important questions, immediately relative to the science of divinity.

"The emulation and encouragement communicated by a variety of fellow students, the opportunity of cultivating any branch of science, and an access at all times to a large and well selected theological library, are other advantages of no small consequence.

In behalf of the faculty,

SAMUEL S. SMITH, *President.*"
—*Minutes*, 1806, p. 362.

TITLE 3.—MORE RECENT MEASURES.

§ 145.—*A general education plan adopted.*

"A scheme for the education of poor and pious youth, formed and adopted by the Presbytery of New Castle, and transmitted by the Committee of Overtures, was brought in and read, and is as follows:

"A scheme for supporting young men of piety and parts at learning for the work of the ministry, that so our numerous vacancies may be supplied with preachers of the gospel, &c.

"1st. That every vacant Congregation in our bounds, who ask this Presbytery for supplies, do annually at our fall meeting pay into the hands of a treasurer to be chosen, the sum of two pounds.

"2d. That every Minister belonging to this Presbytery pay into the hands of said treasurer, at the said time, the sum of one pound.

"3d. That any gentleman willing to contribute to this pious design, may have an opportunity of subscribing to pay annually.

"4th. That at every spring meeting of this Presbytery, there shall be a treasurer chosen, (a member of Presbytery,) who shall keep a fair stated account of all the money received and the disbursements, and shall pay no money without a written order, an act of the Presbytery signed by their Moderator and Clerk for the time being.

"5th. That every member of this Presbytery may recommend any young man they think proper, who, after such an examination as shall be thought convenient, shall receive or be refused the benefit of this donation, by the major vote of this Presbytery.

"6th. That after any young man is thus received, the Presbytery shall look upon themselves as the guardians of his education, and as such shall give all orders relative thereto, and in case of any difference of opinion the major vote shall always determine.

"7th. That every young man thus educated, shall be looked upon as natively belonging to this Presbytery, and when introduced into the work of the ministry, shall continue at least one year preaching in the vacancies within the bounds of this Presbylery.

"8th. That every young man thus educated, and afterwards not inclining to the work of the ministry, shall give a bond to some Minister of this Presbytery, to the amount of all the money expended by this Presbytery in his education, payable in five years after date.

"The Synod do highly approve of this plan, and do most earnestly recommend it to the several Presbyteries to fall upon that or the like scheme, for the excellent purpose above mentioned, and order that inquiry be made at the next meeting of Synod, how far the several Presbyteries have been able to proceed in executing said plan, and that they be required to give an account of their diligence in this matter."—*Minutes*, 1771, p. 419. Re-enjoined 1772, p. 426.

§ 146. *Transylvania Seminary.*

"The General Assembly took into consideration the application made to them by Commissioners from a corporation in the State of Kentucky for the promotion of literature; and from the Presbytery of Transylvania, requesting their countenance and assistance, in order that the said Commissioners may be aided in obtaining donations for the aforesaid institution; and after mature deliberation,

"*Resolved*, That this General Assembly earnestly wish that the cause of learning and religion may be promoted throughout the world, and especially in these United States, did, and hereby do, assure all persons to whom the Commissioners, Mr. Rice and Mr. Blythe, may address themselves, that they are Ministers of the Presbyterian denomination, of good standing and high reputation with us, and therefore do recommend them and their cause to all to whom they may apply, for their liberality for the promotion of the seminary about to be erected in that State."—*Minutes*, 1795, p. 105.

§ 147. *A plan for increasing the number of candidates.*

"The committee to whom was referred the overture of last Assembly, for increasing the number of gospel Ministers, reported, and submitted a record, proper to be made by the Assembly on the subject.

"The report having been read and amended, was adopted as follows, viz.

"The commissioners from all the Presbyteries represented in this Assembly, having been called to state the opinion entertained by their respective Presbyteries on this subject, it appeared that the overture had been seriously considered and highly approved by most of them; that some Presbyteries had long been in the habit of using the measures contemplated in the overture, for bringing forward youth of piety and talents, as candidates for the gospel ministry; and that others had adopted and organized such measures within the last year, in consequence of the overture under consideration.

"After maturely deliberating on the overture, the Assembly determined, that the part of it which relates to the selection and education of young men of piety and talents for the gospel ministry, presents a plan which they consider as well deserving their countenance and support. It is indeed an obvious and melancholy fact, that the candidates for the gospel ministry within the bounds of the Presbyterian Church, at present fall very far short of the demand which is made for their services, and that the rapid increase of vacant Congregations, taken in connection with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our Church in a few years, if prompt and effectual measures be not taken to furnish a supply of Ministers much greater than the existing state of things is likely to produce. On the whole, the Assembly were deeply affected with the view which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures which circumstances will permit, to remedy the existing evil, and prevent its augmentation. But as the Presbyteries of which the Assembly have the oversight are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred that an absolute injunction on all the Presbyteries, immediately to enter into the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution; on the other hand, merely to recommend an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as guardians of the Church, bound especially to provide for their people a supply of the word of life. It was, therefore, determined to take a middle course between these extremes, so as to avoid, if possible, the inconveniences of both. With this view it was resolved to recommend, and the Assembly do hereby most earnestly recommend to every Presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry; to press it upon the parents of pious youth to endeavour to educate them for the Church; and on the youth themselves to devote their talents and their lives to the sacred calling; to make vigorous exertions to raise funds to assist all the youth who may need assistance; to be careful that the youth they take on their funds give such evidence as the nature of the case admits, that they possess both talents and piety; to inspect the education of these youth, during the course of both their academical and theological studies, choosing for them such schools, seminaries, and teachers, as they may judge most proper and advantageous; so as eventually to bring them into the ministry, well furnished for their work. And the Assembly did, and do hereby order, that every Presbytery under their care, make annually a report to the Assembly, stating particularly what they have done in this concern, or why, (if the case so shall be,) they have done nothing in it; and that the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether the Presbyteries severally shall be considered as having discharged or neglected their duty in this important business."—*Minutes*, 1806, p. 366.

§ 148.

[From the adoption of this plan until 1822, the inquiry thus proposed was annually made, and the result placed on record. Thus:]

"The committee appointed to prepare a minute, stating the attention which the Presbyteries appear to have paid to the resolution of the Assembly in relation to the education of pious young men for the gospel ministry, reported, and their report being read, was adopted, and is as follows, viz.

"That the Presbyteries of Ontario, Onondaga, Cayuga, Bath, Oneida, Columbia, Albany, Londonderry, Hudson, Newton, New York, Long Island, Jersey, New Brunswick, Philadelphia, New Castle, Carlisle, Redstone, Erie, Lancaster, Portage, Grand River, Hartford, Ohio, Winchester, Hanover, Lexington, Washington, West Lexington, Orange, Fayetteville, Union, and Abingdon, have fully attended to the recommendations of the Assembly.

"That the Presbytery of Geneva was excused for not complying with the order, on the ground that they had generously contributed toward the same object in another way.

"That the Presbyteries of Niagara, Champlain, St. Lawrence, Baltimore, Northumberland, Huntingdon, Concord, and Miami, having offered reasons for their noncompliance with the order of the Assembly, were excused.

"That no reports have been received from the Presbyteries of Richland, West Tennessee, Transylvania, South Carolina, Muhlenberg, Mississippi, Harmony, and Shiloh.

"And that from the information derived from the whole of the reports submitted on this subject, it appears that there are at present fifty-nine young men of the description contemplated by the Assembly, under the care of the Presbyteries."—*Minutes*, 1819, p. 701.

§ 149. *This plan amended.*

"*Resolved*, 1. That the General Assembly consider the education of poor and pious youth of promising talents for the gospel ministry, a subject of interesting importance, especially considering the rapid population and increasing number of destitute settlements of our country.

"2. It is therefore expected, that all the Presbyteries under their care will pay particular attention to this important object, and that they be careful to forward annually, written reports to the Assembly, how many young men they have under their care; the funds they have raised for education, with the whole of their transactions in this concern.

"3. When this report is read in the Assembly, the inquiry shall not be as heretofore, whether the Presbyteries have done their duty, but whether their report shall be accepted, and if so, the inquiry ends.

"4. Those Presbyteries which do not comply with these regulations, must assign satisfactory reasons for their non-compliance, or be recorded as delinquents in their duty, or censured by the Assembly, as they may deem proper."—*Minutes*, 1822, p. 12.

CHAPTER II.

THE BOARD OF EDUCATION.

TITLE 1.—ORGANIZATION OF THE BOARD.

§ 150. *The erection of a Board resolved upon.*

"The consideration of the overture for the establishment, by the Assembly, of a General Board of Education, was resumed, and after a motion made and seconded, to postpone the farther consideration of it till the meeting of the next General Assembly, having been put, was lost, and after a considerable discussion, the overture, being amended, was adopted, and is as follows, viz.

"Whereas, the General Assembly forms the bond of union of the Presbyterian Church in the United States, and affords the acknowledged means of combining the intelligence and concentrating the efforts of that denomination: whereas, the present state of our country most loudly calls for increasing energy and zeal in training young men for the ministry of the gospel, and it has become necessary to originate new and more efficient measures for carrying on this great and important work, to systematize and unite the efforts that are now making within our bounds; and whereas, it is desirable that a fund be established, under the direction of the General Assembly, which, among other objects, might afford assistance to those Presbyteries and parts of the Church that may require the same; therefore,

"*Resolved*, 1. That the General Assembly establish a General Board of Education.

"2. That it be recommended that Boards of Education be formed within our bounds, auxiliary to the Board of the General Assembly, as extensively as possible.

"3. That it be recommended to the several Presbyteries to form themselves into education societies auxiliary to the Board, and to adopt the most vigorous efforts to accomplish this important object.

"4. That as a fundamental principle, no young man shall be patronized and assisted by the funds of the Board, who shall not, in the judgment of the Board, or of some auxiliary society, give hopeful evidence of piety and promising talents.

"5. That it be the object of this Education Board, and its auxiliaries, to assist the young men, under their patronage and direction, to obtain all parts of an education necessary to their introduction into the pulpit, including both their classical and theological course.

"6. That the Boards auxiliary to the Board of the Assembly shall be permitted to make such arrangements and selections of places for the young men under their care to prosecute their education, whether classical or theological, as they may prefer.

"7. That that the auxiliaries shall annually report their proceedings to the Board; and that the Board report to the Assembly.

"8. That the auxiliaries shall send to the Board all the surplus funds in their hands, which shall not be necessary for those young men under their own immediate care.

"9. That the Board according to its best discretion, assign to the several auxiliary societies their just proportion of the whole disposable funds of the Board.

"10. That Doctors Hill, Richards, and Blatchford, with the Rev. Messrs. Martin, and Herron, be appointed a committee to digest and draw up a constitution embracing these fundamental objects, and to present it to this Assembly for their adoption."—*Minutes*, 1819, p. 712.

§ 151. *Constitution of the Board.*

"The committee appointed to draught a Constitution for establishing a General Board of Education, agreeably to the resolutions adopted by the Assembly on the subject, reported one, which being read and amended, was adopted, and is as follows, viz.

"I. There shall be a General Board of Education, known by the name of *The Board of Education*, under the care of the General Assembly of the Presbyterian Church in the United States of America.

"II. The Board shall consist of thirty-six members; of whom there shall be twenty Ministers and sixteen Elders, one Minister and one Elder to be chosen from each Synod, and the remainder from Philadelphia, and from a distance convenient to it. Seven members, including the President or Vice-President, shall be a quorum to transact business.

"III. The whole number of members shall be divided into four classes—one-fourth to be annually elected.

"IV. The election of the members of the Board shall be made by nomination and ballot by the General Assembly.

"V. The officers shall be a President, three Vice-Presidents, a Recording and a Corresponding Secretary, and a Treasurer, to be annually elected by the Board.

"VI. The objects of this Board shall be,

"1. To recognize such Presbyteries and other associations as may form themselves into education societies, as auxiliary to the General Board.

"2. To assist such Presbyteries and associations in educating pious youth for the gospel ministry, both in their academical and theological course.

"3. To assign according to their best discretion, to the several auxiliary societies, a just proportion of the whole disposable funds under their control.

"4. To concert and execute such measures as they shall judge to be proper for increasing their funds, and promoting the general object.

"VII. No young man shall be patronized or assisted by any auxiliary society, unless he shall produce a testimonial of his hopeful piety and talents from some Presbytery under whose care he shall have been taken.

"VIII. Auxiliary societies may make such arrangements and selection of a seminary for the young men under their patronage, as, in their opinion, shall be most eligible for the prosecuting of their education, whether classical or theological.

"IX. The auxiliary societies shall send to the Board all the surplus funds in their hands which shall not be necessary for the accommodation of those immediately depending on them for support.

"X. Every auxiliary society shall annually forward a report of their proceedings to the Board, sufficiently early to enable the Board, whose duty it shall be to report to the General Assembly.

"XI. The Board shall have power to make such by-laws to regulate their own proceedings, and effectually to accomplish the great objects of their appointment, as shall not be inconsistent with this Constitution.

"XII. The Board may propose to the General Assembly, from time to time, such plans as they may consider useful and necessary for the success of this institution, to be recommended to the several societies or Churches, as the Assembly may think proper.

"XIII. No addition or amendment to the provisions of this Constitution shall be made, unless by the consent of two-thirds of the members of the General Assembly present at any of their sessions; of which notice shall be given at least one day previous."—*Minutes*, 1819, p. 714.

TITLE 2.—AMENDMENTS TO THE CONSTITUTION.

§ 152.

(*a*) "*Resolved*, That the Board of Education be, and hereby are authorized to select and educate such young men as are contemplated in the Constitution of that Board."—*Minutes*, 1824, p. 218.

(*b*) "*Resolved*, That the Board of Education may appoint any person whom they deem suitable, to be their Treasurer, to continue in office during their pleasure; and that he shall be, *ex officio*, a member of the Board."—*Minutes*, 1825, p. 276.

§ 153.

"*Resolved*, That the second article of the Constitution be so amended as to read thus, viz.

"The Board shall consist of fifty-three members elected by the General Assembly; of whom twenty-five shall be Ministers, and twenty-eight other male communicating members of the Presbyterian Church; one Minister and one layman to be chosen from each Synod, and the remainder from Philadelphia, and from a distance convenient to it; together with such Vice-Presidents as the Board may appoint. Five members, including the President or a Vice-President, shall be a quorum to transact business.

"*Resolved*, That the fifth article of the Constitution of the Board of Education be so amended as to read thus, viz.

The officers of the Board, to be annually appointed by the Board, shall be a President, a Recording Secretary, a Corresponding Secretary, and General Agent, a Treasurer, and so many Vice-Presidents as the Board may deem it expedient to appoint."—*Minutes*, 1829, p. 388.

§ 154.

[The second article was again amended, to read thus:]

"The Board shall consist of sixty-seven members, elected by the General Assembly, of whom thirty-two shall be Ministers, and thirty-five other male communicating members of the Presbyterian Church; one Minister and one layman to be chosen from each Synod, &c."—*Minutes*, 1831, p. 182.

§ 155.

(*a*) "As misapprehension has sometimes arisen in the minds of the beneficiaries of the Board, as well as in the minds of others, in regard to the light in which the Board and the Church view the assistance furnished to candidates for the gospel ministry under their care,

"*Resolved*, That the 2d Article of the Constitution be so altered that it may read as follows,* viz. 'In all other cases, the aid contributed to any candidates for the ministry, shall be considered as a donation which he is under no other obligation to return, than that moral obligation which must necessarily arise out of the nature of the case.'"—*Minutes*, 1839, p. 175.

(*b*) "*Resolved*, That the second Article of the Constitution and By-Laws of the Board of Education be so amended that the Corresponding Secretary shall be, *ex officio*, a member of the Board."—*Minutes*, 1846, p. 199.

TITLE 3.—REGULATIONS IN REGARD TO THE BOARD OF EDUCATION.

§ 156. *Honorary members.*

"*Resolved*, That the Board of Education have power to make persons honorary members of the same, by the payment of a sum to be specified by the Board; and that these persons, thus made honorary members, shall have a right to sit in the meetings of the Board, and engage in their deliberations, but shall have no right to vote."—*Minutes*, 1837, p. 438.

§ 157. *Employment of candidates under the direction of Pastors.*

"*Resolved*, That it be recommended on the one hand to the Board to encourage their candidates to engage in active means of doing good during the progress of their studies, and especially during periods of vacation from study; and on the other hand, to pastors who may have it in their power, to take them under their care at such times, and to direct their labours so as to cultivate a practical knowledge of the subordinate duties of the pastoral office, and a personal acquaintance with men and manners, along with intellectual and theoretical education."—*Minutes*, 1843, p. 188.

§ 158. *Presbyteries enjoined to caution in recommending candidates.*

"*Resolved*, That we renew our earnest and solemn urgency on the Presbyteries, to be careful and cautious in their choice of beneficiaries; and that they be enjoined to require not only clear evidences of piety and prudence, but also talents of a high order."—*Minutes*, 1845, p. 31.

§ 159. *A like injunction on teachers.*

"*Resolved*, That all teachers who have beneficiaries of the Board under their care, whether in academies, colleges, or theological seminaries, be urged to watch the progress of these students with the utmost vigilance; and to report promptly and faithfully every instance in which a student falls below a high standard in any of the varied qualifications now specified in the form of report to this Board."—*Minutes*, 1845, p. 31.

---

* This reference should be to the 2d Article of Chapter vi. of the By-Laws of the Board.

§ 160. *Thorough and full course of study required.*

"*Resolved*, That to suffer a candidate under the care of this Board to slight his solemn pledge, by entering the ministry without 'a thorough course of study preparatory,' or 'a three years course of theological study,' be regarded by the Assembly as injurious to the cause of education, ensnaring to the conscience of beneficiaries, dangerous to the honour and best interests of Zion, and to be excused only under circumstances of extraordinary necessity."—*Minutes*, 1845, p. 31. See also the next section.

§ 161. *Appropriations may be thrown into the form of scholarships.*

"*Resolved*, That in the judgment of this Assembly, the wants of the Church, and the general improvement of the age, demand increasing attention to the qualifications of candidates for the ministry; and that with the view, partly, of keeping more prominent the idea of the necessity of literary attainments in our candidates, and partly with the view of other advantages, the Board of Education are hereby allowed to give to their appropriations the title of scholarships, and the Presbyteries are enjoined to use their best endeavours to raise the standard of qualification for the ministry."—*Minutes*, 1851, p. 29.

§ 162. *The pledge required of candidates.*

"*Resolved*, That the practice of requiring from young men a pledge to enter the ministry, especially in the early stages of their preparatory studies, is not deemed conducive to the best interests, either of the candidates or of the Church; and the Board of Education are hereby authorized to modify their rules accordingly."—*Ibid.*

§ 163. *Distinction of probationers and candidates.*

"*Resolved*, That this Assembly prefer that young men within their bounds, who are looking forward to the work of the ministry, should be *officially* recognized as *candidates under the care of Presbyteries* only when they are prepared to enter upon their theological studies; and that until that time they be regarded simply as students on probation, under the general watch and patronage of the Presbyteries."—*Ibid.*

§ 164. *Discrimination of funds.*

"*Resolved*, That in collecting funds for the purposes of education, the Board shall in all cases keep specific contributions for *candidates*, or for *schools, academies, and colleges*, distinct from each other; but if no special direction is indicated, then the funds shall be appropriated to the education of candidates for the ministry."—*Ibid.* pp. 30, 31.

§ 165. *Synodical Agents.*

(*a*) "*Resolved*, That it be enjoined upon each Synod to appoint a Synodical Agent, in behalf of the cause of education, whose duty it shall be to confer with similar Presbyterial agents and co-operate with the Board in having this important cause more fully presented to all our Churches."—*Minutes*, 1848, p. 53.

(*b*) "An overture from the Synod of Mississippi, requesting the General Assembly either to rescind the order enjoining it upon each Synod to appoint an agent for the Board of Education, or to modify the resolution so as to leave the matter discretionary with the Synods. The committee recommended that the Assembly refuse to rescind the injunction in form, but that it be left discretionary with each Synod to appoint such an agency as will accomplish the object intended; namely, the due presentation of the cause of education, as far as practicable, to all our Churches."—*Minutes*, 1850, p. 455, and 1849, p. 239.

(*c*) "*Resolved*, That the Board of Education, in its important departments of benevolent operation, be recommended to the patronage of our Churches; and that the Presbyteries and Synods endeavour to have its objects annually presented in such manner as may be deemed expedient with a view to increasing the means of educating pious young men for the ministry."—*Minutes*, 1852, p. 212.

§ 166. *Theological Seminaries referred to the Board.*

"*Resolved*, That inasmuch as one or more of the Theological Seminaries of the Church, during the temporary interval of its endowment, is in a condition that needs assistance, the Board of Education be and hereby is authorized to apply such funds as may be appropriated by the donors, to advance the interests of theological education."—*Minutes*, 1848, p. 52.

TITLE 4.—CHURCH-SCHOOLS AND COLLEGES.

§ 167. *Earlier precedents.*

(*a*) "That special care be taken of the principles and characters of schoolmasters that they teach the Westminster Catechism and Psalmody; and that the Ministers, Church Sessions, and foresaid committees, (where they consistently can,) visit the schools and see these things be done; and where schools are composed of different denominations, that said committees and sessions invite proper persons of said denominations, to join with them in such visitations."—*Minutes*, 1766, p. 359.

(*b*) "*Resolved*, *also*, That it be enjoined on all our Congregations to pay a special regard to the good education of children, as being intimately connected with the interests of morality and religion; and that, as schools under bad masters, and a careless management, are seminaries of vice rather than of virtue, the session, corporation, or committee of every Congregation, be required to endeavour to establish one or more schools in such place, or places, as shall be most convenient for the people; that they be particularly careful to procure able and virtuous teachers; that they make the erection and care of schools a part of their congregational business, and endeavour to induce the people to support them by contribution, being not only the most effectual, but eventually the cheapest way of supporting them; that the Presbyteries appoint particular members, or if possible, committees, to go into vacant Congregations to promote similar institutions; that the corporation, session, or committee of the Congregation, visit the school, or schools, at least once in three months, to inquire into the conduct of the master, and the improvement of the children, and to observe particularly his care to instruct them, at least one day in the week, in the principles of religion; that the Presbyteries, in appointing ministers to supply vacant Congregations, require it as an indispensable part of their duty, to visit at the same time the schools, and require at the next meeting of the Presbytery, an account of their fidelity in this respect, and of the state of the schools; and that, in these schools effectual provision be made for the education of the children of the poor; and that, at the visitations of the schools, one or two of the most ingenious and virtuous of the poor children be annually selected, in order to give them a more perfect education, and thereby qualify these ingenious charity scholars to become afterwards useful instructors in our congregational schools."—*Minutes*, 1785, p. 513.

(*c*) [The Assembly enjoins it upon all the Presbyteries that in discharge of pastoral duties] "they endeavour to engage the sessions of the respective

Congregations, or other men most distinguished for intelligence and piety in them, to assume, as trustees, the superintendence and inspection of the schools established for the initiation and improvement of children in the elements of knowledge; to see that they be provided with teachers of grave and respectable characters; and that these teachers, among other objects of their duty, instruct their pupils in the principles of religion, which should be done as often as possible in the presence of one or more of the aforesaid trustees, under the deep conviction that the care and education of children, the example set before them, and the first impressions made on their minds, are of the utmost importance to civil society as well as to the Church."—*Minutes*, 1799, p. 182.

§ 168. *Centre College.*

"A memorial from the Synod of Kentucky was overtured on the subject of instituting a seminary of learning within its bounds upon scriptural principles, to be entirely under its direction and control," [read and referred to the Trustees of the Assembly.]

"The Trustees of the Assembly, to whom had been referred an application from the agents of the Synod of Kentucky, relative to instituting a seminary of learning within its bounds, reported, and their report being read was adopted, and is as follows, viz.

"That on due examination of the papers containing this application, a feeling was produced peculiarly favourable to the wishes of the highly respectable source from which it emanated; and to have acquiesced in the proposition consistently with a sense of duty, would have been a personal gratification to the trustees. They however are constrained, (without entering into the constitutional powers vested in the trustees, to meet this object, or considering the effects of precedent on future cases of a similar nature,) that, in their opinion, the funds of the Assembly might be involved, by the authority necessarily required from a principal to its agents, so as to endanger the sphere of usefulness to which those funds are now applicable; and further, that the power asked for being irrevocable, except in the event of the Legislature of Kentucky granting a satisfactory act of incorporation, exposes the trustees to the continuance of a connection, after experience had demonstrated that it operated unfavourably to the general interests of the Assembly, though in a degree favourable to the establishment in Kentucky. The following resolution is therefore respectfully submitted to the consideration of the Assembly.

"*Resolved*, That the trustees of the General Assembly entertain the most cordial feelings in favour of the design of the Synod of Kentucky, and highly approve of their endeavours to establish 'a school in which literature and science, blended with the doctrines of the word of God, shall be taught;' they are of opinion, and respectfully report to the Assembly, that it is not expedient to concur in the request of the Synod of Kentucky, inasmuch as it is inconsistent with the design of the act of Assembly by which the trustees are incorporated, and might be attended with results injurious to the sphere of usefulness to which the funds of the General Assembly are now applicable." [Adopted.]—*Minutes*, 1824, pp. 207, 217.

§ 169. *Report on parochial schools.*

[In the Assembly of 1844 a committee was appointed] "to consider the expediency of establishing Presbyterian parochial schools, and to report on the whole subject at the next meeting of the General Assembly."—*Minutes*, 1844, p. 376.

[The committee being continued made a report to the Assembly, in 1846, five hundred copies were printed for the use of the members, and after deliberation it was adopted as follows.]

(*a*) "The phrase *parochial schools* must be used with a certain latitude in such a country as ours; inasmuch as, having no established Church, we can have no *parishes*, strictly so called. At the same time, the analogy which exists between Presbyterian institutions in the old world and the new, and the identity of wants in the two, justify us in employing these familiar terms, in reference to schools connected with Congregations, and under Church authority. And the question proposed, as understood by your committee, is whether it is desirable and practicable to institute any such schools in the United States.

"In the very outset, it is important to be observed, that all precedents derived from the Reformed Churches in Europe must fail in several particulars, from the absence of State connection, already noted, as well as from the differences of condition among us, arising from our recent settlement and thin population. And, still further, such is the diversity, even in our own States, between the North and the South, between older and newer settlements, and between city and country, that your committee dare not hope to strike out a plan, which shall be equally suited to every part of the Church. It is this which, to some extent, seems to absolve them from the task, at which indeed they would tremble, of suggesting *details*, on a topic so new and so momentous.

"It must however be acknowledged, that a public opinion has been maturing, in various parts of our communion, which favours the investigation now proposed, and that a wide-spread and growing anxiety is manifested, in regard to the religious training of the infant population.

"It cannot be expected of your committee to discuss the questions of general education, or of Christian Catechetical instruction: these have been ably treated at length, by other hands, under the direction of your venerable body. It is our province, to advert rather to that branch of popular education, which while it shall be carried on day by day, shall at the same time convey the knowledge of divine things.

(*b*) "If we are asked, whether the Presbyterian population of these United States can safely rely, for such scriptural training, on the *common school systems* of the several States? we must, reluctantly, but without a remaining doubt, answer in the negative. The question finds a prompt solution, when we consider, that our State schools, in their best estate, can teach no higher morals or religion, than what may be called the *average* of public morals and religion. So long as the majority do not receive the truths of grace, State schools, their creature, can never teach the gospel. In some States, it is already a matter of debate, whether the word of God shall be admitted, and even if this were settled to our wishes, it needs scarcely be said, our necessities demand something far higher than the bare reading of the Bible. In our State schools—Bible or no Bible—we have every assurance that Christ, and grace, and gospel liberty, cannot, by authority, be so much as named; and without these there can be no Christian education.

"Equally vain is it to seek our invaluable ends, by aiming at a rateable proportion of public school funds. Although such a separate maintenance has been sought by the Roman Catholics, and not without marked favour; we are too well instructed by our history to expect any such allowance for scruples and demands on the side of Presbyterianism. Nor have we learned that such a requisition has ever been attempted.

"Nor can we accept the other horn of the dilemma, and by yielding to the latitudinary encroachments of the age, consent to have our children reared under a system of such compromise, as prevails in some States; and according to which the child's creed shall be so dilute as to be equally palatable to the Socinian, the Jew, or the Mussulman. For we hold it as a judgment common to us with our fathers, that we owe it to God and to our baptized offspring, to teach the rising race nothing less than the whole counsel of God, in regard to their salvation. Others will not do this work for us: nay others, whether Christian or unchristian, are doing the very opposite, with all their might.

(*c*) "If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent opinions are communicated, the hours spent in school are such. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily, common instruction. And with all our reverence and affection for Sabbath-schools, for which we bless the name of God, we are unwilling to let six days pass by, without a word of Christ, however faithfully he may be held forth to our offspring on the seventh.

"In saying this, we do no more than re-assert the constant judgment of the best Reformed Churches. Calvin, and Knox, and the Melvilles, were not more zealous for the preaching of the Sabbath, than for the teaching of the week. In Scotland, the two went forward with equal step. Wherever there was a parish church, there was a parish school. The same court which ordained the Pastor, appointed the schoolmaster. The same office-bearers who ruled the Church, superintended the school. And Scotland rejoices to this day, in a system which has made the daily lessons of every hamlet and mountain glen the means of training up a generation armed at all points against religious error. On this topic, however familiar, we trust we may be allowed one or two additional statements. The British Act of 1803, (53 Geo. III. cap. 54,) is founded on the Scotch statute of 1696. This statute directs that *a school shall be established in every parish.* The same acts give the appointment of the teacher to the Minister and certain others, called *heritors.* And so stringent is the enactment, that if even four months elapse, without a supply, the vacancy is to be filled by the commissioners of the county or stewartry. The record of such election is carried by the schoolmaster to the Presbytery of the bounds: and upon the production of such record, the court takes trial of his competency, and receives the signature of the nominee to the Confession of Faith. As a necessary adjunct, these acts provide for the teacher's sustenance, by an annual salary, by a commodious school-house, by a dwelling-house and garden, and by certain fees, fixed by the Minister and his associates. By the same acts, the superintendence of the schools is entrusted to the Minister; the Presbytery is empowered to regulate the hours, and the vacations; and to animadvert on the incumbent, in all cases of just complaint. The judgment of the Presbytery is final, and is followed by civil consequences.

(*d*) "Such was the sedulous provision of the Scottish Church, and the State authority, for the continuance of Presbyterian education; and the spirit of the founders breathes in every clause, as it is felt in every family of Scotland. It forms no part of our inquiry, to determine how faithfully the Established Church discharged these trusts: under the worst abuses, the system has not failed to make the people of North Britain a people of peculiar Christian sagacity and information. But that which, perhaps more than all other things, testifies to the value set upon these institutions, is the course of action adopted by the Free Church. No sooner were the seceding brethren released from the bonds, and deprived of the endowments of the State, than they put their hands to the work, to reconstruct a system, precisely similar, except in the very points which furnish the happiest resemblance to our own condition. For being now, like ourselves, destitute of all aid from government, they have undertaken the work on the voluntary principle; and this with a self-denial, an energy, and a success, such as may well fill us with astonishment and provoke us to emulation. Few readers of British news can be ignorant of the extraordinary labours of the Rev. Mr. McDonald, in collecting moneys for the schools of the Free Church.

(e) "It is not pretended that, in circumstances so different, we could wisely follow the example of our honoured brethren in every particular. But these facts seemed to lie too near the subject entrusted to your committee, to be altogether neglected in such a report. And they regret that they have not received in time more ample and minute information, for which an application has been made to Scotland, on their behalf. Even these hints will cause many to ponder upon the great support which some method of the kind, conformed to our usages and condition, would afford to the cause of truth and order.

"In the midst of abounding error, we cannot close our eyes to the fact, that the gross defections of our day are mainly among those who have not had 'line upon line' in the course of their common education. Our losses have been small indeed, compared with those of some sects, but the families in which Universalists, Socinians, Papists, ritualists, enthusiasts, and other errorists, have grown up, are notoriously families in which our Catechisms have been sneered at, or at least neglected. The colour which has been washed out of the web, was never received by a deep dye into the raw material. Our children may live to see an age of conflict. The contest of our sons, it appears to some among us, is to be between *Christ* and *Antichrist;* and the forces are marshalling. The uncatechized offspring of Presbyterians are good materials for hierarchical, ritual, and at length papal structures. And the errorists of the schools last indicated, are too wise in their generation not to seize on the policy which our supineness overlooks. They know the power of schools. They found them in every part of our land. They employ them as the direct means of imbuing the youthful mind with all their most distinctive and dangerous tenets, in regard to rites, and orders, and sacraments, as opposed to Christ and his free salvation. Such being the neglect of our own body, and the zeal and diligence of our opposers, we are ready to conclude, that next to the ministry of the word, and the instruction of the family, there is nothing which, under God's blessing, promises so much for the sustentation of our covenanted truth, as schools, Presbyterian schools, thorough-paced and above-board; such schools as shall, every day in the week, direct the infant mind, not only to a meagre natural religion, but to the whole round of gracious truth, as it is in Christ Jesus. The principles herein asserted are not new among us; but it is high time that we should carry our principles into action.

(*f*) "The *ideal* of such a school as is proposed already occurs to almost every reflective mind: to realize it is, we admit, more difficult. Our desire would be for a *Christian school, of respectable literary and scientific character, in every Congregation.* The proposal is doubtless startling; but we shall not lose by aiming high.

"Even if we admit the impracticability of securing this, in such a population as ours, there is a certain approximation, which we may profitably hold up before our minds. Concessions must be made to the valid objections of respected brethren. Allowance must be had for such circumstances as forbid the attempt, in its completeness, in many, perhaps in most of our Congregations; such as poverty—thin population—rural dispersion—the mingling of small groups of Presbyterians among other sects. But after all this abatement, the question is not to be hastily set aside: Is there not still something to be discreetly and hopefully attempted, in this very direction?

In cities, towns, and country districts of homogeneous population, a near approach might be attained. Only grant the general principle of distinctive instruction, in common schools, under Church care, as a matter to be aimed at, and a new face will begin to be put upon the whole affair of education. Wisdom will be profitable to direct how far any given Church shall go. The principle would abide firm, if several Churches, or even a whole Presbytery, should unite in a school. The endeavour, under every variety of application, would be to exchange our present schools, in which the doctrines of grace are often unheard of, for institutions aiming at *Education for Christ;* including the nurture of Ministers, Ruling Elders, and godly laymen. And the Church might at least authorize methods leading towards this as the proper end of every school, academy, and college.

"Could we in any degree realize the maxims of education thus expressed, in a working scheme of Church-schools, we should see growing around us a host of young persons, every one of whom would have 'from a child known the Holy Scriptures:' and who, instead of being nourished on books from which every particle of evangelical truth has been carefully filtered out by school-committees and temporizing state-directors, would have learned the same thorough doctrinal matter, which gave strength to our forefathers.

(*g*) "Church-schools, could such flourish among us, would immediately act upon the supply of Ministers. It is vain to hope for a stronger body of leaders, unless we can make our levies from a larger number of educated youth. And here a view of the subject presents itself, as connected with education for the ministry, which is too important to be overlooked, and which has long occupied the minds of those who are solicitous for a learned and able ministry. There are difficulties in the present methods of training youth for the sacred office, which might be lessened, if not removed, by a system of parish-schools. So far as that system goes into effect, it will furnish primary instruction to all our young men of suitable capacity and promise. When such persons require aid from our Board of Education, they may receive it at an advanced stage of their training. In this there would be a double advantage. *First*, because the Board would thereby be absolved from the charge of elementary education, already a burden to them; and *secondly*, because they would be liable to fewer risks from incompetent beneficiaries. It appears from the statistics of that Board, that *one-third* of the applicants for aid are in this very stage of juvenile training. It further appears, that where failures have occurred, during the last six years, *nine out of every ten* have occurred in the case of candidates taken up during this preparatory stage. And let it be remembered, by those who are discouraged by such cases, that at so early a period of development, it is almost impossible to judge with any precision as to the real character and qualifications. And yet, however hazardous or even unwise it may be, to receive such youth at this early stage, we cannot do without them; the Church needs them; the Church must educate them. If we leave them to struggle for themselves, one of these two results must inevitably ensue; either many will be lost to the Church and the ministry, for want of assistance, who are eminently fitted for usefulness; or else local societies will spring up all over the Church, to impair the unity and strength of our present system. How much simpler, and how much more congenial with our polity, to have every Congregation a nursery of Christian men, who may be called out, if need be, to the ministry. For it is a favourable peculiarity of the method, that the boy thus trained for the Church, in a parish-school, need not have extorted from him a premature engagement to preach the gospel; often a snare to himself and a mortification to his patrons. In these two respects, therefore, a scheme of parish-schools would rather relieve than embarrass our Board of Education. It would, moreover, bring forward a great body of talent which, under the present system, cannot be developed at all. And, meanwhile, the applicants for the aid of the Board would be fully tried, and that aid could be limited to young men of any desired standing, as to piety, capacity, and general influence.

(*h*) "It may seem chimerical, to speak of remote results, while the very inception of such a scheme is matter of doubt; but that which is ultimate in the intention, is not seldom weighty as a motive to begin. We, therefore, venture to suggest, that if parish-schools could become part of our system, some among them, in favourable sites, might be cherished in such a manner as to become academies of high rank in the literary scale. Nor is it incredible, that in many of them, a series of classes might ascend from the youngest, each one accessible only to the more promising for talents and piety of the class below; so as to sift out the very best of the students for the service of our beloved Church. Some method of this sort, even though only half executed, would do more to strengthen our ministry, than all our existing random efforts.

"Whatever may be the value of these hints, touching education for the ministry, your committee feel assured that the Assembly will admit, with them, the importance of the general topic. Our children must have such a discipline as shall include the knowledge of salvation; and, not by snatches, at distant intervals, but by that reiteration of daily 'precept upon precept,' which imbues the whole mind and is the prime ingredient of common school tuition.

"After all, however, that has been written above, we are painfully impressed with the difficulty and importance of what remains; namely, the indication of ways and means for the attainment of the ends proposed. Among the great number of our brethren who agree in desiring a system of religious education which shall include the vital doctrines of our covenanted testimony, there are not a few, who despair of ever securing it. It is not to be denied, that the difficulties are formidable, and that there is reason to shrink from adding a new requisition upon the liberality of our people, at a time when it is found hard even to sustain the ministry of the word. And we may, we trust, be pardoned, if, after all the meditation bestowed on this branch of the subject, we should nevertheless betray our reluctance to submit a method of supply, which shall be fitted to every portion of the Church. It is less seasonable, just now, to adjust this, than to awaken attention to the reality and greatness of our want: and it is not too much to hope, that when we shall be ready to attempt the work, we shall find some means for accomplishing that which appears so necessary to our carrying on the labours of the gospel.

(*i*) "That parish-schools must be to a certain portion of the community *free-schools*, is evident at first sight. In a sermon of Dr. Chalmers, upon this very subject, published many years ago, but never reprinted in America, that experienced friend of education and of the poor, argues with much force, that, in every case, a part of the expense even though it were a very small part, should be borne by the persons receiving the immediate advantage. Even where schools are entirely free, in respect to those who directly profit by them, they may, nevertheless, as is at once apparent, draw their support from the Congregation or other community, for whose benefit they are founded. It is the obtaining of this support, in an easy and equitable manner, which constitutes the difficulty of the problem now suggested, through us, by the General Assembly to the Church. Were the greatness of the benefit duly appreciated, so that our Congregations should feel willing to add to the sum which sustains the Pastor, the additional sum which would sustain the teacher, the problem would be solved. And whenever the experiment shall be fairly made, Christian parents will find that they are amply repaid in the persons of their offspring, and that it is in a good degree a mere diversion of a small stream of domestic outlay from the channel of schools as now existing, to the better channel of Christian education. But it is too much to exact, that such a revolution should be attempted at once; still less can we expect that it should be made part of a uniform Church-scheme. Your committee, therefore, have none such to offer.

(*k*) "The analogy of Scottish Presbyterianism, as established by law, entirely fails us here; and we are as yet uninformed of the plans adopted by the Free Church. While we await more full instruction on this point, we may remark, that even in Scotland, the means of parish education have been sometimes aided by individual bounty. As a striking instance, may be mentioned, what is known as the 'Dick Bequest, for the benefit of the Parochial Schoolmasters and Schools in the counties of Aberdeen, Banff, and Moray,' now for ten years in successful operation. This bequest consists of funds bequeathed by James Dick, Esq., of Finsbury Square, London; amounting, at present to a capital sum of £118,787 11*s*. (more than half a million of dollars.)*

"In our own country, examples are not entirely wanting of benevolent regard for the same object. Allusion to these may answer several valuable purposes, especially that of showing that Church-schools have been actually attempted in America: a fact which is perhaps new to a large number of our members. The parochial school attached to the Scotch Presbyterian Church, in the city of New York, as the result of a munificent foundation, has been long in existence, is largely attended, and is believed to be of great value. In several other Churches, and more particularly in each of the new Churches, founded by private liberality, parish-schools are in successful progress. The limits of this report exclude detail; but, so far as the experiment has been made, both Pastors and parents are disposed to regard it as promising solid advantages to the people, and peculiar additions of strength to the Church.

"No inquiries of your committee, however, have resulted in bringing to their knowledge any Churches which by an original effort, in their congregational capacity, have founded schools under the care of the Sessions. The attempt, if made, must therefore be upon untried ground. Yet we are not deterred from re-asserting the opinions respectfully suggested above, and in recommending that the General Assembly give the sanction of their voice to some principles which may encourage future experiments in this most interesting field.

(§ 170.)

"In conclusion, the committee respectfully submit the following resolutions, viz.

"I. *Resolved*, That, in the judgment of the General Assembly, any scheme of education is incomplete, which does not include instruction in the Scriptures, and in those doctrines of grace which are employed by the Holy Spirit in the renewal and sanctification of the soul.

"II. That in consideration of the blessings derived to us through our forefathers, from the method of mingling the doctrines of our Church with the daily teachings of the school, the Assembly earnestly desire as near an approach to this method, as may comport with the circumstances of our country.

---

* For full details, see "Report of the Dick Bequest," 1 vol. 8vo. Edinb. 1844.

"III. That the Assembly regard with great approval the attempt of such Churches as have undertaken schools under their proper direction; as well as the zeal which has led individual friends of the truth to aid the same cause.

"IV. That the Assembly commends the whole subject of Parochial Education to the serious attention of the Church; counselling all concerned, to regard the maintenance of gospel faith and order, in the founding of new schools, the appointment of teachers, and the selection of places of education.

"*Resolved further*, That the whole subject of the report be referred to the Board of Education, that they may, from time to time, report to the General Assembly any further action which may be needed for extending through our Churches a system of Parochial Schools."—*Minutes*, 1846, pp. 216, 227.

§ 171. *Establishment of Parochial and Presbyterial schools.*

"The Board of Education, appointed by the last Assembly to report from time to time on the subject of parochial schools, reported through their Corresponding Secretary, Dr. Van Rensselaer; and their report was referred to a special committee, consisting of Drs. Hodge, Jones, and Janeway, and Messrs. Snowden and McIlwaine." * * * * *

"The order of the day was then taken up, viz. the report of the committee to whom was referred the report of the Board of Education on parochial schools. The resolutions were considered *seriatim*, amended, and adopted, and are as follows, viz.

"1. *Resolved*, That the report be committed to the Board of Education, in order that it may be printed and circulated among the Churches.

"2. *Resolved*, That this Assembly do hereby express their firm conviction that the interests of the Church and the glory of our Redeemer demand that immediate and strenuous exertions should be made, so far as practicable, by every Congregation, to establish within its bounds one or more primary schools, under the care of the Session of the Church, in which together with the usual branches of secular learning, the truths and duties of our holy religion shall be assiduously inculcated.

"3. *Resolved*, That this Assembly do hereby earnestly call upon all the Synods and Presbyteries under their care, to take the subject of Christian education under consideration, and to devise and execute whatever measures they may deem most appropriate for securing the establishment of Parochial and Presbyterial schools in our bounds.

"4. *Resolved*, That a committee consisting of one Minister and one Ruling Elder be appointed by each Presbytery to collect information as to the number and condition of schools within the bounds of the Presbytery, the number of children under fifteen years of age belonging to their Congregations; the state of public opinion in respect to education; the ability of the Churches to sustain teachers and build school-houses; and whatever other statistical information relating to education they may deem important; and that these committees forward their reports to the Board of Education on or before the 1st of January, 1848.

"5. *Resolved*, That this whole subject be referred to the Board of Education, and that the Board is hereby authorized to expend whatever moneys are committed to them for that purpose in aid of the establishment of Parochial and Presbyterial schools."—*Minutes*, 1847, pp. 379, 399. See subsequent Minutes, *passim*.

§ 172. *Board of Publication to inquire for suitable books.*

"*Resolved*, That it be recommended to the Board of Publication to make inquiries on the subject of elementary school books, with a view of adapting them, as far as practicable, to a system of religious instruction; and that the Board report on this subject to the next General Assembly."—*Minutes*, 1847, p. 400.

§ 173. *Church colleges.*

"*Resolved*, That colleges as an integral part, and in their wide-spread relations to the best interests of society a vitally important part of a complete system of Christian education, demand the fostering care of the Church; and that the Board of Education be, and hereby is authorized to assist in the promotion of the cause of collegiate education, by means of any funds that may be given for that purpose."—*Minutes*, 1848, p. 52.

"It is recommended to our Churches and members to assist, as far as possible, in the endowment of our colleges, and to co-operate with the Board of Education in sustaining them during the interval for which they may need aid."—*Minutes*, 1851, p. 30.

§ 174. *Makemie College.*

"*Resolved*, That the effort of the Synod of Arkansas to establish 'Makemie College' within its wide and destitute bounds, upon the frontier of population, is entitled to the special support of the friends of Christian education; and it is recommended, not only to the attention of the Board, but to the efficient and liberal co-operation of all who have it in their power to render it aid."—*Minutes*, 1853, p. 454.

§ 175. *Greek Testament in institutions of learning.*

"The same committee on Overture No. 9—it being a memorial from the Presbytery of Richland, and ordered to be brought before the Assembly by the Synod of Ohio, praying for a reform in colleges respecting the use of the sacred Scriptures, especially in the original languages, or in case such reform be impracticable or unadvisable, that then the Assembly recommend the establishment of certain new institutions of learning—reported the following minute, which was adopted, viz.

"1. *Resolved*, That the memorial relates to matters not under the direct control of this body.

"2. *Resolved*, Nevertheless, that this Assembly embrace this opportunity of expressing their heartfelt regret, that the Greek Testament has fallen into disuse in some of our seminaries of classical learning, and that we regard the study of the Holy Scriptures in the original languages, by the youth of our land, as in many respects important, and recommend to all our members, Elders and Ministers, who have the control of the studies of youth, to give due prominence to this branch of learning."—*Minutes*, 1844, p. 359.

§ 176. *Action of the Assembly of* 1854.

(*a*) *Relation to corporation and State schools.*

"*Resolved*, That the efforts of the Presbyterian Church in behalf of schools, academies, and colleges, on a definite religious basis, and under her own care, have met with a success, important in present results and hopeful for the future; and that these operations deserve to be continued and enlarged, with an entire friendliness to all other educational efforts, not positively injurious in their tendency; and especially that institutions under the management of members of our own Church, either privately or in corporations not subject to ecclesiastical supervision, in which religion is duly inculcated, ought to be regarded as entitled to confidence.

"*Resolved*, That the General Assembly, by affirming the Church to be one of the parties in education, and by acting on that principle in accordance with the practice of all the Reformed Churches, has never denied the importance of State co-operation in this great work, however defective it may be in some parts of the country; but, on the contrary, rejoices in the general enlightenment of the masses under the public school system, and hopes that all Presbyterians, besides supporting their own institutions, will continue, as heretofore, to be known as the sound friends of general education throughout the country, and as the advocates of the introduction of the Bible into the common schools."—*Minutes*, 1854, p. 31.

(*b*) *Increase of appropriations.*

"*Resolved*, That this Assembly approve of the recommendation of the Board to increase the appropriations to candidates, so that those in the academical course shall receive $80; those in the collegiate, $100; and those in the theological, $120; with liberty, in special cases, of increasing the appropriations, on the recommendation of the Presbyteries."—*Minutes*, 1854, p. 31.

(*c*) *Measures referred to the Board.*

"*Resolved*, That the mode of conducting the operations of the Board in their enlarged scale, be referred to the Board itself, to take such action as may prevent either department from interfering with the other, and as may continue to keep prominently before the Churches the education of pious and indigent young men for the gospel ministry."—*Ibid.*

PART IV.

THE BOARD OF PUBLICATION.

Title 1.—Early Measures.

§ 177. *Committee to revise controversial treatises.*

"Upon a motion made by a member, the Synod do agree that if any of our members shall see cause to prepare anything for the press upon any controversy in religious matters, that before such member publish what he hath thus prepared, he shall submit the same to be perused by persons to be appointed for that purpose, and that Messrs. Andrews, Dickinson, Robert Cross, Pemberton, and Pierson, be appointed for this purpose in the bounds of the Synod to the northward of Philadelphia; and Messrs. Anderson, Thomas Evans, Cathcart, Stevenson, and Thomson, in the bounds of the Synod southward of Philadelphia. Any three of each committee to be a quorum. Approved."—*Minutes*, 1735, p. 117.

§ 178. *Collection and distribution of religious publications.*

(*a*) "The Synod finding the money collected some years ago for defraying the expense attending the missions appointed on our frontiers, is nearly expended, agree to have a collection this year through their bounds upon the same plan with the former. And as it is judged it might be useful to extend this public charity to purchase such religious books as the Synod may approve of, to be given to poor congregations; the following members are appointed to consider this matter, and bring in an overture to be subjected to the Synod as soon as they conveniently can, viz. Messrs. McWhorter, Montgomery, and Ogden."—*Minutes*, 1772, p. 428.

(*b*) "The committee appointed last Friday to draw up an overture with respect to the general collection and the distribution of books, brought one in, which after correction is as follows:

"1. That the Synod recommend a general collection in all the Churches under their care.

"2. That the Synod write a pastoral letter, in which they shall return thanks to their several Congregations for their former generosity, and solicit their future favours.

"3. That the Synod particularly desire the charity of the public for those purposes, viz. For defraying the expenses of sending missionaries to the frontiers, and such other places as are unable to support the gospel; for purchasing useful books to distribute in said places under the direction of committees to be appointed for that purpose; for propagating Christian knowledge among the Indians; and for such other pious uses as may occur from time to time.

"The following books were proposed and agreed to be procured and distributed, viz. Bibles, Westminster Confessions of Faith, small edition of

Vincent's Catechism, Doddridge's Rise and Progress of Religion, A Compassionate Address to the Christian World, Allein's Alarm to the Unconverted, Dr. Watts's Divine Songs for Children, and the Assembly's Catechism.

"And for the purpose of procuring and distributing those books we appoint for a committee at Philadelphia, Dr. Alison, Mr. Sproat, Mr. Montgomery, Mr. Bayard, and Mr. Jonathan Smith; and at New York, Dr. Rodgers, Mr. Treat, Mr. McWhorter, Mr. Caldwell, Mr. V. B. Livingston, and Mr. Robert Ogden. And the committees are restricted not to lay out this year above ten pounds pro. currency each for the purposes aforesaid. But if any well disposed persons will send the committees books or pamphlets which they judge will answer the intention of the Synod to promote Christian knowledge, they are desired to distribute these also."—*Minutes*, 1772, p. 429.

(*c*) "For the purpose of procuring books to bestow on the poor: in Philadelphia, Dr. Francis Alison, Mr. Sproat, Mr. Montgomery, Mr. John Bayard, and Mr. Jonathan Smith; and in New York, Dr. Rodgers, Mr. Treat, Mr. McWhorter, Mr. Caldwell, and Mr. Noel, are appointed as committees, and that they do not exceed the sum of twenty pounds proclamation currency, to be laid out by each committee, and that they draw on the treasurer for this sum."—*Minutes*, 1773, p. 441.

(*d*) "The committees appointed last Synod to purchase books and distribute them among the poor on the frontiers, report, that they have complied with the order, and disposed of the whole of the sum allowed at New York, and the whole also of the sum allowed at Philadelphia, except one pound seven shillings and eight pence, but as the committee at Philadelphia have not yet received an account of any distribution made by the persons to whose care they have committed them on the frontiers, the Synod direct them to inquire as soon as possible into that matter, and use their best endeavours to have said distribution made, (if not already done,) and procure what information they can, of the success attending said distribution, and make report at next meeting of Synod."—*Minutes*, 1774, p. 452. See also 1794, p. 93, &c.

(*e*) "That there be made a purchase of as many cheap and pious books as a due regard to the other objects of the Assembly's funds will admit, with the view of distributing them, not only along the frontiers of these States, but also among the poorer classes of people, and the blacks, or wherever it is thought useful; which books shall be given away, or lent, at the discretion of the distributor. And that there be received from Mr. Robert Aitken, toward the discharge of his debt, books to such amount as shall appear proper to the Trustees of the Assembly, who are hereby requested to take proper measures for the distribution of the same."—*Minutes*, 1801, p. 229; 1802, p. 259, &c.

(*f*) "A communication was received from the Presbytery of Erie, praying that Bibles and other pious books may be sent into the bounds of that Presbytery, and placed in the hands of certain persons, to the intent that they may be employed as a circulating library, for the spiritual edification of the numerous poor and ignorant persons in that place, who are perishing for lack of knowledge. On motion, it was

"*Resolved*, That the same be referred to the standing Committee of Missions."—*Minutes*, 1803, p. 268.

(*g*) "*Resolved*, That the Presbyteries and individuals who have received, or may hereafter receive religious books for distribution, report to the Committee of Missions from year to year, stating in what manner the books have been disposed of, the effects produced, and the books, if any, remaining on hand."—*Minutes*, 1804, p. 307.

(*h*) "*Resolved*, That the Committee of Missions be authorized and requested to procure two hundred and fifty copies of Fuller's 'Gospel Worthy of all Acceptation,' and two hundred and fifty copies of Vincent's Exposition of the Shorter Catechism, to be distributed in places where such books are especially wanted, either gratis or otherwise, as the case may require.

"*Resolved*, That the Trustees of the General Assembly be, and they are hereby authorized and requested, to grant a warrant in favour of the Rev. John Rice, for the payment of thirty-five dollars, to be applied to purchasing religious books, to be distributed among the people of colour within the bounds of Hanover Presbytery."—*Minutes*, 1805, p. 346.

(*i*) "That the Assembly appropriate, annually, when the funds will admit of it, the sum of one hundred dollars, for the purchase of religious books, to be distributed in those parts of our Church which may most need them."—*Minutes*, 1806, p. 361. See 1811, p. 478, &c.

(*k*) *Proposed organization of a Tract Society.*

"The committee appointed to report on the establishment of a society for procuring and distributing religious tracts, reported the following resolution, and it was adopted:

"*Resolved*, That whereas it appears to this Assembly, that great and increasing good has accrued to the Church of Christ by the distribution of small cheap religious tracts; it is hereby earnestly recommended that each Synod take measures for establishing as many religious tract societies within their bounds, by association of one or more Presbyteries, as may be most convenient for this purpose; and that such societies may adopt such plan for carrying into effect the object of this resolution, as may be most conducive in their judgment to this end."—*Minutes*, 1809, p. 429.

§ 179. *Recommendation of a Publisher's works declined.*

"Mr. Henry Sherman presented a number of copies of a book entitled Dr. Haweis's Communicant's Companion, and requested the recommendation of the Assembly to the work; on motion,

"*Resolved*, That as the precedent of recommending books would involve the Assembly in much trouble by numerous similar applications, the motion for recommending be postponed, and that the thanks of the Assembly be presented to Mr. Sherman for the donation."—*Minutes*, 1811, p. 475.

TITLE 2.—ENCOURAGEMENT TO EDITIONS OF THE BIBLE.

§ 180. *A collection for the distribution of Bibles.*

(*a*) "The Synod taking into consideration the situation of many people under their care, who, through the indigence of their circumstances, are not able to purchase Bibles, and are in danger of perishing for lack of knowledge:

"*Ordered*, That every member of this body shall use his utmost influence in the Congregation under his inspection, and in the vacancies contiguous to them, to raise contributions for the purchasing of Bibles, to be distributed among such poor persons; and that Drs. Sproat and Ewing, and Mr. Duffield, be a committee to receive such contributions, to purchase Bibles therewith, and send them to the several members of this Synod, who, in conjunction with their respective Sessions, shall distribute them. And as Mr. Aitken, from laudable motives, and with great expense, hath undertaken and executed an elegant impression of the Holy Scriptures, which, on account of the importation of Bibles from Europe will be very injurious to his temporal circumstances, Synod further agree, that the above committee shall purchase Bibles of the said impression and no other, and earnestly recommend it to all, to purchase such in preference to any other."—*Minutes*, 1783, p. 500. [Repeated, *Minutes*, 1784, p. 503, and 1785, p. 506.]

(*b*) *Collins's edition.*

"The General Assembly, considering the importance of preserving faithful and correct impressions of the Holy Scriptures; and as Mr. Collins, printer to the State of New Jersey, proposes to make an impression of the Old and New Testaments, and wishes the countenance and support of all denominations of Christians.

"On motion, *Resolved*, That the General Assembly of the Presbyterian Church in the United States of America, in order to give effectual encouragement to this undertaking, do hereby appoint the Rev. Mr. Joshua Hart, Mr. Judd, Dr. Alexander McWhorter, Mr. James F. Armstrong, Dr. George Duffield, Mr. Thomas Read, Dr. Matthew Wilson, Dr. Patrick Alison, Mr. Robert Cooper, Mr. James Finley, Mr. Moses Hoge, Mr. John Blair Smith, Mr. James McKee, Mr. Hezekiah Balch, Mr. Thomas H. McCaulle, and Mr. David Rice, to lay Mr. Collins's proposals before their respective Presbyteries, and to recommend to them, by order of the General Assembly, that a person or persons be appointed in every Congregation, vacant or supplied, to procure subscriptions; and that the Presbyteries transmit by their commissioners to the next General Assembly the number of subscribers. The General Assembly also confirm the appointment made by the Synod of New York and New Jersey, that Dr. John Witherspoon, Dr. Samuel S. Smith, and Mr. James F. Armstrong, be a committee to concur with any such committee as may be appointed, whether from any other denomination, or from any other Synod of our denomination, to revise and correct the proof-sheets; and, if necessary, to fix upon the most correct edition of the Scriptures to be recommended to the printer, from which to make his impression; and that the said committee be ordered to agree with the printer, that Ostervald's notes, if not inconsistent with the views of other denominations of Christians engaged in this undertaking, be printed with it, in such manner as may best promote the publication.

"The General Assembly, desirous to spread the knowledge of eternal life contained in the Holy Scriptures, earnestly recommend to all the Congregations under their care to encourage this undertaking."—*Minutes*, 1789, p. 12. [Repeated, 1790, p. 25; 1791, p. 41.]

§ 181. *The American Bible Society.*

(*a*) "Bible and tract societies have greatly multiplied in our country during the last year. From Georgia to Maine, endeavours have been made to convey the word of life, the consolations and support of the gospel, to the remotest cottage on our borders. They who have been long sitting in the darkness of the shadow of death, without the light of revelation, ignorant of what the gospel of Christ has done, and what it can do, are no longer in this distressing situation! The lamp of revelation now shines in many a hitherto gloomy mansion; and illuminates, and directs, and cheers many a hitherto darkened soul! In the distribution of religious tracts, (in which the reality and power of godliness have appeared, as manifested in the lives and death of eminent Christians,) a divine blessing has been evident, and encouragement communicated not to become weary in this species of well-doing.

"The General Assembly record with gratification and heartfelt pleasure, the information they have received of the formation of an 'American Bible Society,' a few days since, in the city of New York; and from the unanimity manifested by all denominations of Christians on that occasion, the fervour of zeal displayed, and eagerness manifested by the numerous and highly respectable delegation which attended, to combine their exertions in promoting the best interests of their fellow-men, by furnishing them with the word of life, they cannot but believe that it is the work of God; that it will stand, and prove a rich blessing to those who may enjoy the fruits of its exertions."—*Minutes*, 1816, p. 620.

(*b*) "This Assembly, taking grateful occasion to reaffirm its appreciation of the importance and usefulness of the American Bible Society, which, under God, has been instrumental of so much good in this and other lands; in view of the multitudes of families in our own favoured country living without the sacred volume; the vast number of immigrants arriving among us; the many transient persons, labourers, boatmen, and seamen in the midst of us, who greatly need the word of life, and the wide and inviting fields opened by missionary labour in Papal, Mohammedan, and Pagan countries,

"1. *Resolved*, That we recognize the fostering hand of Almighty God in enabling the Society to erect its new and spacious Bible House, without using for the purpose any of its ordinary revenues.

"2. *Resolved*, That the increased facilities for printing, and the greatly increased demands for the inspired Scriptures, call for far greater and more general exertion, self-denial, and prayer, on the part of the people of God.

"3. *Resolved*, That the Assembly earnestly recommend to the Churches under its care to take up stated annual collections for the American Bible Society."—*Minutes*, 1853, p. 447. See *Minutes, passim.*

TITLE 3.—THE BOARD OF PUBLICATION.

§ 182. *The Constitution.*

(*a*) "Whereas, Sabbath-School and tract publications cannot fail to exert a very great influence upon the growth of our Church and country; and whereas, it is the duty of the highest judicatory of the Church to exercise such a supervision over this subject, as will secure the diffusion of sound and scriptural principles, for 'the promotion of charity, truth, and holiness,' through all the Churches under our care: therefore,

"*Resolved*, 1. That the General Assembly will superintend and conduct, by its own proper authority, the work of furnishing the Churches under its care with suitable tract and Sabbath-School publications, by a Board appointed for that purpose, and directly amenable to said Assembly.

"2. The General Assembly shall, at its present meeting, choose *forty* Ministers and *forty* laymen, as members of the Tract and Sabbath-School Board, one fourth part of whom shall go out annually, in alphabetical order; and thereafter ten Ministers and ten laymen shall be annually elected as members of the Tract and Sabbath-School Board, whose term of office shall be four years; and these *forty* Ministers and *forty* laymen so appointed shall constitute a Board, to be styled 'The Board of Publication of Tracts and Sabbath-School Books of the General Assembly in the United States of America,' to which for the time being shall be entrusted such directions and instructions as may from time to time be given by the General Assembly, the superintendence of all the operations of the Presbyterian Church, in relation to the subject of tracts and Sabbath-School books. The Board shall make annually to the General Assembly a report of their proceedings, and submit for its approval such plans and measures as shall be deemed useful and necessary.

"3. The Board of Managers shall hold their first meeting at such time and place as may be directed by the present General Assembly, and shall hold a meeting annually, at some convenient time during the sessions of the General Assembly, at which time it shall appoint a President, Vice-President, a Corresponding Secretary, a Treasurer, and an Executive Committee, to serve for the ensuing year. It shall belong to the Board of Managers to review and decide upon all the doings of the Executive Committee; to receive and dispose of their annual report, and to present any statement of their proceedings which they may judge proper and necessary to the General Assembly. It shall be their duty, also, to meet for the transaction of business, as often as may be expedient, due notice of every special meeting being seasonably given to every member of the Board.

"4. To the Executive Committee, consisting of not more than nine members beside the Corresponding Secretary and Treasurer, shall belong the duty of selecting and preparing suitable tracts and books for publication; of superintending and directing their distribution; of receiving the reports of the Corresponding Secretary, and giving him needful directions in reference to matters of business and correspondence entrusted to him; of authorizing all appropriations of money; and of taking the particular direction and management of the whole subject of tract and Sunday-School publications, subject to the control and direction of the Board of Managers. The Executive Committee shall meet at least once a month, and oftener, if necessary; five members meeting at the time and place of adjournment or special call, shall constitute a quorum, except that the approval of a majority of the whole committee shall be necessary to direct the publication of any tract or book. The committee shall have power to fill their own vacancies, if any occur, during the recess of the Board.

"5. All property, houses, lands, tenements, and permanent funds belonging to the said Tract and Sabbath-School Board, shall be taken in the name of the Trustees of the General Assembly, and held in trust by them, for the use and benefit of 'The Board of Publication of Tracts and Sabbath-School Books of the General Assembly of the Presbyterian Church in the United States of America,' for the time being.

"6. The seat of operations of the Board of Managers shall be in the city of Philadelphia.

"7. The Board of Managers shall have power, and they are hereby authorized to receive a transfer of 'The Presbyterian Tract and Sabbath-School Book Society,' now under the care of the Synod of Philadelphia, with all the tracts, books, and funds belonging to said society."—*Minutes*, 1838, p. 23.

(*b*) *Amendments of the Constitution.*

"2. *Resolved*, that the name of the Board for the Publication of Tracts and Sabbath-School Books be changed to the name of *The Presbyterian Board of Publication;* and that its constitution be so altered as to require said Board to publish not only tracts and Sabbath-School books, but also approved works in support of the great principles of the Reformation, as exhibited in the doctrines and order of the Presbyterian Church, and whatever else the Assembly may direct.

"3. *Resolved*, That the third article of the constitution of the Assembly's Board of Publication be amended by adding to it the following clause, viz. '*Eleven* members shall constitute a quorum for the transaction of business.'

"4. *Resolved*, That the fourth article of the constitution of the Board be so altered as to provide that 'the Executive Committee shall consist of nine members, besides the Corresponding Secretary and Treasurer.'

"5. *Resolved*, That to this Board be committed, on behalf of the General Assembly, the publication of such works, permanent and periodical, as are adapted to promote sound learning and true religion."—*Minutes*, 1839, p. 170.

(*c*) "*Resolved*, That the number of members of the Board be increased to 104.

"*Resolved*, That the General Agent of the Board of Publication be, *ex officio*, a member of the Executive Committee."—*Minutes*, 1840, p. 301.

(*d*) "*Resolved*, That article third of the constitution of the Presbyterian Board of Publication be so amended as to read as follows, viz.

"Art. III. The Board of Managers shall hold their first meeting at such time and place as may be directed by the present General Assembly, and shall hold a meeting annually on the second Tuesday in June, at which time it shall appoint a President, Vice-President, a Corresponding Secretary, a Treasurer, a Recording Secretary, and an Executive Committee, to serve for the ensuing year."—*Minutes*, 1853, p. 449.

§ 183. *Various enactments.*

(*a*) "That we approve the recommendation of the Board [of Missions] to the rich in our Churches, to place the books of the Board of Publication in the hands of our domestic missionaries, for distribution: and that the Assembly's Board of Missions be authorized to receive donations for this specific object."—*Minutes*, 1841, p. 445.

(*b*) "2. That it be recommended to the Board, to append to at least one edition of the Psalm and Hymn Book, about to be published, the Confession of Faith, with the Scripture references, and the Directory for Worship.

"3. That this Assembly would recommend, that at least one set of the publications of the Board be obtained by every Church, as a Congregational Library, to be under the direction of the Church Session."—*Minutes*, 1841, p. 446.

(*c*) "2. That it be recommended to the Board to publish a series of works suited to children and youth.

"3. That the funds committed by the Church to the Board of Publication, ought to be managed upon the principle of yielding a net yearly revenue of about six per centum per annum upon the actual amount of its whole capital. And the Board is hereby recommended to adhere to a system of rigid economy in every department of its outlay, so as to effect the object now contemplated, and yet afford their publications at the lowest rate."—*Minutes*, 1842, p. 36.

(*d*) "*Resolved*, That it be earnestly recommended to every Presbytery, or at least to every Synod, to establish a depository which shall be their own property, by collecting, on such plan as they may deem best, a sufficient sum of money to fill the depository on the principle of cash purchase."—*Minutes*, 1843, p. 187: and 1840, p. 301.

(*e*) *Resolved*, That it be recommended to the Board to establish depositories of their publications at such important points as they may deem proper, provided such depositories can be sustained without expense to the Board."—*Minutes*, 1844, p. 377.

§ 184. *Of Colportage.*

(*a*) "*Resolved*, That the Assembly is highly gratified that the Board has entered on a system of colportage, as an agency for the circulation of its books; and while repeating the recommendation of former Assemblies, that funds be raised by Synods and Presbyteries, for the establishment of depositories, owned and managed by themselves, the Assembly would further recommend that they employ, in connection with these depositories, the colporteurs appointed by the Board."—*Minutes*, 1847, p. 400.

(*b*) "*Resolved*, That it be recommended to the Board to inquire whether still greater efficiency cannot be given to the colporteur enterprise, by making some increase in the salaries of the colporteurs.

"*Resolved*, That it be recommended to the Board to pursue still further the policy of gratuitous distribution to the destitute, so far as may consist with the safety of their financial operations, and for this purpose, to appeal to the liberality of the Churches."—*Minutes*, 1854, p. 43.

PART V.

THEOLOGICAL SCHOOLS.

CHAPTER I.

MEASURES OF THE GENERAL SYNOD.

§ 185. *Efforts to secure a Professor of Theology.*

"An overture was brought in, that as a Professor of Divinity, to instruct youths for the sacred ministry, is much wanted, and highly necessary, the Synod would try to fall upon some measures to obtain one. And the Synod, sensible of the need and importance of this, earnestly recommend the consideration of it to every Presbytery, that they may consult together how this may be accomplished, and endeavour to make the people under their care, sensible of the importance of it; also that they may be prepared and disposed to contribute to so good a design."—*Minutes*, 1760, p. 303.

§ 186. *Provisional arrangement.*

"The affair of a Professor of Divinity came to be considered, and the Synod agree to promote this good purpose; but as several useful designs are at present under consideration, which may prevent our raising a sufficient fund for this end at this time, it is deferred till a more convenient season.

"But the Synod being deeply sensible, that the Church suffers greatly for want of an opportunity to instruct students in the knowledge of divinity, it is hereby agreed, that every student, after he has been admitted to his first degree in the college, shall read carefully and closely on this subject, at least one year, under the care of some Minister of an approved character for his skill in theology; and under his direction shall discuss difficult points in divinity, study the sacred Scriptures, form sermons, lectures, and such other useful exercises as he may be directed to in the course of his studies.

"And it is enjoined likewise, that every preacher, for the first year after his licensure, shall show all his sermons to some Minister in our Presbyteries, on whose friendship and candour he depends, written fairly to have them corrected and amended. And as they are but young preachers, we are persuaded that no better method can be taken in present circumstances to improve them in Christian knowledge and render them eminently useful in their stations. It is also enjoined that they preach as often as they can before stated Ministers, that they may correct their gesture, pronunciation, delivery, and the like. And it is further enjoined that all our Ministers and probationers forbear reading their sermons from the pulpit, if they can conveniently."—*Minutes*, 1761, p. 309.

CHAPTER II.

PRINCETON SEMINARY.

TITLE 1.—INCIPIENT MEASURES.

§ 187. *Different plans proposed.*

"The committee [of Bills and Overtures] laid before the Assembly an overture from the Presbytery of Philadelphia, for the establishment of a theological school.

"The overture was read, and the Rev. Dr. Dwight, and the Rev. Messrs. Irwin, Hosack, Romeyn, Anderson, Lyle, Burch, Lacey, and Messrs. Bayard, Slaymaker, and Harrison, Elders, were appointed a committee to take the overture into consideration, and report upon it."—*Minutes,* 1809, p. 417.

"The committee to which was referred the overture in relation to the establishment of a theological school, brought in the following report, which being read, was adopted, viz.

"The committee appointed on the subject of a theological school overtured from the Presbytery of Philadelphia, report:

"That three modes of compassing this important object have presented themselves to their consideration.

"The first is, to establish one great school in some convenient place, near the centre of the bounds of our Church.

"The second is, to establish two schools, in such places as may best accommodate the northern and southern divisions of the Church.

"The third is, to establish such a school within the bounds of each of the Synods. In this case your committee suggest the propriety of leaving it to each Synod to direct the mode of forming the school, and the place where it shall be established.

"The advantages attending the first of the proposed modes are, that it would be furnished with larger funds, and therefore with a more extensive library, and a greater number of professors. The system of education pursued in it would, therefore, be more extensive and more perfect; the youths educated in it would also be more united in the same views, and contract an early and lasting friendship for each other; circumstances which could not fail of promoting harmony and prosperity in the Church. The disadvantages attending this mode would be principally those derived from the distance of its position from the extremities of the Presbyterian bounds.

"The advantages attending the second of the proposed modes, and the disadvantages, will readily suggest themselves from a comparison of this with the other two.

"The advantages which would attend the third, to wit, the establishment of theological schools by the respective Synods, would be the following. The local situation of the respective schools would be peculiarly convenient for the several parts of a country so extensive as that for the benefit of which they were designed. The inhabitants having the seminaries brought near to them, would feel a peculiar interest in their prosperity, and may be rationally expected to contribute to it much more liberally and generally, than to a single school, or even to two. The Synods also, having the immediate care of them, and directing, either in person or by delegation, all their concerns, would feel a similar interest, and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the wishes and interests of the several parts of the Church immediately under their direction. Greater efforts, therefore, may be expected from Ministers and people, to promote the prosperity of these schools, than of any other. The disadvantages of this mode would be the inferiority of the funds, a smaller number of professors, a smaller library, and a more limited system of education in each. The students also, would, as now, be strangers to each other.

"Should the last of these modes be adopted, your committee are of opinion, that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective Synods. If either of the first, the whole should be subject to the control of the General Assembly.

"Your committee also suggest, that in the former of these cases, the funds for each school should be raised within the bounds of the Synod within which it was stationed. In the latter they should be collected from the whole body of the Church.

Your committee therefore submit the following resolution, to wit:

"*Resolved*, That the above plans be submitted to all the Presbyteries within the bounds of the General Assembly for their consideration, and that they be careful to send up to the next Assembly, at their sessions in May, 1810, their opinions on the subject."—*Minutes*, 1809, p. 430.

§ 188.

"The committee appointed to examine the reports of the several Presbyteries on the subject of theological schools, and to report to the Assembly the opinions expressed by them severally on the three different plans sent down for their consideration, reported, that after carefully examining the reports of the several Presbyteries on this subject, they find the following result. Ten Presbyteries have expressed an opinion in favour of the first plan, viz. the establishment of a single school. One Presbytery has given an opinion in favour of the second plan, viz. the establishment of two schools. Ten Presbyteries have expressed a judgment in favour of the third plan, viz. the establishment of a school in each Synod. Six Presbyteries have expressed an opinion that it is not expedient, at present, to attempt the establishment of any school; and from the remaining Presbyteries no report has been received."—*Minutes*, 1810, p. 439.

§ 189. *Act establishing the Seminary.*

"The committee appointed farther to consider the subject of theological schools reported, and the report being read and amended, was adopted, and is as follows, viz.

"That after maturely deliberating on the subject committed to them, they submit to the Assembly the following results:

"1. It is evident that not only a majority of the Presbyteries, which have reported on this subject, but also a majority of all the Presbyteries under the care of this Assembly, have expressed a decided opinion in favour of the establishment of a theological school or schools in our Church.

"2. It appears to the committee, that although according to the statement already reported to the Assembly, there is an equal number of Presbyteries in favour of the first plan, which contemplates a single school for the whole Church; and in favour of the third plan, which contemplates the erection of a school in each Synod; yet as several of the objections made to the first plan are founded entirely on misconception, and will be completely obviated by developing the details of that plan, it seems fairly to follow, that there is a greater amount of Presbyterial suffrage in favour of a single school, than of any other plan.

"3. Under these circumstances the committee are of opinion, that as much light has been obtained from the reports of Presbyteries on this subject, as would be likely to result from a renewal of the reference; that no advantage will probably arise from farther delay in this important concern; but, on the contrary, much serious inconvenience and evil; that the present Assembly is bound to attempt to carry into execution some one of the plans proposed, and that the first plan, appearing to have on the whole, the greatest share of public sentiment in its favour, ought of course to be adopted.

"4. Your committee therefore recommend, that the present General Assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible; and for this purpose they recommend to the Assembly the adoption of the following resolutions.

"1. *Resolved*, That the state of our Churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand that the collected wisdom, piety, and zeal of the Presbyterian Church be, without delay, called into action, for furnishing the Church with a large supply of able and faithful Ministers.

"2. That the General Assembly will, in the name of the great Head of the Church, immediately attempt to establish a seminary for securing to candidates for the ministry, more extensive and efficient theological instruction than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

"3. That in this seminary when completely organized, there shall be at least three Professors, who shall be elected by, and hold their offices during the pleasure of the General Assembly, and who shall give a regular course of instruction in Divinity, Oriental and Biblical Literature, and in Ecclesiastical History and Church Government, and on such other subjects as may be deemed necessary. It being however understood, that until sufficient funds can be obtained for the complete organization and support of the proposed seminary, a smaller number of Professors than three may be appointed to commence the system of instruction.

"4. That exertion be made to provide such an amount of funds for this seminary, as will enable its conductors to afford gratuitous instruction, and when it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

"5. That the Rev. Drs. Green, Woodhull, Romeyn, and Miller, the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a plan of a theological seminary, embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students, and prescribing the best mode of visiting, of controlling, and supporting the whole system. This plan is to be reported to the next General Assembly.

"6. That the Rev. Messrs. Jedediah Chapman, Jonas Coe, William Morrison, James Carnahan, and Mr. Isaac Hutton, of the Synod of Albany; Rev. Drs. Samuel Miller, Philip Milledoler, John B. Romeyn, and Aaron Woolworth, the Rev. Messrs. James Richards, Comfort, and Isaac Vandoren, and Col. Henry Rutgers, of the Synod of New York and New Jersey; Rev. Drs. Ashbel Green, John McKnight, and James Muir, the Rev. Messrs. Nathaniel Irwin, John Glendy, Archibald Alexander, John E. Latta, John B. Slemmons, John B. Patterson, and James Inglis, and Mr. Robert Ralston, of the

Synod of Philadelphia; the Rev. John D. Blair, William Williamson, Samuel Houston, Samuel Doake, and Benjamin Grigsby, of the Synod of Virginia; the Rev. Samuel Ralston, James Guthrie, William Speer, and James Hughes, of the Synod of Pittsburgh; the Rev. Robert G. Wilson, James Blythe, Archibald Cameron, and Joshua L. Wilson, of the Synod of Kentucky; the Rev. Drs. James Hall, Henry Kollock, and the Rev. Messrs. Malcom McNair, James McIlhenny, and Andrew Flinn, of the Synod of the Carolinas, be, and they hereby are, appointed agents, to solicit donations in the course of the current year, within the bounds of their respective Synods, for the establishment and support of the proposed Seminary; and if any of said agents should be unable or unwilling to act in this case, it will be his or their duty to inform the Moderator of his or their Synod, for the time being, who is hereby authorized, if he think proper, to appoint a substitute or substitutes, as the case may require. These agents are to report to the next General Assembly.

"*Resolved*, That the members of this Assembly generally, and all the clergy of our denomination within our bounds, do aid the exertions of those who shall go on this business.

"7. That, as filling the Church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people, so the General Assembly think it their duty to state that, in establishing a seminary for training up Ministers, it is their earnest desire to guard, as far as possible, against so great an evil; and they do hereby solemnly pledge themselves to the Churches under their care, that in forming and carrying into execution the plan of the proposed seminary, it will be their endeavour to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning, and to train up persons for the ministry who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God.

"8. That as the constitution of our Church guarantees to every Presbytery the right of judging of its own candidates for licensure and ordination; so the Assembly think it proper to state most explicitly, that every Presbytery and Synod will, of course, be left at full liberty to countenance the proposed plan, or not, at pleasure; and to send their students to the projected seminary, or keep them as heretofore within their own bounds as they think most conducive to the prosperity of the Church.

"9. That the Professors in the Seminary shall not in any case be considered as having a right to license candidates to preach the gospel; but that all such candidates shall be remitted to their respective Presbyteries, to be examined and licensed as heretofore.

10. "*Resolved* finally, That Dr. Samuel Miller and Rev. James Richards be a committee to prepare a draught of an address from this Assembly to the Churches under our care, calling their attention to the subject of a theological school, and earnestly soliciting their patronage and support in the execution of the plan now proposed."—*Minutes*, 1810, p. 453.

§ 190. *Pastoral letter on the subject of a theological school.*

"*Dear Brethren*—Among the various objects which have engaged our attention in the course of our present sessions, one of the most important is the plan of a theological seminary, proposed to be established in some convenient spot within the bounds of our Church. This plan, so far as it has been matured, accompanies the present address, and solicits your serious consideration.

"We trust, dear brethren, it is not necessary to employ much argument to convince you that the time has arrived in which some new and vigorous exertions are indispensable for increasing the number, and raising the qualifications of candidates for the gospel ministry in our Church, when you are apprized that we have near four hundred vacant Congregations within our bounds; that the frontier settlements, as well as many large and important districts in the interior of our country, are every year calling upon us for missionary labours which we are not able to supply, and that there is no prospect that any means of relief yet devised will be sufficient to preserve many parts of the Church from a most distressing famine of the word of life, we trust you will perceive the absolute necessity of using our utmost exertions for sending forth more labourers into so great a harvest.

"We feel persuaded that, if the plan which we have adopted can be carried into vigorous execution, it will tend, under the divine blessing, to increase the number of candidates for the holy ministry. If we are enabled, by the possession of suitable funds, not only to afford a more complete and ample course of instruction in theology than has been heretofore, in ordinary cases, attainable, but also to afford this instruction *gratuitously* to those who are themselves destitute of adequate pecuniary resources, we cherish the hope that these facilities will be the means of drawing into public view many ingenuous and pious youth, who are at present either discouraged from making the attempt to gain an education for the ministry, or not properly awakened to the loud and important demands of the Church.

"But farther: such a seminary as that which is now proposed is not less calculated to *improve the education* than to increase the number of candidates for the sacred office. Without some provision of this kind, it is in most cases utterly impossible to bring forward candidates for the ministry, with that furniture and those qualifications for their work which the state of society now renders, in a great measure, indispensable to their respectability and usefulness. It is to be hoped that we shall never cease to consider vital and experimental religion as the first and most indispensable qualification in every candidate for the holy ministry. All attainments without this, would unquestionably be not only inadequate, but pernicious. Yet it must also be admitted, that piety alone cannot qualify a man to be a teacher of the gospel, especially in circumstances where the literary and scientific attainments of many avowed infidels, and the general improvement of almost all descriptions of people, will render it impossible for the religious teacher to maintain weight of character, and permanent influence, if his knowledge be scanty, and his literature circumscribed. The Minister himself, in such a situation, will feel, and be disconcerted by a sense of his inferiority, and will neither speak with confidence in himself, nor in such a manner as to beget and preserve confidence in the minds of others.

"Influenced by these considerations, it has been the universal custom of the Protestant Churches in Europe, and of none more than of that Church from which we derive our origin, to encourage a learned and pious ministry, and to institute schools for the purpose. These schools, particularly in Scotland and Holland, have been cherished with the greatest care ever since the time of the glorious Reformation, and have been attended with the happiest consequences; nor would it be difficult to prove that they have had a most important efficacy in preserving the influence of evangelical truth in those countries. Churches in this country derived from those of Scotland and Holland, and still more recently, our Congregational brethren in Massachusetts have undertaken similar institutions, and have already begun to reap fruits of the most promising kind. Unless we imitate their laudable example, the consequences will probably be, that in a few years, while they rise and flourish, we shall decline, and fall into a state of discouraging weakness and inferiority.

"Impressed with these convictions, and placed in these solemn circumstances, the Assembly have resolved, in the name, and as they trust, with an humble reliance on the aid of the great King of Zion, to go forward and attempt the execution of the plan, which will be herewith submitted to your consideration. They have preferred the establishment of a single school, to the erection of a great number, because after comparing the reports from the several Presbyteries, and the sentiments of commissioners to the Assembly from the various parts of the Church, there appeared every reason to believe that the former plan would be most acceptable and most generally approved; and also because they are of opinion, that this plan, by concentrating the strength and resources of the whole Church, will furnish a more complete system of education, and tend more than any other to promote the purity, peace, harmony and vigour of the Presbyterian body in the United States.

"And now, dear brethren, it depends, under God, on your patronage and liberality, whether the plan proposed shall be carried into execution; and if executed at all, whether with languor and comparative inutility, or with vigour and effect. To support several professors; to provide an adequate library; and to furnish the means of gratuitous instruction and boarding to a large number of poor and pious youth, will require large funds. For obtaining these, we have no human dependence but your liberality. And accordingly to solicit contributions in different portions of the Church, we have appointed agents, who are directed to report the result of their solicitations to the next General Assembly.

"We call upon you, Christian brethren, as the professed disciples of Christ, to consider the important crisis, and the momentous objects which are now brought to your view. You acknowledge that you are not your own, but that you are bought with a price, and are bound to glorify God in your bodies and spirits, which are his. If it be so, *your silver and your gold are the Lord's;* and you are under obligations to employ them in such a manner, as will most effectually promote the glory of him, by whose bounty they were given you. With this great principle in view, consider the pressing calls of large and flourishing Churches, who solicit in vain for Ministers to break to them the bread of life. Consider the loud and affecting cries of many destitute settlements, which know nothing of those precious privileges with which you are surrounded. Consider the honour of the Church, with which you are connected; the interests of religion, for which you profess to feel; the infinite value of immortal souls, who are perishing for lack of knowledge; the authority of that God who commands you to compassionate them; and the guilt which you will contract if the health of the Church should languish, or souls perish, by your negligence or parsimony. Consider these things, and then say whether you can consent to withhold a portion of your substance when called upon to aid in one of the most important concerns ever presented to your consideration.

"Brethren, we leave this subject for your solemn and prayerful deliberation. Praying that He who has the hearts of all flesh in his hands, may dispose you to do that which is well-pleasing in his sight, and honourable to your Christian profession; and that grace, mercy, and peace, may be multiplied unto you from God the Father, and from the Lord Jesus Christ, we are, in the bonds of the gospel, your friends and brethren.

Signed by order of the Assembly.

JOHN B. ROMEYN, *Moderator*."

"The Stated Clerk was directed to have printed five hundred copies of the plan for a theological school, and of the letter on the subject, and a number of subscription papers."—*Minutes*, 1810, p. 457.

§ 191. *Agreement with the Trustees of New Jersey College.*

(*a*) "An extract from the minutes of the Trustees of the College of New Jersey, stating the appointment of a committee of their Board, to confer with a committee of this Assembly on the establishment of a theological school, being received, was read, and Drs. Alexander, and Nott, the Rev. John P. Campbell. Messrs. Connelly, and Bethune, were appointed a committee to confer with the committee of the Trustees."—*Minutes*, 1811, p. 466.

(*b*) "This committee reported among other things, that they deem it expedient on the part of this Assembly, to appoint a committee with ample powers to meet a committee on the part of the Trustees of the College of New Jersey, invested with similar powers to frame the plan of a Constitution for the theological seminary, containing the fundamental principles of a union with the Trustees of that college, and the seminary already established by them, which shall never be changed or altered without the mutual consent of both parties, provided that it should be deemed proper to locate the Assembly's seminary at the same place with that of the college." [The committee was appointed.]—*Minutes*, 1811, pp. 470, 471.

§ 192. *Terms of agreement.*

"The following plan of an agreement between a committee appointed by the last General Assembly, and a committee of the Trustees of the College of New Jersey, for the location and establishment of a Theological Seminary, was submitted to this Assembly, and was adopted.

"1. That the Theological Seminary, about to be erected by the General Assembly, shall have its location in Princeton or its immediate vicinity, in the State of New Jersey, and in such connection with the College of New Jersey, as is implied in the following articles.

"2. That the Trustees of the College engage, that the General Assembly and Directors to be by them appointed, shall carry into full and complete effect, without any interposition, interference, let or hinderance from them the Trustees or their successors, the whole plan of a Theological Seminary as laid down and agreed upon at a meeting of the Assembly in the present year of our Lord, 1811. That is to say, that the said General Assembly shall appoint their Directors, choose their Professors, carry on their instruction, govern their pupils, and manage their funds as to them shall appear best.

"3. That the Trustees of the College engage to the General Assembly freely to allow them to erect, at their own expense, on the grounds belonging to the College, such buildings for the accommodation of pupils and professors as they may judge proper, and which may not interfere with the buildings and their conveniences already erected by the Trustees; and to prevent all future dissatisfaction on this subject, that it be agreed that when the General Assembly or the directors of the Theological Seminary may wish to erect any building on the College grounds, and there shall be any discordance of views relative to the same, then the General Assembly, or the directors aforesaid, shall appoint three men, and the Board of Trustees the same number, and these six shall choose one man not belonging to either body; and these seven men, by a majority of votes, shall determine whether said building can be properly erected on said grounds, and if so, what shall be the site and size of the same; and that this determination shall be conclusive and final with both parties. Provided nothing contained in this article shall be understood to prohibit the General Assembly, or the Directors of the Theological Seminary, from making use of any other ground within the limits prescribed in article first for the purposes aforesaid.

"4. That the Trustees engage to the General Assembly to grant them every practicable accommodation in the buildings now existing, not only till others may be erected by the Assembly, but afterwards, so long as the same may be desirable.

"5. That the Trustees engage to endeavour to receive into the College all the youth whom the Assembly, or the Directors by them appointed, may send to it for the purpose of education, subject to such examination at entrance, and to such discipline during their residence in College, as the other pupils of the College are subjected to; the Trustees to receive for the expenses of board, tuition, and room-rent, the same as for others; and giving to the Assembly the assurance, that as pupils increase, and the funds of the College will permit, they will reduce as low as possible all the expenses of the pupils under their care.

"6. That the Trustees agree to receive and hold, for the use of the Assembly, such sums of money as they may voluntarily choose to deposit in the hands of the Trustees for improvement, so as to incur no inconvenience to such Trustees from the limitation of their charter; and that such sums of money be accordingly invested in such funds as the Assembly shall direct; that the Trustees pay the interest thereof, when received, to the order of the Assembly; keep it wholly separate from the funds of the College, and pay over or transfer to the order of the Assembly, the principal sum whenever they shall so direct.

"7. That the Trustees grant to the professors and pupils of the Theological Seminary the free use of the College library, subject to such rules as may be adopted for the preservation of the books, and the good order of the same.

"8. That if the General Assembly shall wish to establish at Princeton an elementary school, for the instruction of youth in such learning as usually precedes their entrance into College, the Trustees agree to aid them in this undertaking, by every accommodation, and all the patronage in their power; so, however, as not to engage to make drafts on the funds of the College for that purpose.

"9. That, if at any time, the General Assembly shall find that the connection between their Seminary and the College does not conduce sufficiently to the great purposes contemplated to be answered by the said Seminary, they shall be at liberty to remove it to some other place. And the Trustees engage that, while the Theological Seminary shall remain at Princeton, no professorship of theology shall be established in the College.

"10. That, whereas the Trustees of the College have in their hands a fund, the annual income of which is nearly eighteen hundred dollars, appropriated by the donors to the education of poor and pious youth for the gospel ministry of the Presbyterian denomination; the Trustees give an assurance to the Assembly, that if the first of these articles take effect, they will pay a high regard to the recommendation of the Assembly, or of their Directors, as to the youth who shall receive the benefit of this fund.

Ashbel Green, John Woodhull,
Richard Stockton,
Committee of the Trustees of New Jersey College.
Archibald Alexander, Robert Ralston,
Jacob J. Janeway, John McDowell,
Committee of the General Assembly.

"*Princeton*, June 26, 1811." —*Minutes*, 1812, p. 499.

§ 193. *The location fixed at Princeton.*

"The resolution for locating the Theological Seminary was again resumed, and after considerable discussion, and special prayer for direction on the important subject, was adopted, and is as follows, viz.

"*Resolved*, That Princeton be the site of the Theological Seminary, leaving the subject open as to its permanency, agreeably to the stipulations agreed upon by the joint committees of the last Assembly and the Trustees of the College of New Jersey."—*Minutes*, 1812, p. 497.

"*Resolved*, That the permanent location of the Theological Seminary be in the borough of Princeton, New Jersey, in conformity with the agreement with the Trustees of the College, signed at Princeton, June 26th, 1811, and ratified by the General Assembly at their sessions in May, 1812."—*Minutes*, 1813, p. 533.

TITLE 2.—CONSTITUTION OF THE SEMINARY.

§ 194.

[The following are all the provisions of the Plan of the Seminary that are of general interest. Such as relate to the mere internal management are omitted. The plan was drawn up by a committee, (see above, Title 2, § 5,) and adopted by the Assembly, (*Minutes*, 1811, p. 472,) and subsequently by occasional amendments modified, to its present form. In the following articles those sections which have no reference affixed to them stand as originally adopted. All the other seminaries of our Church are organized upon the same essential plan.]

§ 195. *Article I.—Of the General Assembly.*

"*Section* 1. As this institution derives its origin from the General Assembly, so that body is to be considered at all times as its patron, and the fountain of its powers. The Assembly shall, accordingly, ultimately sanction all its laws, direct its instructions, and appoint its principal officers.

"*Sect.* 2. The General Assembly shall choose a Board of Directors, consisting of twenty-one Ministers and nine Ruling Elders, by whom the Seminary shall be inspected and conducted. Of this number, one-third, or seven Ministers and three Elders, shall be chosen annually, to continue in office three years. And if any vacancy shall occur in the Board, by death, resignation, or incapacity to serve, the Assembly may annually fill up such vacancies.—*Minutes*, 1815, p. 581.

"*Sect.* 3. All professors of the Seminary shall be appointed by the Assembly. But in cases of necessity, the Board of Directors may employ a suitable person to perform the duties of a professor, till a meeting of the Assembly shall take place.

"*Sect.* 4. The General Assembly shall, at all times, have the power of adding to the Constitutional Articles of the Seminary, and of abrogating, altering, or amending them; but, in the exercise of this power, the contemplated additions, abrogations, alterations, or amendments, shall, in every case, be proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by a unanimous vote.

§ 196. *Article II.—Of the Board of Directors.*

"*Sect.* 1. The Board of Directors shall meet statedly, once in each year at the close of the session; and oftener on their own adjournments, if they shall judge it expedient. Nine members of the Board shall be a quorum; provided always, that of this number five at least be Ministers of the gospel, and the President, or in case of his absence, one of the Vice-Presidents be one.—*Minutes*, 1841, p. 436.

"*Sect.* 2. The Board shall choose, out of their own number, a President, two Vice-Presidents, and a Secretary. In the absence of the President and Vice-Presidents, the senior member present shall preside.

"*Sect.* 3. The President of the Board, or in the event of his death, absence, or inability to act, the first Vice-President, shall, at the request of any three members, expressed to him in writing, call a special meeting of the Board of Directors by a circular letter addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least twenty days before the time of said meeting.—*Minutes*, 1812, p. 508.

"*Sect.* 4. The Secretary of the Board shall keep accurate records of all the proceedings of the Directors; and it shall be his duty to lay these records, or a faithful transcript of the same, before the General Assembly, annually, for the unrestrained inspection of all the members.

"*Sect.* 7. The Board shall direct the Professors of the Seminary in regard to the subjects and topics on which they are severally to give instruction to the pupils, so far as the same shall not be prescribed by this plan, or by the orders of the General Assembly.

"*Sect.* 8. It shall be the duty of the Board of Directors to inaugurate the Professors of the Seminary, and to direct what forms shall be used, and what services performed, on such occasions.

"*Sect.* 9. Every Director, previously to his taking his seat as a member of the Board, shall solemnly subscribe the following formula, viz. 'Approving the plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and of this Board, that I will faithfully endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the Seminary.'

"*Sect.* 10. The Board of Directors shall inspect the fidelity of the Professors, especially in regard to the doctrines actually taught; and if, after due inquiry and examination, they shall judge that any Professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the General Assembly. Or if the longer continuance of a Professor be judged highly dangerous, the Directors may immediately suspend him, and appoint another in his place, till the whole business can be reported and submitted to the Assembly.

"*Sect.* 11. It shall be the duty of the Board of Directors to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavour to promote all its interests.

"*Sect.* 12. The Board of Directors shall make, in writing, a detailed and faithful report of the state of the Seminary to every General Assembly; and they may, at the same time, recommend such measures for the advantage of the Seminary as to them may appear proper.

§ 197. *Article III.—Of the Professors.*

"*Sect.* 1. The number of the Professors in the Seminary shall be increased or diminished, as the Assembly may from time to time direct. But when the Seminary shall be completely organized, there shall not be less than three Professors.

"*Sect.* 2. No person shall be inducted into the office of Professor of Divinity, but an ordained Minister of the gospel.

"*Sect.* 3. Every person elected to a professorship in this Seminary, shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz.—'In the presence of God and of the Directors of this Seminary, I do solemnly, and *ex animo* adopt, receive, and subscribe the Confession of Faith, and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith; or, as a summary and just exhibition of that system of doctrine and religious belief which is contained in Holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly *ex animo* profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage, not to inculcate, teach, or insinuate anything which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechisms; nor to oppose any of the fundamental principles of Presbyterian Church Government, while I shall continue a Professor in this Seminary.'

"*Sect.* 4. The salaries of the Professors shall be recommended by the Directors; but they shall be fixed only by a vote of the General Assembly.

"*Sect.* 6. Each Professor shall lay before the Board of Directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss, in conducting the studies of the youth that shall come under his care: and in this system he shall make such alterations or additions as the Board shall direct; so that, eventually, the whole course through which the pupils shall be carried, shall be no other than that which the Board of Directors shall have approved and sanctioned, conformably to Sect. 8, Art. II. And as often as any Professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the Board of Directors, for their approbation or rejection.

"*Sect.* 8. Any Professor intending to resign his office, shall give six months' notice of such intention to the Board of Directors.

"*Sect.* 9. The Professors of the institution shall be considered as a Faculty. They shall meet at such seasons as they may judge proper. In every meeting the senior Professor present shall preside. The Faculty shall choose a clerk, and keep accurate records of all their proceedings; which records shall be laid before the Directors at every meeting of the Board. The President of the Faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the Faculty, regularly convened, shall be determined the hours and seasons at which the classes shall attend the Professors severally, so as to prevent interference and confusion, and to afford to the pupils the best opportunities of improvement. The Faculty shall attend to, and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty, (not inconsistent with any provision in the Plan of the Seminary, nor with any order of the Board of Directors,) to which the students shall be subjected; and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which, and the person or persons, of their own number, by whom the exercises of devotion shall be conducted.—*Minutes*, 1840, p. 293.

"*Sect.* 10. The Faculty shall be empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments; immoral or disorderly in his conduct; or who may be, in their opinion, on any account whatsoever, a dangerous, or unprofitable member of the institution.

"*Sect.* 12. It shall be the duty of the Professors, under the direction of the Board of Directors, to supply the pupils of the institution with the preaching of the gospel, and the administration of the sacraments of the Christian Church; if this supply shall not, in the judgment of the Directors, be satisfactorily furnished by a Church or Churches in the place where the institution shall be established.

§ 198. *Article IV.—Of study and attainments.*

"*Sect.* 1. Every student, at the close of his course, must have made the following attainments, viz. He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate scripture. He must have an acquaintance with ancient geography, and with oriental customs, which throw light on the sacred records. Thus he will have laid the foundation for becoming a sound biblical critic.

"He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy.—Thus will he be qualified to become a defender of the Christian faith.

"He must be able to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent, and abundant quotation of Scripture texts for that purpose. He must have studied, carefully and correctly, Natural, Didactic, Polemic, and Casuistic Theology. He must have a considerable acquaintance with General History and Chronology, and a particular acquaintance with the History of the Christian Church. Thus he will be preparing to become an able and sound divine and casuist.

"He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the Professors. He must have carefully studied the duties of the pastoral care. Thus he will be prepared to become a useful preacher, and a faithful pastor.

"He must have studied attentively the form of Church Government, authorized by the Scriptures, and the administration of it as it has taken place in Protestant Churches. Thus he will be qualified to exercise discipline, and to take part in the government of the Church in all its judicatories.

"*Sect.* 2. The period of continuance in the Theological Seminary shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary, and enjoy the course of instruction for a shorter time than three years, provided they in all other respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the Professors.

"*Sect.* 3. There shall be an examination of all the pupils in the Seminary at every stated meeting of the Board of Directors. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. All examinations shall be conducted by the Professors, in the presence of the Directors, or a committee of them. Every Director present shall be at liberty, during the progress of any examination, or after the same shall have been closed by the Professors, to put to any pupils such questions as he shall deem proper. Every pupil that shall have passed his final examination to the satisfaction of the Directors present, shall receive a certificate of the same, signed by the Professors, with which he shall be remitted to the Presbytery, under whose care he is placed, to be disposed of as such Presbytery shall direct. Those who do not pass a satisfactory examination, shall remain a longer space in the Seminary."—*Minutes*, 1819, p. 707.

"*Sect.* 4. It shall be the object of the Professors to make such arrangements in the instruction of their pupils, as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article."

Article V.—Of devotion and improvement in practical piety.

[Omitted.]

§ 199. *Article VI.—Of the Students.*

"*Sect.* 1. Every student, applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular Church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

"*Sect.* 2. The first six months of every student in the Seminary shall be considered as probationary; and if, at the end of this period, any student shall appear to the Professors not qualified to proceed in his studies, they shall so report him to the Board of Directors, who, if they are of the same opinion with the Professors, shall dismiss him from the Seminary.

"*Sect.* 3. The hours of study and of recreation for the students shall be fixed by the Professors, with the concurrence of the Directors; and every student shall pay a strict regard to the rules established relative to this subject.

"*Sect.* 4. Every student shall be obliged to write on such theological and other subjects, as may be prescribed to him by the Professors, once a month; and shall also commit to memory a piece of his own composition, and pronounce it in public, before the Professors and students.—*Minutes*, 1840, p. 293.

"*Sect.* 9. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz. 'Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the gospel ministry, I solemnly promise, in a reliance on divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the Plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the Professors and Directors of the Seminary, while I shall continue a member of it.'

"*Sect.* 10. The exercises of the Seminary shall be suspended during fourteen weeks in every year; the number of vacations, and the times at which they shall begin and end, to be determined by the Board of Directors.—*Minutes,* 1840, p. 293.

§ 200. *Article VII.—Of the Funds.*

"*Sect.* 1. The funds of the Institution shall be kept, at all times, entirely distinct and separate from all other moneys or funds whatsoever; and they shall be deposited in the hands of such corporation, or disposed of for safe keeping and improvement, in such other manner as the General Assembly shall direct.

"*Sect.* 2. The Board of Directors shall, from time to time, as they may see proper, lay before the Assembly plans for the improvement of the funds, and propositions for the appropriation of such sums as they may think necessary for particular purposes.

"*Sect.* 3. No money shall, at any time, be drawn from the funds, but by an appropriation and order of the Assembly for the purpose.

"*Sect.* 4. A fair statement shall annually be laid before the Assembly, by the proper officer, of the amount of the funds belonging to the Seminary, of the items which constitute that amount, and of the expenditures in detail for the preceding year.

"*Sect.* 5. The intention and directions of testators or donors, in regard to moneys or other property left or given to the Seminary, shall, at all times, be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, or a fund or funds, destined to special purposes, said professorships, scholarships, or funds shall for ever afterwards be called and known by the name or names of those who founded or endowed them; and if any Congregation, Presbytery, Synod, or Association, shall found a professorship or professorships, a scholarship or scholarships, or a fund or funds, said professorships, scholarships, or funds, shall for ever afterwards be called and known by such names as the body founding them shall give.

"*Sect.* 6. After supporting the Professors, and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or diminish the expenses of those students who may need pecuniary aid, as well as to lessen, generally, the expense of a residence at the Seminary."

TITLE 3.—RULES RELATING TO PROFESSORS AND DIRECTORS.

§ 201. *Election of Directors.*

"That when the Assembly shall proceed to the election of Directors of the Theological Seminary, the Clerk shall call on the members severally to nominate any number of persons, not exceeding the number to be elected, if he shall think it expedient to make any nomination.

"2. That when the members have been severally called upon in the order of the roll to make a nomination agreeably to the above rule, the names of the persons nominated shall be immediately read by the Clerk for the information of the members, and that on the day following, the Assembly proceed to elect by ballot the whole number of Directors to be chosen.

"3. That two members be appointed to take an account of the votes given for the candidates nominated for Directors of said Theological Seminary, and to report to the Assembly the number of votes for each of the said candidates who have a plurality of votes, who shall be declared duly elected; but if the whole number to be elected should not be elected, and two or more of the candidates should have an equal number of votes, then in that case the house shall proceed to elect from the nomination a sufficient number to complete the Board, and shall continue to vote in this manner until the full number specified by the constitution of the Theological Seminary be completed.

"4. When the votes shall have been counted, and the requisite number of Directors shall have been elected in the manner above specified, the Moderator shall announce to the Assembly the names of those persons who shall appear to have the highest number of votes, and are thus elected."—*Minutes*, 1812, p. 503.

§ 202. *Calling the roll discontinued.*

"*Resolved*, That the rule requiring the roll to be called when nominations for Directors of the Theological Seminaries are made, be, and it is hereby repealed; and that when this subject is taken up, any member shall have the right, without a call of his name, to nominate as many Directors as are to be chosen."—*Minutes*, 1828, p. 230.

§ 203. *The Directors to report vacancies.*

"*Resolved*, That it be the duty of the Board of Directors every year, in their report to the Assembly, to give a list of the Directors whose term of service may have expired, as well as of those whose seats may have become vacant by death, resignation, or incapacity to serve."—*Minutes*, 1815, p. 581.

§ 204. *Manner of electing Professors.*

"That whenever a Professor or Professors are to be elected, the Assembly by a vote shall determine the day when said election shall be held, which day shall be at least two days after the above determination has been made. Immediately after the vote fixing the day has passed, the Assembly shall have a season for special prayer for direction in their choice. The election in all cases shall be made by ballot. The ballots having been counted by two members previously appointed, they shall report a statement of said votes to the Moderator, and in case there shall appear to be an equal number of votes for any two or more candidates, the Assembly shall proceed either immediately, or at some subsequent period of their sessions to a new election. The choice being made, it shall be announced to the Assembly by the Moderator."—*Minutes*, 1812, p. 503.

§ 205. *Proposed precaution in electing Professors.*

[The Synod of North Carolina] "respectfully suggest to the General Assembly the propriety of adopting it as a standing rule of that body, that no Professor of the Theological Seminary be appointed, unless a resolution specifying the time of such appointment be passed at a previous meeting of the General Assembly, and made known to the Churches through the printed 'Extracts' of the General Assembly." [In reply]

"*Resolved*, That the General Assembly highly approve of the solicitude manifested by the Synod of North Carolina to prevent haste, partiality or error in a concern so deeply interesting to the Church as the appointment of a Professor in the Theological Seminary, and recognize the high importance of using all practicable means to ensure, in every election of a theological Professor, the choice of a teacher who will not only be able to communicate knowledge, but be solicitous to preserve the purity of the Church, and a strict adherence to its standards in doctrine and in government; yet that the Assembly judge that the measure suggested by the Synod of North Carolina would not, if adopted, be the best calculated to promote the design intended; and therefore, that it will remain for the Assembly to guard against the evil contemplated, by other provisions, more practicable in their nature, and efficient in their tendency."—*Minutes*, 1821, p. 8.

§ 206. *No appointment of instructors to be made without authority of the General Assembly.*

"It is currently reported and believed that regular instruction is given in the Hebrew language, in the Seminary, by one person, upon whose character and qualifications the Assembly has not passed; yet no allusion is made in the report [of the Board of Directors] to this important fact. The Assembly considers such an omission as improper, and such action in reference to the appointment of a Hebrew teacher without the knowledge of this body, as inconsistent with the laws of the institution, and with the relations in which it stands to the General Assembly."—*Minutes*, 1848, p. 51.

§ 207. *The reports of the Board should be full and specific.*

"The committee appointed to examine the report of the Directors of Princeton Seminary, beg leave to say that this document appears to have been prepared after the manner of former reports. The whole report covers less than five small letter sheet pages, openly written, of which nearly three are mere lists of names. It is impossible from the report to form any idea concerning the presence or absence of missionary spirit amongst the students, of the general spirit of piety during the last year in the Seminary; or indeed to form any correct opinion whether the students now in the Seminary promise usefulness in the pastoral office, or the contrary. * * * * *

"It is to be regretted that the Directors have not favoured the Assembly with more of that information in regard to the Seminary which ought to be expected and received. We are constrained to regard it as an exceedingly grave defect, when a report from such a source and upon such a subject, leaves the Assembly so much in the dark with regard to the vital matters of the trust; nor does it seem to us to be expedient that the Church should be left, as in this instance, to general rumour for its knowledge of what is officially done by the Directors of the Seminary."—*Minutes*, 1848, p. 51.

TITLE 4.—A MISSIONARY DEPARTMENT PROPOSED.

§ 208.

"*Resolved*, That the Rev. Archibald Alexander, D. D., the Rev. Samuel Miller, D. D., the Rev. Charles Hodge, the Rev. James Carnahan, D. D., the Rev. Thomas H. Skinner, D. D., the Rev. Joseph Sanford, and the Rev. John Breckinridge, be a committee to consider the expediency of establishing a *missionary institution*, for the instruction and training of missionaries; which shall be under the care of the General Assembly, and in connection with the Theological Seminary at Princeton; and that this committee be instructed to mature and report a plan of the same to the next General Assembly, provided they, or a majority of them, shall approve of such an establishment."—*Minutes*, 1829, p. 384.

§ 209.

[The report of this committee was amended and adopted, (*Minutes*, 1830, pp. 11, 17,) as follows:]

(*a*) "That after repeated meetings, and mature deliberations on the subject committed to them, they are of the opinion that such an institution as this appointment seems to contemplate is much needed, and if wisely established and maintained, may be expected, under the divine blessing, to contribute much to the advancement of the Redeemer's kingdom.

"The missionary cause is assuming an importance and its operations an extent which must more and more interest the religious public. Everything, therefore, that is adapted to impart a new impulse to the missionary spirit; to give it a wise and happy direction; or to bring a larger number of individuals, and especially of candidates for the holy ministry under its immediate influence, cannot fail of proving both reasonable and useful. The committee are, therefore, persuaded that the General Assembly could scarcely adopt a measure better adapted to aid the missionary cause; to draw down the richest and most appropriate blessings on the students of the Theological Seminary; to meet and gratify public opinion; and to furnish a centre of information, of instruction, and of impulse, in reference to this great subject, from which invaluable results might be expected.

(*b*) "The spirit of the religion of Jesus Christ is essentially a spirit of missions; and undoubtedly one of the first and highest duties of the Christian Church, is to nurture and extend this spirit, and to make all her establishments tributary to its advancement. The importance therefore of connecting an institution of the kind proposed, with a seminary in which a large number of candidates for the holy ministry are assembled is obvious. Its native tendency, if properly conducted, will be to kindle among the rising ministry, a new and more fervent zeal on behalf of missions; to call forth, animate and prepare larger numbers of missionaries, both for the foreign and domestic field; and eventually to diffuse throughout all our Churches more of that deep and practical sense of obligation in reference to this subject, of the want of which we have much reason to complain, and the increase of which is so earnestly to be desired.

(*c*) "In another view also, the committee believe that such an institution as that which is now contemplated, would be productive of incalculable benefit. The great importance of maintaining a spirit of deep and elevated piety in our theological seminaries, has been always acknowledged by the friends of vital religion, and is beginning, it is hoped, to attract more of the attention of those who are entrusted with their management. Unless such a spirit can be in some good degree maintained among assembled candidates for the holy ministry, theological seminaries will assuredly not prove a real blessing to the Church, but rather the reverse. Now, the committee are fully convinced that it would not be easy to suggest a plan better adapted to subserve this great object, than to connect with a theological institution a department of instruction, the primary purpose of which should be, to cherish fervent love for immortal souls; large views and plans of evangelical usefulness; and every species of knowledge, and of practical accomplishment adapted to prepare the sons of the Church for spreading the gospel throughout the world. Even those who never actually engage in missionary work, will be likely to be essentially benefited by such an appendage to the usual course of instruction; to have their personal zeal for the salvation of men increased; their preparation for pastoral fidelity promoted; their knowledge of the wants and miseries of perishing souls extended; and their ultimate capacity for actively favouring the missionary cause, wherever their lot may be cast, greatly enlarged. In this and in various other ways it is manifest, that in theological seminaries, as well as in the Church at large, every effectual step that is taken to extend the missionary cause, tends no less surely to promote piety and pastoral fidelity at home; and to render every new Minister that is added to the Church a new centre of influence and of action for the spread of the gospel.

(*d*) "It would moreover, be desirable to have some place provided where men destined to foreign missions, might profitably spend a year or a few months in such studies and exercises as would tend to prepare and qualify them for their arduous and interesting work. At present much time frequently elapses before the missionary can be conveniently sent to his field of labour; which time would be much more advantageously spent in retirement, study, and devotion, than in travelling as an agent.

"It has also occurred to your committee, that if the proposed institution should be established, and adequately fostered by the favour of the Church, it might hereafter be expedient to have provision made for the comfortable support of aged and invalid missionaries on their return to their native country. It is due to men who have exhausted their health, their strength and their years in the service of the Church, to be furnished with a peaceful asylum for their latter days.

(*e*) "Indeed, so deeply convinced are the committee of the salutary tentency of such an appendage to an institution destined for training up Ministers, that they indulge the hope of seeing, before the lapse of many years, such an addition to every theological seminary in the land, which has a sufficient number of pupils to demand and warrant the enterprise. They firmly believe that the pecuniary resources of such institutions cannot be bestowed upon an object more likely to be productive of the richest blessings to themselves, and to the whole Church.

(*f*) "The committee are of the opinion, however, that a large and expensive establishment ought not, in the outset, to be attempted. A small and humble beginning will, perhaps, be most likely to lead to the best results, by gradual enlargement, as experience may dictate. Some of the most extensive and important institutions now in existence, took their rise from small beginnings. Nothing more therefore, ought, in the opinion of the committee to be contemplated, at present, than the commencement of a plan, which may be enlarged and strengthened, as the Assembly may hereafter think proper, and be able to command resources. And as the Constitution of the Seminary at Princeton admits, without alteration of an indefinite addition to the number of its Professors, the committee therefore unanimously recommend to the General Assembly the adoption of the following resolutions, viz.

"1. *Resolved*, That there be appointed an additional Professor in the Theological Seminary at Princeton, to bear the name and title of the 'Professor of Pastoral Theology, and Missionary Instruction.'

"2. *Resolved*, That the said Professor have committed to him the instruction in everything which relates to the pastoral office, and that he be especially charged with collecting and imparting instruction on the subject of missions; and with using all proper means, by public lectures, and private interviews, to promote among all the students, an enlarged spirit of pastoral fidelity, of missionary zeal, and of liberal preparation and active effort for the advancement of the Redeemer's kingdom."—*Minutes*, 1830, p. 18.

"3. *Resolved*, That the General Assembly will proceed to appoint a Professor in conformity with the recommendation contained in said report, as soon as a sufficient annual income can be secured to support the said Professor.

"4. That the whole subject be referred back to the original committee." —*Ibid.* p. 17.

TITLE 5.—ORGANIZATION AND STATISTICS OF THE SEMINARY.

§ 210. *The Professors.*

[I. Rev. ARCHIBALD ALEXANDER, D. D., LL.D., elected Professor of Didactic and Polemic Theology.—*Minutes*, 1812, p. 512. Changed to Pastoral and Polemic Theology.—*Minutes*, 1840, p. 293. The Board of Directors of the Seminary] "have the painful duty of reporting to the Assembly, that it has pleased Divine Providence, since their last report, to remove by death the venerable Professor, the Rev. Dr. Archibald Alexander. He departed this life, October 22d, 1851. In consequence of his death, a special meeting of the Board was held, November 18, 1851. At that meeting the following minute was adopted, in relation to the death of Dr. Alexander.

"The deceased was born April 17, 1772, and departed this life, October 22d, 1851. For more than thirty-nine years he was a Professor in this Seminary. In noticing his death, the Board express its deep sympathy with the family of the deceased, and with the Church of God, thus bereaved. The loving-kindness of the Lord, in raising up so efficient and honourable an instrument of good to this Seminary, during all its early history, has been great, and demands our lively gratitude. His personal relations to his brethren in the ministry were uniformly pleasant; his labours were abundant, judicious, and successful; his piety was fervent, humble, and scriptural; his spirit was eminently tender, devout, and evangelical; his counsels were wise, and practical; and his zeal in his Master's cause remained unabated to the end of his life. It is particularly due to the honour of divine grace, that we should record, that Christ was graciously with him to the last, and enabled him to leave the world in a manner every way desirable; and at a time judged by himself, not only proper, but in all respects the best time. We cannot doubt that he has departed to be with Christ, which is far better than the lot of any of God's servants on earth."—*Minutes*, 1852, p. 401.

"*Resolved*, That the Assembly cordially responds to the just tribute of respect and affection to the memory of that venerable man of God, the late Dr. Archibald Alexander, contained in the Report of the Directors of the Seminary, of which he was the first Professor, and over which he presided for nearly forty years. Called to the duties of his high office, not only by the unanimous voice of the General Assembly, but, as we fully believe, by the great Head of the Church, he devoted himself most faithfully to his work; and was a pattern, in all that can adorn a Christian teacher, and a minister of the gospel.

"Distinguished for talent, for learning, for sound judgment, for sound doctrine, for integrity, for firmness, for simple manners, and for fervent piety, and withal, for his catholic spirit, he was eminently qualified to train, for their high and holy office, those whose aim it was to serve God in the ministry of his Son. Never, perhaps, was a man more beloved by his pupils, as hundreds of them, yet living, can testify, and who ever found in him a counsellor, at once judicious, kind, and tender. Having finished his work, he calmly and sweetly fell asleep in Jesus, leaving to the Church the legacy of his bright example, by which, though dead, he yet speaketh.

"In view of his long and useful life, and of his peaceful and happy death, we should rather give thanks for what he was enabled to accomplish, in a ministry of sixty years, than mourn his removal from the Church on earth to the Church in heaven; and with all earnestness pray, that in the wise and holy providence of God, more of like spirit and of like attainments may be raised up, to adorn and bless our Church, and to teach in our schools."—*Minutes*, 1852, p. 211.

[II. Rev. Samuel Miller, D. D., LL.D., elected Professor of Ecclesiastical History and Church Government.—*Minutes*, 1813, p. 536. Tendered his resignation 1849.]

"In relation to the tender of resignation of his professorship, by the Rev. Dr. Miller, they [the committee] recommend the adoption of the following resolutions by the Assembly, viz.

"1. *Resolved*, That the Assembly unite with the Board of Directors in expressions of thankfulness to God, that he has spared the life and health of the venerable Professor of Ecclesiastical History and Church Government for so many years, and that our beloved Church has enjoyed the benefit of his valued instructions and labours from the infancy of the Seminary to this time.

"2. *Resolved*, That the Assembly unite with the Board in recording their grateful sense of the manifold faithful and most important services which the venerable Professor has rendered to our Church, and to the cause of truth and righteousness, and they beg to assure him of their cordial sympathy in the bodily infirmities which have led him to seek a release from the duties of his office.

"3. *Resolved*, That the Rev. Samuel Miller, D. D., be and hereby is entirely released from all obligation to give instruction in each and all of the departments of his professorship.

"4. *Resolved*, That Dr. Miller be requested to give such instructions and perform such services as on consultation with his fellow professors may be convenient and agreeable to himself.

"5. *Resolved*, That the Rev. Samuel Miller, D. D., shall continue to enjoy intact the salary and all the other rights of his professorship during his natural life, under the title of Emeritus Professor of Ecclesiastical History and Church Government."—*Minutes*, 1849, p. 249.

[Died 1850. The Board of Directors report that] "at the time of this inauguration,* the Rev. Dr. Samuel Miller, Emeritus Professor of Ecclesiastical History and Church Government, who had been appointed by the Board to take a part in the exercises, was unable to be present by reason of the feeble state of his health. He continued gradually to sink, honouring religion, and enjoying in a high degree its supports and consolations, until on the 7th day of January, 1850, he departed this life in the *eighty-first* year of his age; having been Professor from the year 1813. The Board would here express their grateful sense of the divine goodness, in raising up for the Seminary in its infancy a man of such distinguished personal excellence, and such fitness for the high and important office in which he was so ably, so successfully, and so long employed."—*Minutes*, 1850, p. 621.

"*Resolved*, That the Assembly record with deep emotion the decease of the venerable Professor Emeritus of Ecclesiastical History and Church Government, Rev. Dr. Samuel Miller, of whom becoming mention is made in the Report of the Board; and while the Church is, in this dispensation of Divine Providence, called to mourn the departure of one who has long stood among the foremost in her counsels, and in her confidence—one of the most prominent and able defenders of her faith and order—one of the staunchest friends of all her benevolent institutions—one whose conspicuous talents, ripe judgment, and elevated piety, made him eminently a fit model and a safe guide for her rising ministry; and whose rare excellence and purity of character beautifully exemplified, in the eyes of all who knew him, that religion to the cause of which his life was devoted—it is matter of profound thankfulness that such a man was raised up to the Church, and spared to her through so many years of usefulness, and permitted to perform so valuable a part in founding our first Theological Seminary—which has served to a great extent as the model of all our after institutions—in arranging its plan and giving it establishment; and that it was not until this great work of his life was done, and he had ceased from the active discharge of these duties, that he was taken to his glorious reward."—*Minutes*, 1850, p. 465.

[III. Rev. Charles Hodge, D. D., appointed assistant teacher of the original languages of the Scriptures.—*Minutes*, 1821, p. 27. Elected Professor of Biblical and Oriental Literature.—*Minutes*, 1822, p. 21. Transferred to the chair of Exegetical and Didactic Theology.—*Minutes*, 1840, p. 292.

IV. Rev. Joseph Addison Alexander, D. D., appointed assistant instructor in Oriental and Biblical Literature.—*Minutes*, 1833, p. 507. Elected Associate Professor of Oriental and Biblical Literature.—*Minutes*, 1835, p. 30. By the transfer of Dr. Hodge to the chair of Theology, became sole Professor of Oriental and Biblical Literature.—*Minutes*, 1840, p. 292. Transferred to the chair of Biblical and Ecclesiastical History.—*Minutes*, 1851, pp. 22, 27.

V. Rev. John Breckinridge, D. D., elected Professor of Pastoral Theology.—*Minutes*, 1835, p. 30. Resigned.—*Minutes*, 1839, p. 192.

---

* Of Prof. James W. Alexander.

VI. Rev. **James W. Alexander**, D. D., elected Professor of Ecclesiastical History and Church Government.—*Minutes*, 1849, p. 257. Resigned, 1851, p. 21.

VII. Rev. **W. Henry Green**, elected Professor of Biblical and Oriental Literature. —*Minutes*, 1851, p. 29.

VIII. Rev. **Alexander T. McGill**, D. D., elected Professor of Church Government, Pastoral Theology, and the Composition and Delivery of Sermons.—*Minutes*, 1854, p. 31.]

§ 211. *Of the funds, buildings, &c.*

[State of the funds (in 1852), see below, § 296, 297.
The buildings and land in 1851, were valued at $85,000.
Number of volumes in the library, 13,860.
Number of alumni, 1915.
" " deceased, —.
" " missionaries, —.
Now in the Seminary, (1854–5,) 115.]

CHAPTER III.

WESTERN THEOLOGICAL SEMINARY AT ALLEGHENY CITY, PA.

§ 212. *Incipient measures.*

"An overture on the subject of establishing a Theological Seminary in the West, was reported by the Committee of Overtures."

"The General Assembly, taking into consideration the numerous and rapidly increasing population of that part of the United States and their territories, situated in the great valley of the Mississippi; and believing that the interests of the Presbyterian Church imperiously require it, and that the Redeemer's kingdom will be thereby promoted, do *resolve*, That it is expedient forthwith to establish a Theological Seminary in the West, under the supervision of the General Assembly."—*Minutes*, 1826, pp. 260, 261.

§ 213. *Constitution of the Seminary.*

"*Resolved*, 1. That the style or name of the contemplated institution shall be, The Western Theological Seminary of the Presbyterian Church in the United States.

"2. That in the opinion of your committee, the plan of the Theological Seminary at Princeton ought to be also the plan of the contemplated seminary in the West, with no other alterations whatever than those which are indispensably necessary to accommodate it to the local situation and circumstances of the new institution, and a single provision of a temporary kind, which will be specified in the next particular.

"3. That a Board of Directors, consisting of twenty-one Ministers and nine Ruling Elders, be appointed by ballot by the present General Assembly, who shall continue in office no longer than till they shall have had opportunity to report to the Assembly of the next year, and that Assembly shall have made provision for a future election, agreeably to an arrangement to be made for the purpose, by said Assembly.

"4. That five commissioners be appointed by the present General Assembly to examine carefully the several sites which may be proposed for the contemplated seminary, as to the healthfulness of the places and regions where these sites may be found, as to the amount of pecuniary aid and other property which may be obtained from the inhabitants of the sites, and their vicinity severally, in establishing the contemplated seminary; and as to all other circumstances or considerations which ought to have influence in deciding on the location of the seminary; and that these commissioners report the proposals that shall have been made to them, and their opinion on the whole subject of the location, to the Board of Directors; and that the Board of Directors, after considering the report of the commissioners, recommend to the next General Assembly, the most suitable place in their judgment for the establishment of the Western Theological Seminary. These commissioners are first to meet at the time and place of meeting of the Board of Directors, specified in the next article.

"5. That the first meeting of the Board of Directors appointed this year by the Assembly, shall be on the third Friday of July next, at 2 o'clock, P. M., at Chillicothe, in the State of Ohio, when they shall choose their officers, and do whatever else shall be found necessary to their full organization; and that the Board afterwards meet on their own adjournments, as often as they shall think it expedient. And it shall be the duty of this Board to take under consideration the plan of the Seminary at Princeton, and point out and report to the General Assembly of 1826, such alterations in said plan, as in their judgment may be necessary to accommodate it to the local situation of the Western Seminary. Nine members of the Board of Directors shall be a quorum, provided that at least five of this number be Ministers of the gospel.

"6. That a suitable number of agents be appointed by the present Assembly to solicit donations in behalf of the Western Seminary, and report thereon to the Board of Directors of said seminary; and that said Board of Directors take such measures as they shall think most proper for the safe keeping of the moneys or other property which the agents shall obtain.

"7. That it shall be considered as a principle fully understood in the establishment of the Western Seminary, and to be regarded as fundamental in all time to come, that no part of the funds already obtained, or which shall hereafter be obtained for the Seminary at Princeton, shall, on any consideration whatever, be appropriated or employed, or loaned in aid of the Western Seminary; and in like manner, that no part of the funds obtained for the Western Seminary, shall ever be employed or loaned in aid of the Seminary at Princeton."

"After the adoption of the above resolutions the Assembly united in prayer, returning thanks to God, for the harmony and unanimity manifested on this subject; and imploring the divine blessing upon the seminary which the Assembly had just resolved to establish."—*Minutes*, 1825, p. 267.

§ 214. *Location of the Seminary.*

"The Assembly proceeded to elect commissioners, in regard to the location of the Western Seminary; when the following persons were appointed, viz. Gen. Andrew Jackson, of Tennessee; Hon. Benjamin Mills, of Paris, Kentucky; Hon. John Thompson, of Chillicothe, Ohio; Rev. Obadiah Jennings, of Pennsylvania, and Rev. Andrew Wylie, of Pennsylvania." —*Minutes*, 1825, p. 271.

§ 215.

"The business of the Western Theological Seminary was taken up. A report from the Board, and their minutes were read. The report of the Board recommended by a vote of eight to five that Alleghenytown, opposite the city of Pittsburgh, should be the site of the Western Theological Seminary." —*Minutes*, 1826, p. 13.

[After full discussion it was]

"*Resolved*, That the Western Theological Seminary shall be located either in Alleghenytown, in the vicinity of Pittsburgh; or at Walnut Hills, in the vicinity of Cincinnati; or at Charleston, Indiana; as the General Assembly of 1827 shall decide."—*Minutes*, 1826, p. 14.

[After considerable discussion and various motions, it was]

"*Resolved*, That the roll be now called and each member be allowed to vote either for Alleghenytown or Walnut Hills.

The roll was called, when it was decided that Alleghenytown be the site of the Western Theological Seminary."—*Minutes*, 1827, p. 122.

§ 216. *This location final.*

"*Resolved*, That the General Assembly consider the Western Theological Seminary as permanently fixed in its present location."—*Minutes*, 1850, p. 464.

§ 217. *Plan of the Western Seminary.*

"*Resolved*, That the constitution or plan of the Theological Seminary of Princeton, be the constitution of the Western Seminary, with the following alterations, viz.

"In the second paragraph of the introduction, the sentence beginning with the words, 'Influenced by the views and considerations now recited,' &c., shall be altered so as to read as follows:

"'Influenced by the views and considerations now recited, the Assembly after mature deliberation, have resolved, in reliance upon the patronage and blessing of the great Head of the Church, to establish an additional theological seminary in the town of Allegheny, opposite to the city of Pittsburgh, Pennsylvania, consecrated solely to the education of men for the gospel ministry, and to be denominated The Western Theological Seminary of the Presbyterian Church in the United States of America,' &c.

"In the third paragraph of the said introduction, the phraseology shall be so changed as to read:

"'Believing that learning without religion in the Ministers of the gospel will prove injurious to the Church; and religion without learning will leave the ministry exposed to the impositions of designing men, and insufficient in a high degree for the great purposes of the gospel ministry.'

"In the tenth section of the second article, the word 'Western,' shall be inserted before 'Theological Seminary;' and the word 'is' shall be substituted for 'shall be,' in the last line of the 12th section of the third article.

"*Resolved*, That $20,000 be the sum for endowing a professorship, and $2000 for endowing a scholarship.

"*Resolved*, That the salary of the Professor of Theology be $1500 per annum."—*Minutes*, 1828, p. 231.

§ 218. *Arrangement of the Chairs of Instruction.*

[Upon occasion of the election of Dr. Plumer to a professorship, the following resolution was adopted, viz.]

"*Resolved*, That should the Professor elect accept, the Board of Directors of this Seminary, in connection with the Professors, be authorized to make such an adjustment of the departments of instruction as to them may seem best; provided, that the rights of each Professor be duly regarded, and that any changes adopted shall be reported to the next Assembly, for approval and sanction."—*Minutes*, 1854, p. 36.

§ 219.

[In accordance with this provision, the following resolutions were adopted at a subsequent meeting of the Board, viz.]

"1. *Resolved*, That this Board entertaining a high respect for the distinguished abilities of the Professor elect and for his qualifications for the department, do hereby, in accordance with the expressed wish of Dr. Elliott, tender to the Rev. Dr. Plumer the chair of Didactic and Pastoral Theology; and earnestly request his acceptance of the same.

"2. *Resolved*, That in case of such acceptance, then the professorship held by Dr. Elliott be so changed as to be entitled that of Polemic and Historical Theology and Church Government; and that the professorship held by Dr. Jacobus, be called that of Oriental and Biblical Literature and Exegesis.

"3. *Resolved*, That as the General Assembly have recognized a full course of instruction as embracing four professorships, and have recommended the endowment of a fourth in this Institution, that this professorship be called that of Ecclesiastical History and the Composition and Delivery of Sermons, and that, until an endowment can be secured, the Faculty, including the Professor elect, be requested to teach these branches, dividing the labour, according to the plan indicated in the communications of Drs. Elliott and Jacobus."

§ 220. *The Instructors in the Western Seminary.*

[I. Rev. E. P. Swift, D. D. Instructor in Theology, &c., by appointment of the Board. —*Minutes*, 1828, p. 252.

II. Rev. Joseph Stockton, D. D. Instructor in Hebrew, by appointment of the Board. —*Ibid.*

III. Rev. J. J. Janeway, D. D. Elected Professor of Theology.—*Minutes*, 1827, pp. 125, 130, 132. Entered upon his duties in 1828. Resigned.—*Minutes*, 1829, p. 374.

IV. Rev. Luther Halsey, D. D. Elected Professor of Theology.—*Minutes*, 1829, p. 386. Transferred to the chair of Ecclesiastical History, &c.—*Minutes*, 1836, p. 276. Resigned, 1837.

V. Rev. Ezra Fisk, D. D. Elected Professor of Ecclesiastical History and Church Government.—*Minutes*, 1833, p. 499. Died when on his way to assume the chair.

VI. Rev. John W. Nevin, D. D. Appointed by the Board Teacher of Biblical and Oriental Literature.—*Minutes*, 1830, p. 48. Resigned.—*Minutes*, 1840, p. 318.*

VII. Rev. David Elliott, D. D., LL.D. Elected Professor of Ecclesiastical History and Church Government.—*Minutes*, 1835, p. 30. Transferred to the chair of Didactic and Polemic Theology.—*Minutes*, 1836, p. 276. Modified to Polemic and Historical Theology and Church Government in 1854. See above, § 219.

VIII. Rev. Alan D. Campbell, D. D. Appointed by the Board Teacher of Church Government and General Agent.—*Minutes*, 1838, p. 64. Resigned, 1840.

IX. Rev. Lewis W. Green, D. D. Elected Professor of Biblical Criticism and Oriental Literature.—*Minutes*, 1838, p. 64. Resigned, 1840.

X. Rev. Alexander T. McGill, D. D. Elected Professor of Ecclesiastical History and Church Government.—*Minutes*, 1842, p. 43. Tendered his resignation, which the Assembly declined.—*Minutes*, 1851, pp. 19, 25. Resigned.—*Minutes*, 1853, p. 437. Re-elected, *Ibid.* p. 450. Elected to Princeton Seminary and resigned.—*Minutes*, 1854, p. 31.

XI. Rev. Melanchthon W. Jacobus, D. D. Elected Professor of Oriental and Biblical Literature.—*Minutes*, 1851, p. 22.

XII. Rev. William S. Plumer, D. D. Elected Professor of Didactic and Pastoral Theology.—*Minutes*, 1854, p. 36, and § 219, above.]

§ 221. *The students.*

[Whole number of alumni, 390.
Deceased, 57.
Foreign missionaries, 23.
Now in the Institution, 51.]

§ 222. *Endowment, &c.*

[Endowment of Professorships, $76,687.
Six Scholarships, $12,000.

The Seminary building, and nearly all the library were destroyed by fire on the 23d of January, 1854. A new and beautiful seminary edifice is in process of erection, and will be completed and ready for occupancy before the opening of the session of 1855. Measures are in successful progress for restoring and enlarging the library.

---

* Dr. Nevin was by the Board, 1836, nominated to the chair of Biblical and Oriental Literature, but at his request the nomination was not submitted to the Assembly.

Two houses are completed and occupied by Professors Elliott and Jacobus. The means are provided for the erection of two others, which will be built immediately.]

CHAPTER IV.

DANVILLE SEMINARY.

TITLE 1.—PAPERS IN REGARD TO A SEMINARY FOR THE WEST.

§ 223.

[In the General Assembly in 1853, communications were received from various sources on the subject of a Seminary for the West. In addition to the following were communications from the Synods and Boards controlling New Albany Seminary, which will be found below; § 252, *et seq.*]

§ 224. *Overture from Cincinnati Seminary.*

"*Rev. Moderator of the General Assembly*—The Board of Directors of the Cincinnati Theological Seminary have directed and authorized the undersigned to make to the General Assembly of the Presbyterian Church, the offer of the interests and property of this institution, with the view of leaving the establishment and location of a *Seminary for the West* entirely unembarrassed and free from all conditions, so far as this incipient Seminary is concerned.

" We have made no attempts to secure an endowment, or to acquire property. Only a legacy of one thousand dollars has been left us, and a library of a few hundred volumes has been procured. These we freely place at the disposal of the Assembly for the use of a new Seminary for the West.

" While it would gratify the predilections of the Presbyterian population of Cincinnati and the surrounding region, that the Assembly should locate their institution at this place, and doubtless, in that case, this people would make some suitable efforts to obtain an endowment here, in addition to moneys already secured, which are or will be placed at the disposal of the Assembly for this purpose; yet we propose no condition of this kind. The former Professors in the Cincinnati Seminary have also resigned, so that our offer is in this respect unencumbered.

" We think it proper to state, moreover, that as it is probably known to the majority of the members of the Assembly, there is a suit pending respecting the claim of our branch of the Church to the control and occupying of the Lane Seminary, in this vicinity, which it is hoped, will be decided within a year. The annual income from the property of the Lane Seminary is large, several thousand dollars, the precise amount not known to us. It is the decided opinion of many well-informed legal gentlemen that we will succeed in this suit. It may then become the imperative duty of our Church in this region to take charge of this institution, and to carry it on agreeably to the known design of the original donors. And this may be done most efficiently and safely by placing it in the hands of the General Assembly.

"May the Head of the Church direct you in all your proceedings, and particularly in this case, so important in its relations to the Western portion of the Church.

JAMES HOGE,
WILLIS LORD,
J. S. SCOTT,
JOHN D. THORPE,
} *Committee of Theological Seminary, Cincinnati.*"

—*Minutes*, 1853, p. 630.

§ 225. *Overture from Commissioners to the General Assembly from Presbyteries in the Synod of Kentucky.*

"*Philadelphia, May* 23, 1853.

"Certain members of the present General Assembly, being Commissioners to it from Presbyteries belonging to the Synod of Kentucky, desire to make the following statement to the General Assembly.

"1. If the General Assembly will see fit to establish a Theological Seminary in the West, in accordance with the wishes of seven Synods, now officially laid before the Assembly—and will pledge itself, with God's blessing, to make a Seminary of the first class, the Synod and people of Kentucky will contribute $20,000 towards the endowment of one of the chairs of said Seminary—let it be located where it may—upon condition that three other chairs are endowed, with a like sum.

"2. If the Assembly shall see fit to locate and sustain said Seminary at or near the town of Danville, in the State of Kentucky, the Synod and people of that State will give towards the support of the said Seminary, 1. $60,000 towards the endowment of *three* chairs in said Seminary; 2. Ten or more acres of land, in or near Danville, as a site for said Seminary; 3. The perpetual and free use of two charters, one held by the Trustees of Centre College, of Kentucky, and the other by the Synod of Kentucky, by means of which the Seminary may be established, and its funds held; 4. The most earnest co-operation in doing whatever else is, or may be needful, towards the full endowment and permanent establishment of said Seminary.

John C. Young,
W. L. Breckinridge,
Louis Marshall,
J. Wood Wilson,
Samuel Cassaday,
W. C. Matthews,
Thos. J. Montgomery,
F. Senour,
F. W. Urey,
John A. Lyle,
James Matthews,
R. J. Breckinridge."

—*Minutes*, 1853, p. 631.

§ 226. *Action of a meeting held in Philadelphia in relation to a new Theological Seminary for the West.*

"*Philadelphia, May* 23, 1853.

"Agreeably to a notice announced by the Moderator of the General Assembly to that body while in session, delegates and others from within the bounds of eleven Synods, who felt interested in the cause of Theological Education in the West and Southwest, met in the lecture-room of the Central Presbyterian Church of this city, and, on motion, the Rev. William C. Matthews, D. D., was called to the chair, and Rev. William P. Buell appointed Secretary.

"The Rev. R. J. Breckinridge, D. D., stated the object of the meeting to be, to afford an opportunity to all the friends of this important cause, to confer together as to the best means of securing united and harmonious views before submitting the whole subject to the General Assembly for its action and final adjudication.

"During the several sittings of this meeting the following resolutions were submitted and unanimously adopted, to wit:

"1. *Resolved*, That we are of opinion that the General Assembly ought, at this time, to establish in the West, under its own care, a Theological Seminary of the first class, and that we will earnestly labour to have it done.

"2. *Resolved*, That the question of *the location* of the Seminary contemplated in the above resolution, ought to be left absolutely to the decision of the General Assembly.

"3. *Resolved*, That if the Assembly should locate and sustain a Seminary in the West, according to the preceding resolutions, no attempt ought to be made in the same general region of the Church to set up, or to carry on, any Theological Seminary by our Synods or otherwise, at least until full opportunity has been given to the Assembly to try its project of a Seminary.

"4. *Resolved*, That the result arrived at be properly attested by the Chairman and Secretary of the meeting and laid before the General Assembly.

"All of which is most respectfully submitted.

W. C. Matthews, *Chairman*.

"Wm. P. Buell, *Secretary*."

—*Ibid.*

TITLE 2.—ERECTION OF THE DANVILLE SEMINARY.

§ 227. *Resolve to establish a Seminary for the West.*

[The Committee on Seminaries made the following report, which was adopted.]

"There are in the hands of this committee, 1. Reports from the Theological Seminary at New Albany, Indiana; 2. Report from the Theological Seminary at Cincinnati, Ohio; 3. Papers containing extracts from the Minutes of the Synods of Nashville, Kentucky, Cincinnati, Indiana, Northern Indiana, Missouri; 4. Resolutions adopted in this city during the sessions of this Assembly, by Commissioners and others, from eleven Synods in the West and Southwest, met in convocation in this city; 5. A written proposition concerning the endowment of the new Seminary, laid before this Assembly by all the Commissioners in it, from the bounds of the Synod of Kentucky. All these papers have been before the Assembly; have been referred by it to this committee, and the matters contained in them have been considered by the committee.

"All these documents contemplate the establishment of a new Theological Seminary in the West, by the Assembly, and to be under its entire control and care. The most of them urge this upon the Assembly; and all of them appear to desire to turn over to the Assembly all existing interests connected with this great subject, in the immense region represented. There seems to be no doubt that the entire region occupied by the seven Synods heretofore united in the control of the Seminary at New Albany, and also certain portions of the great Valley of the West, which hitherto have not united in that enterprise, are desirous of the interposition of the Assembly, for the accomplishment of the object they all seem to have at heart.

"Whether the greatness of the object aimed at be considered, or the impossibility of accomplishing it aright, except under the control of some permanent and common authority; or the immense interest which our Church and our country have in the proper and effectual execution of the plan suggested; or the settled and long-pursued policy and principles of our Church upon the whole subject; or the very favourable circumstances presented at the present moment and in the actual posture of affairs, the committee is of opinion that the Assembly should, at this time, enter with faith and zeal upon this great enterprise, which the Lord has, in a manner, brought and laid before us.

"The whole region interested in this enterprise—so far as it is Presbyterian at all—appears, before this Assembly, not only voluntarily, but emphatically pledged, 1. To the point that the Assembly ought to establish an additional Theological Seminary, of the first class, in the West; 2. That the Assembly itself ought to determine, by a vote of its members, at this time, the place where it should be built up; 3. That no other Theological Seminary shall be set up or carried on in the same general region by our judicatories or people, if the Assembly will now do what is desired of it in the premises, at least until the project of the Assembly shall have had a full trial.

"The committee is therefore of opinion, that the call of God's providence is clear to the Assembly, and that it should now go forward in dependence on divine strength and guidance in so great an enterprise. It therefore recommends the adoption of the following resolution, viz.

"That the Assembly will now decide, by a majority of votes of its members, at what point in the West a new Theological Seminary shall be established by it."—*Minutes,* 1853, p. 439.

[New Albany, St. Louis, Peoria, Danville, Nashville, and Cincinnati, were nominated.] —*Minutes*, 1853, pp. 440, 442.

§ 228. *The Seminary located at Danville.*

"The unfinished business was taken up, viz.—a new Seminary in the West:—the question being on the location of said institution, after extended discussion, the previous question was called and sustained; and in proceeding to the vote, Peoria, Nashville, and Cincinnati, were withdrawn from the nomination.

"The roll was then called, and the vote resulted in 33 for New Albany, 78 for St. Louis, and 122 for Danville. Being thus chosen, on the first ballot, by a majority of all the votes given, Danville in the State of Kentucky was declared to be duly appointed as the location of this Seminary.

"On motion, the Moderator led the Assembly in offering thanks to God for the harmony of feeling in coming to this result, and imploring his blessing on the enterprise, at this beginning."—*Minutes*, 1853, p. 442.

§ 229. *Constitution of the Danville Seminary.*

"An additional report from the Committee on Theological Seminaries was presented, which was accepted, and after filling the blanks, adopted, as follows, viz.

"The Committee on Seminaries, after considering the additional matters referred to it, recommend the adoption of the following resolutions, as containing provision, adequate for the present, for all the objects contemplated, as necessary to the organization of the new Theological Seminary, to be established in the West.

"1. *Resolved*, That the new Seminary shall be called *The Danville Theological Seminary*, under the care of the General Assembly of the Presbyterian Church in the United States of America. Its first session shall be opened at Danville, Kentucky, on the 13th day of October, 1853, under the care of the Professors to be elected by the present Assembly, or as many of them as may accept the chairs tendered to them.

"2. *Resolved*, That this Assembly will proceed, on Tuesday the 31st May, at 10 o'clock A. M., to elect four persons as Professors in the said Seminary, who, upon signifying their acceptance of their said offices, respectively, by a note in writing, addressed to the Moderator, for the time being, of the General Assembly, shall be fully invested with the right of office; and shall thenceforth hold their respective chairs during the pleasure of the General Assembly; and they shall be inducted into office with such formalities as the Board of Directors to be appointed by this Assembly shall direct. The chairs to be thus filled, to be called by the same names, and to have attached to them the same subjects, studies, and duties, as are now provided for by the plan for the Theological Seminary at Princeton; and the Professors of the new Seminary shall receive, as a compensation for their services, the sum of $1500 a year each, payable half yearly; and also a house to reside in—which said houses shall be provided only when the state of the funds of the Seminary will conveniently allow of their purchase or erection; and the said plan for Princeton, as now existing, shall be in force, in all respects, in the new Seminary, until the further order of the General Assembly—except so far as its provisions may conflict with any action of the present Assembly.

"3. *Resolved*, That the Board of Directors shall consist of twenty-seven Ministers and twenty-seven Ruling Elders, any nine of whom, met at the appointed time and place, shall be a quorum to do business. The whole of these shall be elected during the present sessions of the Assembly; but they shall be so elected as that one-third of each class shall go out of office annually. The first meeting of the Board shall take place at Danville, Kentucky, on the first day of September, 1853, or as soon thereafter as may be possible, at which time they shall provide for the organization of the Seminary, and the induction of the Professors into office at that time, or as soon afterwards as may be convenient.

"4. *Resolved*, That William L. Breckinridge, Edward P. Humphrey, Wm. C. Matthews, Samuel Cassaday, Wm. Richardson, J. S. Berryman, or any three of them, shall be a committee to take charge of the whole matter of raising funds to endow the said Seminary, with power to appoint one or more agents to do the work. They shall report their proceedings to the General Assembly from year to year, and shall continue to act till the further order of the Assembly.

"5. *Resolved*, That Robert J. Breckinridge, Thomas W. Bullock, Benjamin Warfield, Richard Pindell, James Matthews, J. Wood Wilson, John A. Lyle, and John D. Matthews, or any three of them, shall be a committee to arrange with the Synod of Kentucky and the Trustees of the Centre College of Kentucky, the terms and conditions on which the General Assembly can use and enjoy, on its own behalf, and for the purposes of the said Theological Seminary, the charters, franchises, and benefits, held, and capable of being afforded, by said Synod and College. They shall also endeavour to procure from the Legislature of Kentucky an act of incorporation for a Board of Trustees for the General Assembly, similar in its general features to that granted by the State of Pennsylvania, in the year 1799. The Trustees appointed under which act, when obtained, shall take charge of the funds collected for said Seminary; and this committee shall report their doings to the next General Assembly.

"6. *Resolved*, That John C. Young, John T. Edgar, Willis Lord, James Wood, Samuel Steele, James Smith, N. L. Rice, Z. Butler, James Hoge, J. J. Bullock, Robert J. Breckinridge, and E. D. MacMaster, or any three of them, shall be a committee to revise the plan of the Seminary, now provisionally adopted, and report to the next General Assembly, in detail, a complete plan for said Seminary, embracing every department thereof, and covering the whole matter of studies, professorships, students, terms, vacations, scholarships, classes, course of studies, and whatever else may fall under the practical and interior operations of the Seminary.

"7. *Resolved*, That whatever funds are now held, or may be hereafter raised, for the benefit of said Seminary, shall be liable, as to the income of all funds now vested, and, so far as may be needful, both principal and interest of funds yet to be raised, to meet the necessary current expenses of the Seminary of all kinds. And to this end, the Professors, who may be inducted into office, shall, after their said induction, be a committee to receive said income and funds, as far as may be necessary, as aforesaid, from any agents, corporations, or others, having charge thereof; and they shall appropriate the moneys so received to the necessary current expenses of the Seminary, of all kinds—keeping a strict account thereof—and reporting in detail to the next General Assembly; this order to be in force only until a Board of Trustees for the Assembly, and a Treasurer for said Board shall be duly appointed under the laws of Kentucky.

"8. *Resolved*, That the General Assembly has gone forward in this present work, under the leadings of Divine Providence, relying on the ability and willingness of God's people to furnish the large means necessary to accomplish it in a proper manner, and upon God himself to bless it abundantly. They do therefore commend the subject to the prompt and efficient liberality of all the Churches under its care, and more especially those Churches which lie in the wide region which will be first and most largely blessed with the Institution. Deeply sensible that nothing can be done without the blessing of God, humbly and confidently relying on him, they see no reason to doubt, that what they have projected can be surely accomplished."—*Minutes*, 1853, p. 444.

§ 230. *Professors elected.*

"The order of the day for ten o'clock was then taken up, an election of Professors for the Theological Seminary at Danville; which resulted in the choice of the Rev. R. J. Breckinridge, D. D., LL.D., Professor of Exegetic, Didactic, and Polemic Theology;

"The Rev. E. P. Humphrey, D. D., Professor of Biblical and Ecclesiastical History;

"The Rev. B. M. Palmer, D. D., Professor of Oriental and Biblical Literature; and

"The Rev. Phineas B. Gurley, D. D., Professor of Pastoral Theology, Church Government, and Composition and Delivery of Sermons.

"The Rev. Drs. Matthews and Steele, and Mr. Buell, were appointed a committee to inform these persons elected of their appointment."—*Minutes*, 1853, p. 450.

§ 231. *Organization of the Seminary.*

[The first annual report of the Board of Directors presented the following results. (*Minutes*, 1854, p. 230, 231.)

The *Instructors* are, Rev. R. J. BRECKINRIDGE, D. D., LL.D., Professor of Exegetic, Didactic, and Polemic Theology.

Rev. E. P. HUMPHREY, D. D., Professor of Biblical and Ecclesiastical History.

Rev. JOSEPH G. REASOR, Instructor in Oriental and Biblical Literature.

Twenty-four students were matriculated the first session, and thirty-seven the second. The permanent funds of the Institution amount to $76,868.—*Minutes*, 1854, p. 222, 230.]

TITLE 3.—PLAN OF DANVILLE THEOLOGICAL SEMINARY.

[So much of the plan is given as indicates the distinctive characteristics of the Institution. It was prepared by a committee (above, § 229; 6) and adopted by the Assembly.—*Minutes*, 1854, p. 42.]

§ 233. *Design of the Institution—Mode of conducting it.*

"1. The design of this Seminary is to provide the means for the proper professional training of candidates for the ministry of the gospel.

"The standards of the Presbyterian Church—the acts of its General Assemblies, passed from time to time—this Plan—the orders of the Board of Directors of this Seminary—and the decisions of its Faculty, and the several Professors who at any time compose it, must determine the proper course of that professional training, so far as this Seminary is concerned—and the proper mode of pursuing it.

"That professional training, in its appropriate sphere, must be understood, as extending to everything:—seeing that it contemplates a profession the most peculiar, the most difficult, and the most exalted. Not only that which is social and public, but also that which is private and personal; not only study and instruction, but discipline and practice; not only growth in knowledge, but growth in grace also; everything is to be embraced, according to its importance in the future career of a minister of the blessed gospel.

3. The Seminary shall be conducted under the authority, oversight, and care of the General Assembly itself.

Its immediate interests, in their various aspects and departments, are committed, in part, to the control and discretion of the Board of Directors; in part to that of the Faculty, made up of the Professors for the time being; and in part to that of the Board of Trustees under the charter of the Seminary.

"A chapter, in this Plan, is devoted to each of these subordinate authorities; and an additional one to the students of the Institution. Under those four heads, all the general principles, and all the detailed application of them, further necessary in a plan like this, will be stated.

§ 234. *The Board of Directors.*

"1. The Board of Directors, as heretofore determined by the act creating the Seminary, shall consist of fifty-four members; of whom one-half shall be Ministers of the gospel, and the other half Ruling Elders, in good standing in the Presbyterian Church in the United States of America.

"These Directors shall be divided into three sections of eighteen persons each, one-half of each section being Ministers of the gospel, and the other half Ruling Elders; and one of these sections of eighteen persons shall be elected by the General Assembly—and all vacancies filled in the other two sections—at each annual meeting of the Assembly, in such manner that each section shall serve three years, and until their successors are elected—and the third part of the whole Board shall be elected every year. The form of the election shall be as the Assembly shall, from time to time, prescribe.

"Every Director before he takes his seat as such, shall subscribe, in the presence of the Board, a written declaration to be kept in a book for that purpose, that he sincerely and truly receives and adopts the standards of doctrine, government, discipline, and worship of our Presbyterian Church. And every Director who refuses, or who fails, without some sufficient excuse, for one whole year next after his election, to appear and qualify and take his seat, shall thereby forfeit his right to do so; and his place shall thereon become vacant, and be so reported to the next Assembly, which shall fill the vacancy.

"The Board of Directors shall meet on its own adjournment—or it may be convened by a call on due notice of any one of its permanent officers, or by any five members of the Board. Its ordinary place of meeting shall be Danville, in Kentucky: but it may meet at any other place, where the convenience of the Board or the interests of the Seminary may require it. Any nine members met together at the time and place previously appointed, shall be a quorum competent to transact any business. The annual meeting of the Board shall be at the Seminary, about the close of the Seminary year, and shortly before the annual meeting of the Assembly.

"They may appoint permanent committees, having all the powers of the Board, or any part thereof, to act during the recess of the Board. But all such committees must report at every meeting of the Board; and all of them must be renewed at least once every year, or their powers cease.

"They may also appoint such officers, agents, and servants, members of the Board, to exercise certain powers thereof; or, not members of the Board, to discharge certain functions on its behalf, as may be thought necessary, from time to time. And such compensation may be allowed to any such persons as the Board may consider reasonable, out of any funds subject to the control of the Board.

"3. It appertains especially to the Board of Directors to exercise a general supervision over the professors, teachers and pupils of the Seminary; to take care of all the great interests thereof; and, standing between the Seminary and the General Assembly, to be the ordinary medium of communication between them.

"The special object of this arrangement is, that, on the one hand, the Assembly may have the assurance derived from the careful superintendence of the Board of Directors, that its acts and purposes are fairly and truly carried out in the Seminary, and with regard to it; and, on the other hand, that, on the part of the professors, teachers, students, and general interests of the Seminary, such representations may be statedly made to the Assembly, as will encourage and enable it to execute the Lord's purposes of mercy by this means.

"The management of the funds and property, and the care and execution of the charter and franchises belonging to the Seminary, are duties and powers which do not appertain to the Board of Directors. But for the furtherance of particular objects, which may be at any time specially important, and which may not fall under the particular duties of the Board of Trustees, the Board of Directors may collect, manage, and expend, temporarily or permanently, such funds as may be necessary: keeping a regular account, and making report thereof to the General Assembly.

"Whatever money may at any time be collected, managed, or expended by the Board of Directors, or under its authority, shall be kept perfectly distinct from the permanent funds of the Seminary.

"4. They shall not be at liberty to nominate any person to the Assembly, as a professor in the Seminary; nor shall they have power to add anything to the department of any professor, after the schedule of the several departments is regularly made out, without the consent of the professor in that department: nor, to take anything away, without the like consent.

"In case of clear and urgent necessity, the Board of Directors shall have power to suspend the functions of a professor, till the next meeting of the Assembly; and then to proceed, temporarily, as in case of a vacancy. But this can only be done by the unanimous vote of all the members of the Board then present; and being so done, a complete record of the facts, reasons and votes, shall be laid before the Assembly at its next meeting, upon which the Assembly will act as it sees fit.

"5. The exact period of each year at which the exercises of the Seminary will commence, and that at which they will close; the number and the length of the terms and of the vacations; everything relating to exhibitions, examinations, and public exercises; together with matters of a similar character, belong to the Board of Directors, and are to be determined, from time to time, after conference with the professors, in such manner, as may seem most proper: the General Assembly hereby reserving to itself the power to make such further provision, touching all such matters, as it may at any time consider necessary.

"If it should so happen that less than nine members of the Board of Directors should convene at the time and place appointed for any regular meeting of the Board, that shall not absolutely defeat the meeting: but as many Directors as may be present shall proceed with such ordinary business as may require attention; and their actings and doings shall be valid, unless they are rescinded at the next regular meeting of a quorum of the Board.

"It shall be the particular duty of the Board of Directors to take care that the periodical elections of the members of the Board are not omitted: that vacancies in the office of professor in the Seminary are duly brought to the notice of the Assembly; that newly elected Directors and Professors are duly inducted into office; that all persons in any way connected with the Seminary, faithfully perform their respective duties; and that all the interests of the institution are regularly organized, and faithfully advanced, according to the great design had in view, in its establishment and support.

§ 235. *The Professors—the Faculty.*

"1. The Professors in this Seminary shall be elected by the General Assembly at any of its regular meetings, and in any manner it shall deem proper. No one can be a Professor in any other way.

"They shall hold their respective offices, during the pleasure of the General Assembly. But it shall require the votes of the absolute majority of all the Commissioners sent to the particular Assembly, to dismiss or supersede any Professor. And in all such cases, the vote, with the reasons for it, and the names of all the Commissioners voting, shall be entered at large on the minutes of the General Assembly.

"No Professor shall ever be elected, except to fill a chair actually existing and vacant: nor shall any Professor ever receive merely honorary authority or compensation for past services, or otherwise.

"No one shall be competent to hold the office of Professor, who is not an ordained Minister, in good standing in the Presbyterian Church, and who shall not have been statedly engaged as such, in some employment immediately connected with the cure of souls, for at least five years, preceding his election.

"2. The number of Professors in this Seminary shall be increased or diminished, at the pleasure of the General Assembly. But the Assembly will at all times feel obliged in this, as in all other respects, to treat this Seminary as one of the first class.

"The Professors shall be inaugurated in such manner as the Board of Directors shall prescribe.

"As a part of that service, and before any Professor enters upon the duties of his office, he shall publicly profess, that the standards of doctrine, government, discipline and worship, of this Church, are the standards of his own faith; and he shall subscribe a writing, to be kept in a book for that purpose, setting forth that he has made the said public profession; and solemnly binding himself diligently to teach the system contained in said standards, and to teach nothing contrary to that system, so long as he shall continue a Professor in this Seminary.

"Every Professor who shall fail or refuse to be inaugurated, in manner aforesaid, in a reasonable time (to be judged of by the Board of Directors) after his election, shall thereby forfeit all right to said office, which shall thenceforth be treated as vacant.

"No Professor after being inaugurated, shall be at liberty to resign his office, except upon six months' written notice to the Faculty of the Seminary, unless by the consent of the Assembly,—or, if the Assembly is not in session, by the consent of the Board of Directors, in some lawful meeting.

"3. The Professors shall be of equal rank and authority, one with another. But when they meet as a Faculty—and when they act jointly upon any occasion—he who has been longest Professor, shall preside; and he shall perform, in the name of the whole, all joint official acts. He who has been Professor the shortest time, shall be the Stated Clerk of the Faculty, and shall perform the duties proper to that office.

"Each Professor shall devote himself to the duties of the particular department of instruction committed to him. And the Faculty, as a body, shall have a joint oversight of the conduct of each separate Professor, as to the manner in which his duties are discharged.

"4. At present, and until the further order of the Assembly, there shall be four Professors in this Seminary; and, till the further order of the Assembly, the subjects of instruction distributed amongst them shall be as hereinafter provided: namely, there shall be

"A Professor of Exegetical, Didactic, and Polemic Theology;

"A Professor of Biblical and Ecclesiastical History;

"A Professor of Church Government and Pastoral Theology;

"A Professor of Biblical and Oriental Literature.

"It shall be the duty of these Professors to give instruction in the various matters that fall appropriately to their respective professorships. And in the event of any difference of opinion amongst them on that matter, it shall be settled by the Faculty; subject to the revision of the Board of Directors.

"In every department of instruction, under every professorship, it is the word of God that is to be kept as much as possible under the continual observation of the students. Nor is it either expected or desired, that the lines between subject and subject, or even chair and chair, should be drawn in any such manner as to exclude any Professor from teaching according to the proportion of faith, on all subjects whatever.

"6. The matter of text books in each particular department, is left to the Professor thereof; with a supervisory power, however, in the Faculty, in extraordinary cases, of which they are the judges.

"It is not intended to intimate, that instruction by particular text books and recitations is preferred, as the best method in professional training. On the contrary, let the Professors, each in his own department, strive to gather from all quarters, all treasures of pertinent knowledge, and communicate them to the students by way of lectures, discourses, prelections, and the like; striving by proper examinations of the students to ground these fruits in their minds; enabling them by proper exercises on their part, to gain the habit of their use; and making known to them carefully, where, in books, further researches may be made, and how.

"The method to be pursued in the actual imparting of instruction may be this: in the Hebrew language, let the whole number of students be divided into two sections; one composed of those who are advanced considerably in the knowledge of that language; the other of those who are beginners in it. In every other study, let the whole of the students attend every Professor at every public exercise. And let every student attend two or three of these exercises every day that is devoted to them.

"In the proper arrangement of the instructions given by the Professors, every one of them in every part of his course ought to touch, at every point, that divine truth, with which it should be the supreme object of all their endeavours to imbue their pupils—not only as a doctrine, but as a living power—so that during the whole course of the student, the whole of his sacred profession as a minister of Christ will be always in view; nothing that concerns his proper training for it being, at any time, lost sight of; and nothing else being, at any time, intruded amongst his studies.

"Every Professor shall arrange the subjects and studies of his particular department, in such a manner as most effectually to present and develope the whole, once and thoroughly, within each period of three consecutive years.

"The payment of the salaries of the Professors is, in the order of importance, the first charge upon the permanent funds of the Seminary; after that, the erection of suitable public buildings; then the enlargement of the library; then the erection or purchase of residences for the Professors; then scholarships for students.

§ 236. *Boards of Trustees—Funds.*

"1. There are three Boards of Trustees, more or less, directly connected with the Theological Seminary at Danville, and having charters of great value.

"First. The Board of Trustees of the Centre College of Kentucky has an amended charter, granted by the Commonwealth of Kentucky in the year 1824, by means of which any amount of funds may be held by that Board of Trustees for the purposes of theological education on the terms stated therein. That Board of Trustees, and the Synod of Kentucky which elects them, have both agreed by way of covenant with the General Assembly, that the benefits of this amended charter shall accrue to the Danville Theological Seminary; and by similar covenants, the annual income of a considerable fund now held by that Board under that charter, together with all future additions thereto, are to be for the use and benefit of the said Seminary, upon the conditions agreed to by the Assembly in its acts creating the Seminary.

"Secondly. The Board of Trustees of the Theological Fund of the Synod of Kentucky, who are elected by the Synod of Kentucky, have a charter granted by the Commonwealth of Kentucky in the year 1850, by means of which they may hold property to the value of $50,000, with an income of $5000 a year; and they have in their hands a large sum of money contributed by a portion of the people of Kentucky, which is subject to the control of the Synod of Kentucky, and is dedicated to the purposes of theological education. The use of this charter, and of the fund held under it, and of all future additions to it, has been vested in the General Assembly for the benefit of the Theological Seminary at Danville, by covenant between the Synod of Kentucky and the General Assembly upon the same terms and conditions as the charter and funds alluded to in the last preceding paragraph.

"Thirdly. The Board of Trustees of the Theological Seminary under the care of the General Assembly of the Presbyterian Church in the United States of America, has a charter granted to them by the Commonwealth of Kentucky in the year 1854, by means of which they may hold property to any amount whose net income does not exceed the sum of $20,000 a year; the Trustees of which corporation are to be elected by the General Assembly itself, and were created expressly to manage the funds of the Danville Seminary, and such other funds as the General Assembly may commit to them, for any other object designated by itself; and these Trustees have a large fund in their hands already accumulated; the whole of it subscribed upon the conditions stated in the acts of Assembly, creating the Danville Theological Seminary.

"2. Each of these Boards of Trustees may go on at its discretion, to collect additional funds for the benefit of the Danville Theological Seminary, according to the provisions of their respective charters, and upon the conditions stated in all the acts of Assembly, and all the covenants with the Assembly relating to said Seminary, and distinctly reaffirmed in this plan.

"For the purpose of avoiding confusion and a multiplicity of accounts, only the third named of the three Boards of Trustees, hereinbefore mentioned, need report from year to year to the General Assembly; but that Board is expected and required to do so, according to the provision contained in the eleventh section of its charter.

"Both of the other Boards may, however, whenever either of them may consider it necessary, report directly to the General Assembly. But it is also expected, and is hereby provided, that both of them will communicate to the Board of Trustees of the Seminary, once in every year, the exact state of the funds and property under their control, respectively, in time to enable that Board to embody the information thus communicated, in its yearly report to the General Assembly; and that both of them will pay over to the said Board of Trustees of the Danville Theological Seminary the net income of all property and funds under their control, as fast as it accrues, at least once every half year.

"The Board of Trustees of the Seminary will take exclusive charge of the duty of providing for all expenditures incurred in the regular and ordinary support of the Seminary, and in the current expenses thereof; the other two Boards of Trustees, mentioned in this plan, limiting themselves in that respect, to the regular payment of their income, respectively, as herein before provided.

§ 237. *Students—life in the Seminary.*

"6. It is earnestly recommended that the students should not fail to put themselves under the care of the Presbyteries as candidates for the ministry, at an early period of their professional studies.

"It is also recommended, that they should not, unless under special circumstances requiring such a course, leave their own proper Presbyteries to place themselves under those more convenient to the Seminary; but that, as far as possible, they should apply to those Presbyteries to which they naturally belong, and remain under their care.

"To facilitate this important result, the Board of Directors will have respect, as far as possible, to the periods of the ordinary sessions of Presbyteries, in all their arrangements of the terms of the Seminary year.

§ 239. *General provisions.*

"1. The General Assembly reserves to itself the most ample power to make amendments and alterations in this Plan.

"Those parts of it that involve only matters of detail may be changed at any time by the Assembly, either on its own motion, or at the suggestion of the Board of Directors.

"No fundamental principle of the Plan shall be changed, unless it is proposed at one annual meeting of the Assembly, and carried at the next annual meeting thereof; unless such change be proposed to the Assembly by the Board of Directors, and carried by a vote of two-thirds of the members of the Assembly.

"Those principles and parts of the Plan which are founded on the covenants between the Synod of Kentucky, or the Board of Trustees of the Centre College of Kentucky, and the General Assembly, shall never be so changed as to affect the force or integrity of either of those covenants, without the previous consent of the opposite parties thereto.

"2. Until the further order of the Assembly, or some different provision by the Board of Directors, under the powers vested in them by this Plan, there shall be one annual session of the Seminary, which shall begin on the 20th of September, unless that may be the Sabbath, and then on the following day, and terminate in the first week of May; with a short recess, at the discretion of the Faculty, about Christmas."

CHAPTER V.

SYNODICAL AND OTHER SEMINARIES.

TITLE 1.—POWERS OF THE SYNODS ON THE SUBJECT.

§ 240.

(*a*) "An overture from the Synod of Geneva, requesting the advice of the General Assembly relative to the establishment of an Academical and Theological Seminary which the Synod propose instituting within their bounds, was brought in and read. After the subject had been discussed for some time, the following resolution was adopted, viz.

"*Resolved*, That the Assembly are not prepared at present to give any opinion or advice on the subject of the overture from the Synod of Geneva, which contemplates the establishment of an academical and theological Seminary, believing the said Synod are the best judges of what may be their duty in this important business."—*Minutes*, 1818, p. 686.

(*b*) "The committee to whom was referred a memorial from the West Lexington Presbytery, on the subject of Theological Seminaries, in which is submitted a plan for the attainment—

"*First*, Of entire uniformity in the government and course of study in the theological schools of our Church; and

"*Second*, The most unqualified dependence upon the General Assembly as a bond of union between all the Churches and all her Seminaries, in order to secure, to the satisfaction of the memorialists, the future peace and purity of the Church, by securing unity of sentiment and consequently of effort, among all the Ministers of the Presbyterian Church in these United States—made the following report, which was adopted, viz.

"The subject of this memorial is too serious in its character, and too important in its bearing and its consequences, to be discussed at so late a period of the Assembly's sessions, and inasmuch as it would materially affect the rights of individuals, of Presbyteries, and indeed of the whole Presbyterian Church, and would also call for important alterations in the Constitution, the committee deem it inexpedient for this Assembly to enter upon the consideration of the proposals submitted in the document, and recommend that the memorial be referred to the consideration of the next General Assembly."—*Minutes*, 1828, p. 240.

[Next year the memorial] "was committed to the Rev. Archibald Alexander, D. D., the Rev. Samuel Miller, D. D., and the Rev. Charles Hodge, to consider and report on the same to the next General Assembly."—*Minutes*, 1829, p. 389.

"The committee to whom was referred, by the last General Assembly, the memorial of the West Lexington Presbytery, made the following report, which was adopted, viz.

"That the said memorial sets forth the evils which in the opinion of the memorialists threaten the Church from the operation of numerous theological Seminaries existing independently of the General Assembly, and adopting different systems of government, and different courses of study. To counteract these evils it proposes, that the General Assembly should take all the theological Seminaries throughout our bounds, under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all.

"These are the prominent points of the memorial under consideration.

Your committee are ready to acknowledge that there are evils of a very formidable character, which are likely to arise from the indefinite multiplication of theological Seminaries under the care of a single Synod or Presbytery. They fear that the standard of theological education in the Presbyterian Church will ultimately fall far below that maintained in some other Christian denominations, and thus the respectability and usefulness of our clergy be greatly impaired. They believe also that much good that might have resulted from having a larger portion of our young men brought into personal acquaintance with each other, and educated upon the same plan, must now be lost; and that we must content ourselves with less of harmony of feeling and unity of sentiment than might under other circumstances have been secured. Believing, however, that it is perfectly competent to every Presbytery or Synod to adopt what plan they may think best, not inconsistent with the Constitution of the Church, for the education of their own young men; and finding that the Assembly has long sanctioned their so doing, your committee are of opinion that this subject is not within the rightful jurisdiction of the General Assembly; and that even if it were, it would, under existing circumstances, be highly inexpedient to adopt the course proposed by the memorialists. They therefore beg to be discharged from the further consideration of the subject."—*Minutes*, 1830, p. 13.

§ 241. *Proposal to transfer all the Seminaries to the Synods.*

[Such a proposition was moved in the Assembly of 1853, and by a large majority laid on the table. In 1854, the following report was adopted.]

"The Committee [on Seminaries] also report, that two overtures have been referred to them, one from the Synod of South Carolina, and one from the Presbytery of Oxford, proposing that the several Seminaries under the care of the General Assembly should be transferred to the Synods in whose bounds they are respectively located; to which overtures this committee recommends that the General Assembly answer, that such transfer would be inconsistent with the legal and moral obligations which the Assembly has assumed in relation to those Institutions."—*Minutes*, 1854, p. 42.

TITLE 2.—UNION THEOLOGICAL SEMINARY, VIRGINIA.

§ 242. *Taken under the supervision of the General Assembly.*

"A communication was received from the Presbytery of Hanover relative to the Theological Seminary under their care, which was committed to Dr. Alexander, Dr. Laurie, Dr. Janeway, Mr. Sabine, and Mr. Gildersleeve." *Minutes*, 1826, p. 14.

"The committee to whom was referred the proposal of the Presbytery of Hanover, respecting the Theological Seminary under the care of said Presbytery, reported the following resolutions, which were adopted, viz.

"*Resolved*, 1. That the General Assembly will agree to take the Theological Seminary of the Presbytery of Hanover under their care and control. The Plan of the Seminary has been examined by the committee, who are of opinion that it is such as merits the approbation of the General Assembly.

"2. That the General Assembly will receive by their Trustees, and manage the permanent funds of the Theological Seminary of the Presbytery of Hanover, which may be put into their hands; which funds shall be kept entirely distinct from all others belonging to the General Assembly. But the General Assembly will not be responsible for any loss or diminution of said funds which may occur from the change of stocks, or any other unavoidable cause.

"3. That the General Assembly will agree to permit the Presbytery of

Hanover to draw annually, or quarter-yearly, the avails of their funds, and will give direction to their Trustees to pay any warrants for the same, which may be drawn by the President of the Board of Trustees of the Theological Seminary of the Presbytery of Hanover, or by any other person named by the Presbytery.

"4. That the General Assembly do also agree, that they will permit the Presbytery of Hanover to draw out in part or in whole, the funds deposited in the hands of the Trustees of the General Assembly; provided, however, that the proposal to withdraw shall lie before the Presbytery at least one year previously to its being acted upon. The General Assembly shall also be at liberty to resign all charge and superintendence of the said Theological Seminary whenever they shall judge the interests of the Presbyterian Church to require it; in which case the General Assembly will direct their Trustees to return to the Presbytery of Hanover, all their funds which may have been deposited in the hands of said Trustees; or convey them in trust to such individuals as may be named Trustees by the Presbytery of Hanover.

"5. That the General Assembly shall have the right to exercise a general control over the Theological Seminary of the Presbytery of Hanover; that is, they shall have a negative on all appointments to the offices of Professors and Trustees in said Seminary; and on all general laws or rules adopted by the Presbytery for its government.

"6. That therefore the Presbytery of Hanover shall annually send up to the General Assembly, a detailed report of all their transactions relating to said Theological Seminary; on which report a vote of approbation or of disapprobation, shall be taken by the General Assembly, and all appointments or enactments of said Presbytery or of the Board of Trustees acting under their authority, which may be rejected by the General Assembly, shall be null and void. But the authority of the General Assembly over the Seminary shall be merely negative; they shall not originate any measures or give any special directions for the government of the institution.

"7. That if it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian Church are inculcated in the said Seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety and good order, the General Assembly may appoint visitors to examine into the state of the said Seminary, and to make a full report to them thereon.

"8. That if the General Assembly shall be convinced that any Professor in said Seminary inculcates doctrines repugnant to the word of God, and to our Confession of Faith, they shall require the Presbytery of Hanover to dismiss such Professor, and to appoint another in his place. And if said Presbytery neglect or refuse to comply with such requisition, the General Assembly will withdraw their patronage and superintendence from the Seminary; and will take such other steps as may be deemed necessary in the case.

"9. That if the Presbytery of Hanover accede to these terms, then the Theological Seminary at Hampden Sidney College shall be denominated, *The Theological Seminary of the Presbyterian Church under the care of the Presbytery of Hanover*, and the aforesaid articles and conditions shall go into effect."—*Minutes*, 1826, p. 30.

§ 243. *The Seminary adopted by the Synods of Virginia and North Carolina.*

"From the communication of the Presbytery of Hanover, it appears that the arrangements proposed by the General Assembly of the last year, respecting the Theological Seminary under the care of said Presbytery, have been ratified on their part.

"It likewise appears, that for the purpose of enlarging the foundation, and extending the usefulness of the Seminary, the Presbytery of Hanover have made proposals to the Synods of Virginia and North Carolina to take the institution under their immediate care and joint direction; which proposals have been adopted by the said Synods respectively; and a plan of government for the Seminary arranged on principles agreed on by the contracting parties.

"In view of the whole subject, your committee would respectfully recommend [the following resolutions:]

"*Resolved*, 1. That the General Assembly approve and ratify the arrangements which have been made for placing the Theological Seminary heretofore confided to the care of the Presbytery of Hanover, under the immediate care and joint direction of the Synods of Virginia and North Carolina.

"2. That the Assembly will sustain the same relation to the Seminary, and exercise the same species of control over it, under the recent arrangements, as they proposed to do by their act of the last year, in its state as then existing.

"3. That hereafter the Seminary shall be denominated, *The Union Seminary of the General Assembly, under the care of the Synods of Virginia and North Carolina.*

"4. That the General Assembly cordially recommend the high interests of this rising Seminary to the active patronage and support of the Churches at large; and especially of the Churches within the bounds of the Synods which have it under their management and care.

"5. That the General Assembly request their Board of Trustees to consider and determine on the expediency, under existing circumstances of continuing the permanent funds of the Seminary, either in whole or in part within the State in which they have been raised, in such manner as may be deemed safe and proper." [Adopted.]—*Minutes*, 1827, p. 126.

§ 244. *Resumption of funds by the Synods.*

"The following resolution was offered by Dr. Graham, viz.

"*Resolved*, That if the Synods of Virginia and North Carolina should deem such a measure expedient and proper, the Assembly will consent to the withdrawal of the moneys now held by the Assembly's Board of Trustees, belonging to the Union Theological Seminary, at such time, and in such manner as those Synods may direct.

"This resolution was committed to Dr. McElroy, Mr. Wallace of New York, and Mr. Nesbit."

"The committee to whom was referred the resolution respecting the Synods of Virginia and North Carolina withdrawing at such time and in such manner as they may deem proper, the moneys belonging to the Union Theological Seminary, now in the hands of the Board of Trustees of this Assembly, made the following report, which was adopted; viz. That whereas, the moneys in question were collected by the agency, and mainly within the bounds of those Synods; and whereas, it is believed that they may be safely invested in the South at a much higher rate of interest than they now bear; therefore,

"*Resolved*, That whenever the Synods of Virginia and North Carolina shall indicate the desire above-mentioned, to the Trustees of the General Assembly, the said Trustees be, and they hereby are authorized, to transfer the funds referred to."—*Minutes*, 1836, pp. 259, 264.

§ 245. *Change in the mode of electing Professors.*

"A change in the mode of electing Professors in the Union Theological Seminary, adopted by the Synods of Virginia and North Carolina, was submitted to the Assembly for ratification, when it was agreed by the Assembly to approve the plan of election now submitted by the said Synods. The amendment is as follows, viz.

"The fourth of the articles of union between the Synods of Virginia and North Carolina is by the Synods respectively hereby repealed, and as a substitute therefor, the said Synods respectively have adopted the following article, viz.

"Each Synod shall, once in every four years, elect six Ministers, and six ruling Elders, who, together with the twenty-four Directors already provided for, shall constitute a Board of Electors for Professors in said Seminary, consisting of forty-eight members, of whom not less than twenty-five shall be a quorum competent to proceed to an election; the Board of Electors shall convene for the purpose of choosing a Professor or Professors, whenever they may be duly notified by the Board of Directors; and in case any person voted for, shall receive the votes of two thirds of the members of the Board of Electors, present at such meeting, he shall be declared to be duly elected; but if no person shall have two-thirds of the votes of the said Board, then the names of the two persons who have received the highest number of votes shall be reported to the next General Assembly, that out of these the Assembly may proceed to the appointment of a Professor, and if any vacancies shall occur in the Board of Electors, such vacancies may be filled up by the Synods at their next stated meetings after the occurrence of such vacancies."—*Minutes*, 1834, p. 30.

§ 246. *Organization of the Seminary.*

(*a*) *The Professors.*

[I. Rev. **John H. Rice**, D. D., elected Professor of Christian Theology, 1826. Died 1831.

II. Rev. **Hiram P. Goodrich**, D. D., Teacher of Oriental Literature, 1828; elected Professor of Oriental Literature, 1829. Resigned.

III. Rev. **Elisha Ballentine**, Instructor in Biblical Literature, 1831—1833, and 1836.

IV. Rev. **B. F. Stanton**, Instructor in Christian Theology, 1831.

V. Rev. **George A. Baxter**, D. D., elected Professor of Christian Theology, 1831. Died 1841.

VI. Rev. **B. M. Smith**, Assistant Teacher of Oriental Literature, 1834—1836.

VII. Rev. **Stephen Taylor**, elected Professor of Ecclesiastical History and Polity, 1835.

VIII. Rev. **S. L. Graham**, D. D., elected Professor of Biblical Literature, 1838. Transferred to the chair of Theology, 1848. Transferred to the chair of Ecclesiastical History and Polity, 1849. Died 1851.

IX. Rev. **F. S. Sampson**, Assistant Teacher of Oriental Literature, 1838; elected Professor, 1849. Died 1854.]

"Mr. Samuel J. P. Anderson, from the committee to prepare a minute in reference to the decease of the Rev. Francis S. Sampson, D. D., Professor of Oriental Literature in the Union Theological Seminary, submitted the following, which was adopted, viz.

"The Assembly, in recording a memorial of this severe bereavement, would express its deep sense of the greatness of the loss which the Church has sustained in the death of one of her most learned, talented, and pious Ministers. Fitted by nature and by grace for great and extended usefulness, he had devoted all his powers to the cause of Christ, undeterred by sacrifices which that consecration demanded, and which were remarkable in their degree, and protracted in their duration. He was eminently suited to the high and responsible post to which the voice of the Church had called him—a post which he again and again refused to abandon, even when tried by offers most tempting to human cupidity, love of ease, and ambition. To a varied and accurate scholarship he added uncommon powers of communicating knowledge and stimulating the intellects of his pupils, and a heart on fire with love to God and zeal for his service. As a preacher, a theologian, and an instructor, he occupied a place in the front rank.

"The withdrawal of such a labourer from the field at such a juncture, is a loss to be felt by the whole Church, and to be recognized as one of those mysterious providences that are to be met in humble and adoring silence, rather than in a spirit of proud inquiry.

"The Assembly, in view of this loss, would tender its affectionate Christian sympathies to the Directors and remaining Professors of the bereaved Institution, and would unite with them in beseeching the Great Head of the Church to raise up for them speedily, another of like mind and heart, to take his place and fulfil his duties."—*Minutes*, 1854, p. 44.

X. Rev. Samuel B. Wilson, D. D., elected Professor of Theology, 1847.

XI. Rev. Robert L. Dabney, elected Professer of Ecclesiastical History and Polity, 1853.

XII. Rev. B. M. Smith, D. D., elected Professor of Pastoral Theology, 1854.

(*b*) *The students, funds, &c.*

[Number of Alumni,
Number now in the Seminary, (1854—5,) 29.
Amount of funds invested for Professorships,
" " for Scholarships,
Value of the buildings,
Number of books in the library,]

Title 3.—Columbia Seminary.

§ 247.

[In 1828 the Synod of South Carolina and Georgia established this institution, its title being "The Theological Seminary of the Synod of South Carolina and Georgia." Upon the division of the Synod into the two Synods of South Carolina and Georgia, the Constitution of the Seminary was so modified as to continue to each of the Synods a share in its control. The plan is essentially the same as that of Princeton. We give from the Constitution so much as defines the relation sustained to it by the Synods.]

§ 248. *Section II.—The power of the Synods.*

"*Art.* 2. These Synods shall elect a Board of Directors, consisting of twenty-four Ministers and eighteen laymen—each Synod electing one half the number—that is to say, each Synod shall annually elect four Ministers and three laymen, who shall hold their office for three years. And to complete the number needed, the Synods shall each supply their quota in such manner, that the term of service of one third of the whole number shall expire each and every year. In cases of death, resignation or otherwise, the Synod, within whose bounds these shall occur, shall annually supply the deficiency.

"*Art.* 3. These Synods shall also elect all future Professors, and fix their salaries in the following manner:—that is to say, the Synod of South Carolina shall elect the first Professor and fix his salary, and the Synod of Georgia the second, and so alternately—the action of each Synod in the premises to be confirmed by the other Synod. And in order that no protracted vacancy in the professorships may occur, the Synod whose right it is to elect, shall uniformly meet earlier than the other Synod, that the election may be had and confirmed with the least possible delay. But in cases of vacancy during the recess of the Synods, the Board shall have the power of appointing temporary Assistant Instructors.

Art. 4. In the trial or impeachment of a Professor for immorality, error, unfaithfulness, or incompetency, the trial or impeachment may be before either of the Synods; and if the decision of the one body shall be confirmed by the other, there shall be no further appeal.

Art. 5. Alterations or amendments in this Constitution may originate in either of the Synods. But they can only be adopted by the concurrent vote of two-thirds of the members of each Synod."

§ 249. *Professors.*

Art. 1. The number of Professors in this Seminary, when fully organized, shall not be less than five, viz. A Professor of Biblical Literature, of Christian Theology, of Church History and Polity, of Pastoral Duties, and of Sacred Rhetoric. There may be also a Tutor of the Hebrew language, to be appointed by the Board, and his salary fixed by them.

Art. 2. Every Professor shall be an ordained Minister of the Presbyterian Church.

[The following is the list of Instructors.]

Accessus.		*Exitus.*
1828.	**Thomas Goulding**, D. D., Professor of Ecclesiastical History and Church Polity	1834.
1831.	**George Howe**, D. D., Professor of Biblical Literature.	
1833.	**A. W. Leland**, D. D., Professor of Christian Theology.	
1836.	**Charles Colcock Jones**, D. D., Professor of Ecclesiastical History and Church Polity	1838.
1848.	**Charles Colcock Jones**, D. D., Professor of Ecclesiastical History and Church Polity	1850.
1852.	**Alexander T. McGill**, D. D., Professor of Ecclesiastical History and Church Polity	1853.
1851.	**Bazile E. Lanneau**, A. B., Tutor in Hebrew.	
1853.	**B. M. Palmer**, D. D., Professor elect of Ecclesiastical History and Church Polity.	
1854.	**A. W. Leland**, D. D., Professor elect of Pastoral Theology and Sacred Rhetoric.	
1854.	**J. H. Thornwell**, D. D., Professor elect of Doctrinal Theology.	

§ 250. *State of Endowment, &c.,* (*in* 1854–5.)

Value of buildings (to be soon increased,) - - -	$21,200
Invested for Professorships - - - - - -	88,091
" " Scholarships - - - - - -	15,502
	$124,793
Outstanding subscriptions and notes - - - - - -	7,609
New subscriptions secured by notes of subscribers - -	37,000

["**Library.**—The Library is valuable and select, and contains 5,310 volumes, principally in the several departments of Theology.

The Society of Inquiry on Missions is in the possession of a valuable *Cabinet*, and its *Reading-Room* is furnished with the most important periodicals, foreign and domestic." —*Catalogue.*

§ 251. *Students.*

Whole number of Alumni, (1854–5) - - - - -	187
Deceased Alumni, - - - - - - - - -	20
Foreign Missionaries, - - - - - - - -	9
Now in the Seminary, (1854–5) - - - - - -	32]

Title 4.—New Albany Seminary.

§ 252. *An overture from the Board of Directors to the General Assembly.*

"Memorial of the Board of Directors of the New Albany Theological Seminary to the General Assembly of the Presbyterian Church, to meet at Philadelphia, May 19, 1853, adopted April 27, 1853, and ordered to be forwarded to the General Assembly.

"The Memorial of the Board of Directors of the New Albany Theological Seminary to the General Assembly of the Presbyterian Church in the United States of America, respectfully showeth as follows:

"The Seminary is under the control of Directors, appointed from time to time by the Synods of Cincinnati, Indiana, Northern Indiana, Illinois, Missouri, Kentucky, and Nashville. The plan of the Seminary provides that any change in its constitution, not inconsistent with certain general principles, may be effected by the concurrence of a majority of all the Synods. In virtue of this provision, all the Synods aforesaid, at their sessions held in September and October last, consented to the transfer of the Seminary to the General Assembly. Attested copies of the resolutions adopted by the Synods of Kentucky, Cincinnati, Missouri, and Northern Indiana, have been laid before this Board, and are now herewith submitted to the General Assembly. No official returns have been received from the Synods of Indiana, Nashville, and Illinois. We have, however, unofficial information, on which we rely, showing that these Synods have also consented to transfer the Seminary to the General Assembly.

"Six of the Synods, viz. Indiana, Northern Indiana, Missouri, Illinois, Nashville, and Cincinnati, adopted resolutions, agreeing to the proposed transfer, consenting that a new act of incorporation should be obtained from the proper authorities of the State of Indiana, that a Board of Directors, to be appointed by the General Assembly, shall nominate the Trustees to be named in the act of incorporation, and shall appoint their successors in office; and authorizing the present Board of Trustees of the Seminary to convey to the new Board of Trustees so constituted, all lands, tenements, funds, money, and other property, real and personal, now held, or which may hereafter be held by the present Board of Trustees, in trust for the sole use of said Seminary. The Synod of Kentucky also agreed in general terms to the transfer.

"And now the Directors, in obedience to the wishes of all the Synods concerned, do hereby tender to the General Assembly all the right of property in, and control over the Seminary and its funds, which are now vested in the Synods aforesaid; and the Directors respectfully request the Assembly, at its present sessions, to establish a plan or constitution of the Seminary, which shall be adjusted to its new relations, appoint Directors and Professors, complete its endowment, and do whatever else is needful, in order to give effect to the wishes of the Synods.

"For the purpose of affording to the Assembly the opportunity of appointing whom they may prefer to the professorships, the Directors state that the present Professors of the Seminary, acting upon their own sense of what is proper in the case, have several months since resigned their professorships; and the Directors having expressed their high sense of the qualifications and fidelity of these brethren, have accepted their resignations in the event of the proposed transfer being consummated by the action of the Assembly; and when the Assembly shall appoint its Board of Directors, the present Board will consider itself dissolved. And still further, this Board have by resolution requested the Board of Trustees to transfer the funds of the Seminary to the new Board of Trustees, which may be created, in conformity with the action of the various Synods concerned.

"But the Board desire it to be understood by the Assembly, that the proposed transfer is made upon condition that the Seminary be retained at its present location in New Albany, and that it be accepted by this Assembly.

"To the end that the General Assembly may be in possession of all the information material to the case, the Directors submit a brief statement of the affairs of the Seminary.

"In the year 1830, the Synod of Indiana commenced at South Hanover, Indiana, an institution called the 'Indiana Theological Seminary.' This institution received such tokens of the divine favour, as encouraged the Churches in this region to attempt the establishment of a Seminary upon a broader basis. In the year 1838, a meeting of Ministers and Ruling Elders, present at the sessions of the General Assembly, was held, and appointed a committee of five, the late Joshua L. Wilson, D. D., Chairman, to institute inquiries relating to the general subject, and lay the result of their deliberations before the Presbyteries in the Western States. This committee in due time issued an address to the Synods and Presbyteries of this region, inviting these judicatories to appoint delegates to meet in Convention at Louisville, Kentucky, for the purpose of adopting a plan, and choosing a place for the proposed Seminary. The Convention met in November, 1838, and was composed of delegates from the Synods of Indiana, Cincinnati, and Kentucky, and from seven Presbyteries. The Convention adopted a plan for the proposed Seminary. When the question of the place was taken up, several towns were proposed, and their respective advantages freely canvassed. The minutes of the Convention state, that 'after considering the whole subject with great care, and at considerable length, the Convention determined to locate the seminary at New Albany, Indiana; and in this decision those who originally preferred some other place cordially acquiesced.'

"Accordingly the Hanover school was removed to New Albany, and was opened in November, 1840, under the control of Directors appointed by the Synods of Indiana and Cincinnati. Five other Synods subsequently resolved to co-operate in the undertaking, and appointed Directors as follows: The Synod of Missouri in 1841; Illinois in 1842; Northern Indiana at its organization, in 1844; Kentucky and Tennessee in 1846.

"During the whole period of its existence it has laboured under serious embarrassments from the want of a full corps of Professors, and of adequate pecuniary means, giving to it advantages in these respects equal to those of older and better endowed institutions. To these have been added many embarrassments incident to every enterprise of this kind in a country comparatively new. But notwithstanding these embarrassments, the Seminary has furnished, for the most part exclusively, the means of their professional education to about 150 candidates for the sacred office, nearly all of whom are now fulfilling, with usefulness and reputation the work of the ministry. The Directors desire to bear, before the Assembly and the Churches, the highest testimony to the able, faithful, and self-denying labours of the various Professors—both those now among the dead and the living—who have served the Church in these relations.

The Directors, at a meeting held June, 1846, appointed a committee to visit the Synods of Kentucky and West Tennessee, and invite them to co-operate in the management of the Seminary. The same committee was authorized to request these Synods to furnish the endowment of a professorship; with the stipulation that the right of nominating the incumbent from time to time should be in the Synods. The Synod of Kentucky at its next meeting, resolved to co-operate in the management of the Seminary, and appointed Directors. The proposed plan of endowing a professorship was declined. At the meeting of the same Synod in 1847, the plan of endowing a professorship was again considered, and finally adopted. The Synod proposed within five years to raise the sum of $20,000 for the endowment of a professorship; the principal sum to be securely invested; the income to be used for the support of a Professor in the institution so long as the Synod shall judge such appropriation to be safe, wholesome, or for the good of the cause of Christ; and the incumbent to be always nominated by the Synod, and appointed by the Directors. At a meeting of the Directors in June, 1848, the plan proposed by the Synod was approved, and the Synod proceeded to raise the endowment. The action of the Synod in the premises for 1846, 1847, 1848, 1850, and 1851, is herewith submitted to the Assembly.

The Directors have information that the full sum of $20,000 has been raised; that it has been placed in the care of a Board of Trustees, incorporated by the Legislature of Kentucky, and appointed from time to time by the Synod of Kentucky; that the Synod has determined that the income of the full sum of $20,000 at 6 per cent. shall be annually appropriated to the support of a Professor in the Seminary; that the Synod will continue this appropriation so long as it shall judge such appropriation to be safe, wholesome, and for the good of the cause of Christ, and that by a special resolution adopted in 1852, in consideration of this transfer of the Seminary, the Synod relinquished to the General Assembly its right of nominating its Professor, should the Assembly agree to the proposed transfer.

"The following Report of the Trustees of the Seminary, submitted to the Board of Directors at its present meeting, April 27, 1853, will exhibit the financial condition of the institution.

§ 253.

"To the Reverend the Board of Directors of the New Albany Theological Seminary:

"The Board of Trustees respectfully present the following report of the fiscal condition of the Seminary. The institution is entirely free of debt, except the one item of a deferred claim of $500, payable at a future day, and the commutation of which, by present payment, the Board has not been able to procure on satisfactory terms. The Seminary possesses, free of all incumbrance, the following property and securities, viz.

1. Two full squares of ground in the city of New Albany, with the present Seminary buildings thereon, valued at	$23,000
2. Two farms and town lots in the interior of Indiana, estimated at	600
3. Stock of the New Albany and Michigan Railroad, $1,800 worth, 66⅔ per cent.	1,200
4. Bonds and Notes (except $280) with real security,	3,730
5. A Legacy payable December, 1855,	4,700
6. Bond payable at the decease of the maker,	15,000
7. A list of old outstanding Notes, subject to considerable loss and expense in collection, estimated to be worth	3,770
8. Library, valued at	2,000
	$54,000

"The most valuable portion of the above property is the grounds in New Albany, in which form it has been deemed best at present to keep it, as uniting safety, inexpensiveness, and increase. On other portions of the property there is at present an annual income of $560. If desired, after reserving the Seminary buildings, with the lots on which they stand, the remaining grounds, to the amount of $10,000, can readily be converted into productive form, yielding, with the above sum of $560, an annual income of $1200.

"On the above Bond of $15,000 there is at present an annual income of $900, payable only to a particular Professor.

"To this is to be added the income of a Theological Fund of $20,000, held by a separate Board of Trustees appointed by the Synod of Kentucky, and pledged to the support of a Professor in the New Albany Seminary, to be nominated by the said Synod—say $1200.

"From the above legacy and railroad stock there will probably be, after December, 1855, an annual income of from $500 to $600.

"From the above statements it appears that the institution may have from its present resources, whenever desired, besides Seminary buildings, grounds, and library worth $10,000, a clear annual income of $1200, which will, probably, within three years, be increased to $1800, and an additional income of $2100, subject to the above-mentioned conditions.

Signed, **Wm. A. Scribner**, *Secretary.*

"All which is respectfully submitted to the General Assembly.

Attest, **James Wood**, *Secretary of the Board of Directors.*

"The Board appointed Messrs. Thomas E. Thomas, D. D., Philip Lindsley, D. D., and S. R. Wilson, a committee to attend the next General Assembly, and present to that body the above Memorial in behalf of the Board.

"A true extract from the Minutes of the Board.

Attest, **James Wood**, *Secretary.*"

—*Minutes*, 1853, p. 627

§ 254. *Action of the Trustees on the same subject.*

"The Board of Trustees of the New Albany Theological Seminary, at their meeting on Tuesday, May 3, 1853, directed the following report to be forwarded to the General Assembly, to wit:

"The committee appointed at the last meeting to draft a resolution for a specific purpose, made the following report.

"*New Albany, Indiana, May* 3, 1853.

"The Board of Trustees of the New Albany Theological Seminary being assembled, pursuant to adjournment, in the lecture-room of the First Presbyterian Church, New Albany, Indiana, William Plumer in the chair, the following resolution was presented from the Board of Directors, passed at their meeting upon the 27th of April last, to wit:

"Whereas, A majority of the Synods having the control of the Seminary, have consented that a new Act of Incorporation shall be obtained from the proper authorities of the State of Indiana; that a Board of Directors, to be elected by the General Assembly of the Presbyterian Church in the United States of America, shall nominate the Trustees to be named in the Act of Incorporation, and shall appoint their successors in office, and whenever the said Synods have authorized the present Board of Trustees of the Seminary to convey to the new Board of Trustees to be so constituted, all lands, tenements, funds, moneys, and other property real or personal now held, or which may hereafter be held by the present Board of Trustees in trust for the sole use of the said Seminary. Therefore,

"*Resolved* by the Board of Directors, That the present Board of Trustees be directed to comply with the order of the Synods as above expressed, and that the Trustees be directed to communicate to the General Assembly its purpose to comply with the said order of the Synods. Whereupon it was

"*Resolved*, That in case the General Assembly accept the direction of the New Albany Theological Seminary, this Board will stand ready, in obedience to the order of the present Board of Directors, to transfer, when legally authorized, the custody and management of the property to any other Board of Trustees appointed by the General Assembly, or its authority, and having power under the Constitution and laws of Indiana, to take and hold the same for the sole use of said Seminary.

"*Ordered*, That a copy of the above action, signed by the President and Secretary, be forwarded to the General Assembly.

"By order of the Board. WILLIAM PLUMER, *Pres. Board of Trustees.*

"WM. A. SCRIBNER, *Sec. Board of Trustees.*" —*Minutes*, 1853, p. 630.

§ 255. *Resolutions of the Synod of Kentucky, October*, 1852.

"The following series of resolutions was adopted (in relation to the New Albany Theological Seminary), viz.

"1st. *Resolved*, That the Trustees of the Theological Fund have managed that fund to the satisfaction of Synod, and that the Board be directed not to pay more than six per cent. interest per annum, on the amount of $20,000, as the salary of the Professor, when appointed.

"2d. That this Synod, having two years ago suggested to its sister Synods in the West, the propriety of turning over the Theological Seminary at New Albany to the General Assembly of the Presbyterian Church, now cordially unites with them in requesting the General Assembly to take charge of the whole subject of erecting and endowing under its care, a great Seminary in the West, making such use of the present Institution at New Albany as may seem best for the great end in view.

"3d. In the meantime, this Synod does not deem it proper to proceed to the nomination of a Professor, because it believes it will be best for the Seminary to be turned over to the Assembly with vacant chairs, which ought to be filled by the Assembly. It will, however, be highly agreeable to this Synod, if the Board of Directors should engage the services of Rev. E. P. Humphrey, until the meeting of the next Assembly, in the chair of Ecclesiastical History and Church Polity. If this cannot be done, then Synod refers to the Board the filling of the chair for the current year; and to this end, hereby directs the Trustees of the Theological Fund to pay the income of the Fund on the terms prescribed in the *first resolution* above, to the order of the Treasurer of the Board of Directors, to such additional person as may be engaged to perform service in the New Albany Seminary, during the current year of that Seminary—in all of which, the Synod would be understood as entertaining a high sense of the qualifications of the present Professors.

"4th. This Synod has enjoyed the right of nomination to the Board of Directors of the Seminary, of the Professor of Ecclesiastical History and Church Polity, and now, in view of the transfer of the Institution to the General Assembly, agree to relinquish the right, should the General Assembly agree to the transfer proposed.

"5th. That the Board of Directors be requested to make a tender of the Seminary to the next Assembly.

"6th. That the Synod, concurring with the Synods of Nashville, Missouri, Illinois, Indiana, Northern Indiana, and Cincinnati, or a majority of them, does hereby consent that a new act of incorporation be obtained from the proper authorities of the State of Indiana, whereby the whole property of the Institution may be transferred to the control of the Assembly—a Board of Directors, to be elected by the General Assembly of the Presbyterian Church aforesaid, shall nominate the Trustees, to be named in the act of incorporation, and shall appoint their successors in office, and does hereby authorize the present Board of Directors of said Seminary, to instruct the present Board of Trustees of the Seminary to *convey* to the new Board of Trustees, to be so constituted, all lands, tenements, funds, moneys, and other property, real and personal, now held, or which may hereafter be held by the present Board of Trustees, in trust, for the sole use of said Seminary.

"7th. That R. J. Breckinridge, W. L. Breckinridge, J. Montgomery, C. A. Wickliffe, and S. Casseday, be a committee, or as many of them as may attend, to urge the above *resolutions* before the Assembly, and in case of their absence, the Commissioners of the several Presbyteries who may be present and favourable to the proposed transfer, are requested to act in behalf of the Synod on the subject.

"8th. That this committee be further instructed to inquire into the legal tenure by which the property in New Albany and other places in Indiana is held, and how it may be transferred to the control of the Assembly, and to concur in whatever may be necessary to the transfer."

[By an inadvertence of the Stated Clerk of the Synod, resolutions 5, 6, and 8, were omitted in transcribing the resolutions for the General Assembly; they having been adopted by the Synod at different sittings, and consequently not being recorded together on the minutes. For this reason, the above record, as published in the *Presbyterian Herald* of October 28, 1852, is inserted in this place, instead of the paper published in the Appendix of the Minutes of the General Assembly of the following year.]

§ 256. *Action of the Synod of Indiana.*

"At a meeting of the Synod of Indiana, at Vincennes, in October, 1852, a communication was received from the Board of Directors of the New Albany Theological Seminary, in regard to the transfer of said Seminary to the General Assembly, and the following resolutions were unanimously adopted:

"1. *Resolved*, That the Synod of Indiana, concurring with the Synods of Kentucky, Nashville, Missouri, Illinois, Northern Indiana, and Cincinnati, in connection with the General Assembly of the Presbyterian Church in the United States of America, or a majority of said Synods, does hereby transfer to the said Assembly all the property in, and control over, the New Albany Theological Seminary, possessed by the said Synod.

"2. *Resolved*, That this Synod, concurring with the other Synods aforesaid, or a majority of the same, does hereby consent that a new Act of Incorporation be obtained from the proper authorities of the State of Indiana; that a Board of Directors be elected by the General Assembly of the Presbyterian Church aforesaid, shall nominate the Trustees to be named in the Act of Incorporation, and shall appoint their successors in office; and does hereby authorize the present Board of Directors of said Seminary to instruct the present Board of Trustees of the Seminary *to convey* to the new Board of Trustees, to be so constituted, all lands, tenements, funds, moneys, and other property real and personal, now held, or which may hereafter be held by the present Board of Trustees, in trust for the sole use of said Seminary.

"3. *Resolved*, That the Board of Directors shall determine the time and manner in which this offer of the Seminary shall be made to the General Assembly.

"4. *Resolved*, That a copy of these resolutions, properly authenticated by the Moderator and Stated Clerk of the Synod, be sent to the President of the Board of Directors, and to the Stated Clerk of the General Assembly, to be laid before those bodies.

"A true extract from the minutes of Synod.

T. Alexander, *Moderator.*

J. G. Monfort, *Temporary Clerk.*

D. Monfort, *Stated Clerk.*"
—*Minutes*, 1853, p. 633.

§ 257.

[The action of the Synods of Cincinnati, Northern Indiana, Illinois, Nashville, and Missouri, are slightly modified copies of that of Indiana, (*Minutes*, pp. 632, 634, 635,) with the following exceptions. By the Synod of Illinois it was]

"*Resolved*, That the General Assembly be requested to take into consideration the whole subject of Theological Education in the West, with a view to the institution of one Seminary at St. Louis, or some other eligible point, for the wants of this portion of the Church and country; believing, as we do, that none of the institutions already established in their present locations answer the desired object."—*Ibid.* p. 635.

[The Synod of Missouri *Resolved*,] "That when the proposition is brought before the General Assembly, they be requested to review the whole subject of the location of a Western Seminary, and establish one that will meet the wants of the Church in the West, and of a character that will ensure the patronage of all the western Churches. And this Synod would suggest St. Louis as a suitable place for such institution."—*Ibid.* p. 635.

[For the disposition made of these papers by the Assembly, see above, § 227.]

§ 258. *The Assembly does not interfere with New Albany Seminary.*

"*Resolved*, That this General Assembly has no intention in any way to interfere with the Theological Seminary at New Albany, nor with those Synods which shall continue to be united in the support and control of that Institution, nor with any of the Churches under the care of such Synods."
—*Minutes*, 1854, p. 28.

§ 259. *Professors in New Albany Seminary.*

"I. Rev. John Matthews, D. D., inaugurated June, 1831. Died May 18, 1848.

"The decease of the Rev. Dr. John Matthews, Professor of Theology in the New Albany Theological Seminary, in the 77th year of his age, which occurred on the evening of the 18th instant, having been announced to the General Assembly, a committee was appointed to bring in a suitable minute. In accordance with this action the following minute is respectfully submitted.

"The peculiar circumstances of Dr. Matthews's early history, give a deep interest to the distinction to which he afterwards attained as a preacher of the everlasting gospel, and an expounder and teacher of the doctrines of the Church. He was born in Guilford county, North Carolina, in the fall of 1771, where he devoted himself, until advanced to manhood, to a secular occupation, the evidences of which are yet to be seen. The pulpit of the old church in Orange county, where his mind was first turned to the subject of religion, is still pointed out as the handiwork of Dr. Matthews.

"His academical and theological studies were prosecuted under the direction of the well known Dr. Caldwell, of Guilford, North Carolina, and his license given him by the Presbytery of Orange in the month of March, 1801, at the age of twenty-nine years. Until 1803 he travelled in Tennessee as a missionary, enduring many privations, when he was called to become the Pastor of Nutbush and Grassy Creek Churches, Granville county, North Carolina. In this relation he continued until 1806, when he removed to Martinsburgh, Virginia, and thence to Shepherdstown, on the removal of Dr. Hoge to Hampden Sidney College.

"In this field of labour Dr. Matthews earned a most enviable reputation from the abundance and quality of his ministerial services. His preaching at the commencement of his career as a Minister, was of a fervent, awakening description. This he afterwards exchanged for a more composed and didactic mode, characterized by great perspicuity and logical arrangement. There is reason to believe that his labours about this time were much blessed to the conviction and conversion of sinners.

"From this field of labour and usefulness, where he is yet had in grateful remembrance, he was called to fill the chair of Didactic Theology in the Theological Seminary, then located at South Hanover, Indiana, now at New Albany. In responding favourably to this call there is evidence to believe that he was actuated by a disinterestedness which shrunk not from the prospect of future trials.—'I am called by God,' said he to a near friend who was expostulating with him against the acceptance of the invitation, 'to an unpleasant mission, like Jonah, and if I do not go I shall expect Jonah's punishment.' He left an affectionate people, whose affection he fully reciprocated, for a position in which he was called to endure privations until the close of his days. In the spirit of a true disciple he went forth, counting nothing dear to him so that he might finish the work that was given him to do. Happy for the Church if all her Ministers were of like spirit.

"The same perspicuity which marked his preaching, the intellectual vigour which characterized his work on the 'Divine Purpose,' which has so often been studied with profit by the inquiring soul, were manifested in his duties as Professor, and though advanced to the age of seventy-seven, he continued with great vigour of mind, though in great feebleness of body, to attend on all the exercises of the lecture-room. He continued to discharge all his duties as Professor until one week before his decease; when he who had so long and so implicitly listened to his Master's voice as to his earthly abode, was summoned to his mansion of rest on high. He rests from his labours, and his works do follow him.

"In connection with this minute, the committee recommend the adoption of the following resolution, viz.

"*Resolved,* That we deeply sympathize with the bereaved family of the deceased, and that the Stated Clerk be directed to furnish them a copy of this action."—*Minutes,* 1848, p. 41.

"II. Rev. GEORGE BISHOP, inaugurated June, 1834. Died 1837.

"III. Rev. LEWIS W. GREEN, D. D., elected in October, 1838, and officiated till June, 1839, and resigned without being inaugurated.

"IV. Rev. JAMES WOOD, D. D., inaugurated November, 1839. Resigned April, 1851.

"V. Rev. E. D. MACMASTER, D. D., inaugurated September, 1849. Resigned 1853.

"VI. Rev. DANIEL STEWART, D. D., inaugurated October, 1849. Resigned April, 1853.

"VII. Rev. PHILIP LINDSLEY, D. D., inaugurated November, 1851. Resigned April, 1853. Died May, 1855.

"VIII. Rev. THOMAS E. THOMAS, D. D., inaugurated June, 1854."

§ 260. *Re-organization of the institution.*

[At a meeting of the Board of Directors in June, 1854, the New Albany Seminary was continued under the direction of the Synods of Cincinnati, Indiana, and Northern Indiana. The following is the Faculty of Instruction.

Rev. E. D. MACMASTER, D. D., Professor of Theology.
Rev. T. E. THOMAS, D. D., Professor of Bibliology.
Rev. PHILIP LINDSLEY, D. D., temporary Professor of Ecclesiology.
The session opens on the first Monday in September.]

§ 261. *Statistics of New Albany Seminary.*

[Whole number of alumni, 173.
Deceased, 19.
Foreign missionaries, 4.
Now in the Seminary, (1854-5,) 19.
For the pecuniary statistics, see above, § 253.]

TITLE 5.—OTHER SEMINARIES.

§ 262. *Seminary of the Synod of Kentucky.*

"The Synod of Kentucky having at their last sessions established a Theological Seminary under the charter of Centre College at Danville, do request to be taken into union with the General Assembly, and under its care, on the terms specified in the general principles laid down by the said Synod, for which the Assembly is referred to their records, pages 50 and 58."

"This application was committed to Mr. Magie, Mr. Allen, and Mr. (John) Breckinridge."

[Their report was amended and adopted, as follows:]

"That they have examined, and do fully approve the plan of said Seminary; and hereby express their sense of the importance of this institution; but at the same time recommend a delay of any application on this subject until the next year, in consequence of the immaturity of their present arrangements."—*Minutes,* 1829, pp. 377, 386.

§ 263. *The Southwestern Seminary at Maryville, Tennessee.*

"A petition from the Synod of Tennessee that the Southern and Western Theological Seminary may be taken under the care of the General Assembly, was presented and referred to Dr. Wylie, Dr. Hoge, Mr. Foote, Mr. Boyd, and Mr. Hundley."

[The report of the committee was adopted.]

"That after diligent inquiry, they have been unable to obtain a view of the plan of said Seminary; and are therefore of opinion that the Assembly are not prepared to act on the case."—*Minutes*, 1829, pp. 369, 390.

§ 264. *The position of Lane Seminary.*

"Mr. McDonald presented documents in relation to Lane Seminary, and the lands deeded by Elnathan Kemper, and others, to that Seminary, which he had been requested by the heirs of Kemper to offer to this house, in order that the Assembly might inquire whether the intention of the donors has been carried out in the appointment of Professors for that institution; and solely with the view of securing the use of the property for the particular purposes for which it was given. Which were referred, together with the whole subject of the Seminary, to Messrs. A. Thompson, Breckinridge, Galloway, McDonald, and Fullerton."

"The Committee on the subject of Lane Seminary, and the documents received in relation thereto from the heirs of Elnathan Kemper, made a report which was adopted as follows, viz.

"*Resolved*, That the Trustees of the General Assembly be requested to inquire into the facts relating to the Lane Seminary near the city of Cincinnati, and if they find that the proviso in the deed of the 9th of December, 1829, from Elnathan Kemper and others, to the Trustees of the said Seminary, has been disregarded by the appointment of 'Professors and teachers who are not members of the Presbyterian Church under the General Assembly of the Presbyterian Church in the United States of America,' that they take advice of counsel learned in the laws of the State of Ohio, and if they shall be advised that the laws of that State furnish an adequate remedy in the case, that they institute the proper proceeding to enforce the observance of the said proviso.

"On motion,

"*Resolved*, That a copy of the aforesaid resolution be transmitted to the Board of Trustees of the General Assembly, together with the copy of the deed referred to, and the other documents in the case."—*Minutes*, 1842, pp. 14, 20.

§ 265. *The Assembly declines to interfere with it.*

"It was moved, to reconsider the vote adopting the resolution to instruct the Board of Trustees of the General Assembly in relation to Lane Seminary.

"After debate, the motion prevailed. So the Assembly resolved to reconsider; and, on motion, it was

"*Resolved*, That the whole subject be indefinitely postponed. Yeas 65—Nays 52.

"*Resolved*, That the documents in the case of Lane Seminary be recalled from the Board of Trustees, and returned to the persons by whom they were sent to this body."—*Ibid.* p. 23.

[The subject was again brought up in 1843, when it was]

"*Resolved*, That it is inexpedient for the Assembly to take any measures for the purpose of commencing a legal process in relation to Lane Seminary."—*Minutes*, 1843, p. 185.

PART VI.

OTHER INSTITUTIONS.

CHAPTER I.

CORPORATION OF THE WIDOWS' FUND.

TITLE 1.—INCIPIENT MEASURES.

§ 266. *The claims of Ministers' Widows early recognized.*

[The Rev. John Willson, one of the founders and original members of the General Presbytery died in 1712. In 1719 the following minute occurs.]

"*Overtured* by the committee for the fund that the widow of the Rev. Mr. John Willson is considered as a person worthy of the regard of this Synod, as to her present circumstances, and it is proposed that four pounds be now given her out of the present fund, and that a discretionary power be lodged with Mr. Andrews, if he sees necessity requires, to give her some further supply out of the said fund, between this and the next Synod, not exceeding three pounds. And it was approved."—*Minutes,* 1719, p. 58. See also pp. 80, 81.

§ 267. *A widows' fund created.*

["A plan for the support of Ministers' widows was offered to the Synod" in 1754, "read, approved, and signed by all the Ministers then present." The principal features of this plan were the following:]

"We, subscribing members of the Synod of Philadelphia, do promise and agree to, and with each other in manner following, that is to say:

"I. Each of us shall annually pay into the common stock, the sum of two pounds, or of three pounds, of lawful money, as every one chooses, the first payment to be made immediately upon concluding this agreement, and one on the fourth Wednesday of May every year thereafter as long as we live.

"II. Every Minister hereafter becoming a member of the Synod of Philadelphia, shall have a right to come into this agreement, to choose which of these different payments he will subject himself unto, and so have the privileges of a member of this fund company. And so may every candidate for the ministry under their care.

"III. Any Minister belonging to said Synod, who has now an opportunity to join in this agreement, but declines the same, may at any time hereafter join and be received, provided he pay as much into the stock as shall make up the several payments, and the interest of them that he would have made, had he joined now. Also, any member first choosing the lower payment, but hereafter choosing the higher, shall be allowed to change, upon his paying the difference of the two rates, with the interest thereof from his first joining the company.

"IV. Out of this fund shall be annually paid on the fourth Wednesday of May, the sum of five pounds, or of seven pounds ten shillings, to the widow of every deceased member, who had been subject to the annual payment of two pounds, or of three pounds respectively, during her life. But if any such widow marry again, she shall thenceforth have but one-third part of the annuity she was otherwise entitled unto, through the residue of her life, and the other two-thirds shall pass to the child or children of the deceased member, if there be any, for the term of twelve years after the father's decease, and be divided annually among them as the company judge fit," &c.—*Minutes*, 1755, p. 215.

§ 268. *The Synod's contribution to the fund.*

"In consideration that the widows of such members as now join in company to raise a fund for themselves, will never come upon the Synod's care, the Synod agree to allow one hundred and fifteen pounds to the company, reserving all the remaining, which is the chief part of their fund, with the yearly collections of congregations, to be disposed of by the Synod as usual, and that the widows that now belong to the Synod receive a yearly relief from the Synod's fund as usual; and at the death of any of them, the Synod shall, at their discretion, add to our widows' fund as they think proper."—*Ibid.* p. 217.

§ 269. *An amendment in the plan.*

"Messrs. Cross and Alison inform us that the Honourable William Allen, Esq'r. and the other gentlemen, were pleased to take into their hands the management of the widows' fund in the beginning of last January; and that by a correspondence with the Rev. Messrs. Wallace and Webster, in Edinburgh, they find it necessary to make an alteration in their plan, which was unanimously approved as follows:

"If any member die before five yearly payments are made by him to the common stock, the widow shall be entitled to her annuity, only the half of it shall be deducted, till what her husband hath paid into the common stock, together with said deductions, be equal to five years' payments or incomes of her full annuity; and afterwards she shall have her full annuity, as before appointed."—*Minutes*, 1756, p. 222.

§ 270. *Petition for a charter.*

"To the honourable Thomas Penn and Richard Penn, true and absolute proprietors of the province of Pennsylvania, and the counties of New Castle, Kent, and Sussex, upon Delaware.

"The petition of the Presbyterian Synod of Philadelphia humbly showeth:

"That your petitioners have, many of them, lived long in this province with great satisfaction, and have all endeavoured to promote religion, virtue, and industry, amongst the people under our care, and to impress deep on their minds a lasting sense of their blessings, under the best of kings, and in a province distinguished for civil and religious liberty.

"As our lot is cast among people who are generally in low circumstances, and many of them forming new settlements in the frontier counties, and, as we have no other support but a small and very uncertain income from the good will of our people, joined with our own labour, we have always found it difficult to make any tolerable provision for our families; and have often, with sorrow and regret, seen the widows and children of great and good men, who were once of our number, very much pinched and distressed by want and poverty, without being able to afford them suitable relief.

"To remedy these evils, as far as we can in our circumstances, your honours' petitioners, in imitation of the laudable example of the Church of Scotland, have agreed to raise a small fund for the benefit of Ministers' widows and helpless children, belonging to this Synod, by obliging ourselves to contribute a small sum out of our yearly incomes for this purpose. But there are bad economists in every society, and having begun our fund about a year ago, we find that those men among us are most backward to pay their quotas, whose families will stand in most need of relief when they are dead; and, as our agreement is voluntary, without the aid of a law to oblige us to perform our engagements, and, as we thought it our duty to lay our proceedings before your honours, we must humbly intreat you to take our circumstances under your consideration. You will merit the blessings of the widow and fatherless, and lay us under the strongest obligations of gratitude and affection, if you be pleased to make us a corporation by your charter, and enable us to sue and be sued, and to raise and hold a capital stock not exceeding one thousand pounds for twenty Ministers, and so in proportion for a greater or smaller number, the interest of which shall be employed yearly, only to relieve the widows and children of the Presbyterian Ministers belonging to the Synod of Philadelphia, or to assist Ministers of our Synod in frontier settlements, or such as by age or infirmities are not able to get a subsistence.

"As the parliament of England granted the like favour to the Ministers of the Church of Scotland, 1743; as this will, in all probability, confine our synodical meetings to this city and province, which some are industriously endeavouring to remove to New Jersey; as some of our number, as well as their people, who are in great distresses by the barbarity of restless and savage Indians, will account it their great comfort and advantage to have such a provision made for their families; and, as we design to be burdensome to nobody, but to raise this fund out of our own narrow incomes, and as we can with great truth assure your honours, that none are more loyal and dutiful subjects to his majesty, nor more firmly attached to the proprietary family and interests; from all these considerations we greatly hope and depend that your honours will favour us with your countenance and protection, and will be so good as to give proper instructions to our governor to grant us a charter for the purposes already mentioned, and your petitioners as in duty bound shall pray.

"Signed by order of the Synod of Philadelphia."—*Minutes*, 1757, p. 224.

[This petition was granted, (*Minutes*, 1759, p. 296,) and the Corporation of the Widows' Fund still exists, holding out its advantages under the following terms and conditions.]

"Conditions of the annuity for Widows and Children, offered by 'The Corporation for Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed widows and children of Presbyterian Ministers.'

§ 271. "I. *Conditions which regard the subscribers.*

"*Article* 1.—Any Minister of the gospel, of the Presbyterian denomination, may become a subscriber to this annuity for the benefit of his family.

"*Art.* 2.—Every applicant for this annuity shall sign a declaration, in the form of that attached to these conditions.

"*Art.* 3.—If, at any of the ages mentioned in the following table, a subscriber advance the corresponding premium in a single payment, or if he pay regularly the corresponding annual premium, it shall secure to his family, after his decease, an annuity of one hundred dollars, under the conditions hereafter expressed.

"*Art.* 4.—An annuity may also be secured, in part by a single premium, and in part by an annual premium, each being calculated according to the terms of the following table.

"*Art.* 5.—Should the annuity applied for be any other sum than one hundred dollars, the premium, whether single or annual, shall be changed proportionally.

"*Art.* 6.—An advance shall be made in the premiums, proportional to the excess of the age of the applicant, above any of the exact periods mentioned in the table.

"*Art.* 7.—The annual premiums shall be payable on the twenty-second day of May, and the amount of the first payment shall be regulated accordingly.

"*Art.* 8.—The annuity subscribed for, shall not exceed one hundred and twenty dollars.

"*Art.* 9.—The subscriber, if in good health, may at any time increase the amount of the annuity subscribed for, within the limit mentioned in the last article, or may commute for his annual premiums, or any part thereof, according to the terms of the following table.

"*Art.* 10.—The subscriber may at any time, instead of continuing his annual premiums, deposite with the Corporation a sum, the interest of which, at five per cent. per annum, shall be equal to these premiums; and in this case, the deposit shall be returned to his family after his death.

"*Art.* 11.—If the payment of any annual premium be neglected for a year after it has become due, notice shall be given to the subscriber, that if his delinquency be continued for one year longer, the subject will be brought before the Corporation; when, if payment be still neglected, all claims upon the Corporation, founded upon the regular payment of this annual premium, shall be declared forfeited: provided that no forfeiture shall be declared after the death of the subscriber.

"*Art.* 12.—For a second, or any subsequent marriage of a subscriber, he shall pay to the Corporation a sum equal to the annual premium, as estimated by the following table, corresponding to his age at the time, and the annuity for which he has subscribed.

"*Art.* 13.—Any congregation, college, society, or individual, may make a permanent deposite with the Corporation, the interest of which at five per cent. per annum, shall be considered as the annual premium of any Presbyterian Minister, nominated by the depositor, or in such manner as the depositor may direct, and received as a subscriber under these conditions.

"*Art.* 14.—Should a Minister who is already a subscriber, become attached to a congregation or other institution which has made a permanent deposite in the fund, he may also become a subscriber under such deposite, even if the annuities thus secured to his family should together exceed the limit of one hundred and twenty dollars.

"*Art.* 15.—Should a Minister who has become a subscriber upon a deposite made by a congregation or other institution, remove from that congregation or institution, the depositor may transfer the advantages of the desposite to his successor, but the subscriber may still retain his rights by continuing to pay the original annual premiums.

§ 272. "II. *Conditions which regard the annuitants.*

"*Art.* 16.—In one year after the death of any subscriber, and annually thenceforward, the Corporation shall cause to be paid to his widow or children the stipulated annuity, in such manner as the Corporation shall judge most for the benefit of the family; provided that the share of a child shall never exceed that of the widow, and that no part of the annuity shall be continued to the children for more than thirteen years.

"*Art.* 17.—In sixty days after due notice of the death of any subscriber who has made a life deposite, the amount of this deposite, without interest, shall be returned to his family; and such disposition made of it as the Corporation shall judge most for the benefit of the family; unless, at the time of making such deposite, the subscriber shall have reserved to himself the right of absolutely disposing thereof by will.

"*Art.* 18.—A subscriber may advise the Corporation, by will or otherwise, as to the disposal of an annuity, or of a life-deposite; but this advice shall not be absolutely binding.

"*Art.* 19.—If a widow only be left, she shall be entitled to the whole annuity during her widowhood.

"*Art.* 20.—If the widow of a subscriber marry again, she shall receive but half the annuity during the remainder of her life.

"*Art.* 21.—If there be a child or children, and no widow, the annuity shall be continued for thirteen years after the father's decease, and no longer.

"*Art.* 22.—If there be a child or children left, the whole annuity shall be paid for thirteen years, even if the widow shall marry or die before the expiration of this period.

"*Art.* 23.—The annuities shall be payable up to the time of death of the annuitant; her legal representatives being entitled to such proportional part of the annuity as shall correspond to the part of a year during which she shall have survived the last day of annual payment.

"*Art.* 24.—The Corporation may commute for an annuity, by the payment of a single sum of equal value, provided that they shall judge it to be for the benefit of the annuitants, and that it be done at their desire.

"*Art.* 25.—The application for the first annuity, after the death of a subscriber, must give a statement of the time of his death, certified by a magistrate, clergyman, or physician; the name and age of the widow, if one has been left; the names and ages of the children, if there be any; and such an account of the condition of the family as may enable the Corporation to dispose of the annuity in the manner best suited for their relief.

"*Art.* 26.—The annuity shall not, in any case, be assigned or transferred, without the consent of the Corporation expressed in writing.

§ 273. "*Table, showing the premium, in dollars and cents, which at the different ages of a Minister, will secure to his family an annuity of* $100, *according to the foregoing conditions.*

Age.	Single Payments.	Annual Payments.	Age.	Single Payments.	Annual Payments.
21	313,93	21.03	46	467.32	39.13
22	318.28	21.46	47	475.75	40.33
23	332.80	21.90	48	484.43	41.73
24	327.37	22.33	49	493.33	43.14
25	332.02	22.76	50	502.21	44.55
26	336.90	23.19	51	511.10	46.07
27	341.89	23.73	52	520.10	47.58
28	346.99	24.28	53	529.21	49.21
29	352.19	24.82	54	538.52	50.83
30	357.61	25.36	55	548.07	52.79
31	363.14	25.90	56	557.83	54.74
32	368.88	26.56	57	567.90	56.80
33	374.74	27.21	58	578.09	58.97
34	380.80	27.86	59	588.50	61.24
35	386.99	28.61	60	599.23	63.61
36	393.41	29.38	61	610.07	66.44
37	400.11	30.13	62	621.13	69.26
38	406.93	31.00	63	632.73	72.40
39	413.97	31.87	64	644.55	75.66
40	421.35	32.84	65	656.79	79.35
41	428.72	33.82	66	669.26	83.24
42	436.09	34.69	67	682.06	87.58
43	443.58	35.66	68	694.95	92.25
44	451.26	36.74	69	708.17	97.24
45	459.18	37.94	70	721.51	102.76

§ 274. "*Declaration of Applicant.*

"I, ——— of ———, Minister of the gospel, of the Presbyerian denomination, wishing to secure to my family, after my decease, a reversionary annuity, according to the conditions offered by the Corporation for Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers, do hereby make application for the same, and do declare, to the best of my knowledge and belief, that I was born on the ——— day of ——— A. D. ———, and that I am not afflicted with any disease which would render a contract depending on my life more than usually hazardous. Dated at ——— the ——— day of ——— A. D. ———

——— ———

"COVENANT OF THE CORPORATION,

§ 275. "*By 'The Corporation for Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers.'*

"THESE PRESENTS WITNESS, That in consideration of the sum of ——— paid by ——— of ——— to the Corporation for the Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers, the receipt whereof is hereby acknowledged, and of the further sum of ——— to be paid by him to the said Corporation, on the twenty-second day of May in each year, during his life, commencing on the twenty-second day of May ———, the said Corporation do hereby covenant and bind themselves, to him, his executors, and administrators, to pay to his widow and children, after his decease, an annuity of ———, according to the foregoing conditions, and subject to all the provisions therein set forth.

"*In testimony whereof*, the Corporation for Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers, have hereunto affixed their corporate seal, and have further attested the same by the signature of their Treasurer, this ——— day of ——— A. D. ———.

[SEAL.] ——— ———, *Treasurer.*

MINISTERS' FUND.

§ 276. "*Conditions of the annuity for aged Ministers, offered by 'The Corporation for Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers.'*

"*Art.* 1.—Any Minister of the gospel, of the Presbyterian denomination, may become a subscriber to this annuity; or any Presbyterian congregation may subscribe in behalf of their Pastor; or any individual, or number of individuals, may subscribe in favour of any Presbyterian clergyman, whom they may choose to designate.

"*Art.* 2.—Every application for an annuity shall contain a declaration of the time of birth of the person for whom the annuity is required, as particular in regard to the date as possible, and accompanied by the best evidence which the nature of the case will admit.

"*Art.* 3.—If at any of the ages mentioned in the following table, the corresponding premium be advanced, it will entitle the subscriber to an annuity of one hundred dollars; the first payment thereof to be made on his attaining the age of sixty-five years, and the payments to be continued annually thenceforward during his life, and the portion of the annuity which may have accrued at the time of his death, to be paid to his legal representatives.

"*Art.* 4.—An advance will be made in the premium, proportional to the excess of the age of the applicant, above any of the exact periods mentioned in the table.

"*Art.* 5.—Should the annuity applied for be any other sum than one hundred dollars the premium shall be changed proportionally.

"*Art.* 6.—The annuity granted to a single individual shall not exceed 400 dollars.

"*Art.* 7.—The annuity shall not in any case be assigned or transferred, without the consent of the Corporation, expressed in writing.

§ 277. *Table, showing the premium, in dollars and cents, to be advanced, at any age from* 20 *to* 64, *in order to secure an annuity of* $100, *to commence at the age of* 65, *and to be continued thenceforward during life.*

Age.	Premium.	Age.	Premium.	Age.	Premium.
20	80.75	35	167.21	50	367.22
21	85.62	36	175.70	51	388.09
22	89.67	37	184.70	52	408.42
23	93.91	38	194.17	53	431.30
24	98.36	39	204.22	54	455.92
25	103.02	40	214.93	55	482.31
26	107.94	41	226.48	56	510.75
27	113.09	42	238.84	57	541.47
28	118.54	43	251.99	58	575.14
29	124.35	44	265.96	59	613.00
30	130.61	45	280.75	60	656.06
31	137.23	46	296.36	61	705.95
32	144.18	47	312.86	62	761.43
33	150.48	48	330.20	63	822.66
34	159.14	49	348.27	64	889.59

"Covenant of the Corporation,

§ 278. *"By the Corporation for Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers.*

"These Presents Witness, That in consideration of the sum of —— paid by —— of —— to The Corporation for Relief of poor and distressed Presbyterian Ministers and of the poor and distressed Widows and Children of Presbyterian Ministers, the receipt whereof is hereby acknowledged, the said Corporation do hereby covenant and bind themselves to —— of —— to pay him the sum of —— on the —— day of —— A. D. —— if he shall then be living; and the like sum on the same day of each succeeding year during his life; and if he shall survive the first day of payment herein specified, then at his death to pay his legal representative such proportional part of the like sum as may correspond to the portion of a year during which he shall have lived, since the last annual payment became due; provided that the annuity hereby granted, or any part thereof, shall not be transferred or assigned, without the consent of the Corporation, expressed in writing.

"*In testimony whereof,* The Corporation for Relief of poor and distressed Presbyterian Ministers and of the poor and distressed Widows and Children of Presbyterian Ministers, have hereunto affixed their corporate seal, and have further attested the same by the signature of their Treasurer, this —— day of —— A. D. ——

—— —— *Treasurer.*"

[SEAL.]

—*Minutes,* 1841, pp. 480—484.

Title 4.—Acts of the Assembly on the subject.

§ 279. *A plan early recommended.*

"An overture was laid before the Assembly through the Committee of Overtures, in the words following, viz. It is proposed to the General Assembly that a plan be recommended, in their resolutions, to Presbyteries to make provision for the support of invalid Presbyterian Ministers, and the distressed families of any Ministers in our communion, who may die in destitute circumstances, on the following principles:

"1. That each Minister in the respective Presbyteries, who may enjoy a salary of eighty pounds or upwards, contribute the annual sum of thirty shillings at least, and pay it into the hands of the Presbyterial Treasurer, to be transmitted to the General Treasury, as a common stock.

"2. That the moneys thus collected shall be considered as a fund for charitable purposes, to be applied to the relief of distressed Presbyterian Ministers and their families.

"3. That each Presbytery send annually to the General Assembly a list of such invalid Ministers within their bounds; or such Ministers' families as may be in necessity, together with the statement of the circumstances of their case, and a recommendation of them as proper objects of the proposed relief.

"4. That the Assembly take order for apportioning the yearly collections amongst the various objects in the most equitable and prudent manner.

"5. That the families of all the Ministers within the connection of the General Assembly, whether they be contributors or not, who may be in distress and recommended as above, be entitled to receive a part of this charitable provision for their wants.

"On motion, *Ordered,* That the above proposal be transmitted to the different Presbyteries, who are requested to signify their opinion thereupon to the next General Assembly."—*Minutes,* 1794, p. 90.

[The next year the Presbyteries] "gave it as their opinion, that though they approve of the object, they consider the plan inexpedient, and improper to be adopted."—*Minutes,* 1795, p. 97.

§ 280. *The present plan of the Assembly.*

"Whereas, There are many disabled and superannuated Ministers in connection with the Presbyterian Church, and widows and families of Presbyterian Ministers who are in indigent circumstances, and as the Church increases, their number is likely to increase; and whereas, it is the duty of the Church to provide for those who have devoted their time and spent their energies in her service, and also for their families; and whereas, no local provision can effectually meet this object, and no efficient general provision has ever yet been made, therefore,

"*Resolved*, 1. That in order to constitute a fund for the support of the widows and families of deceased Ministers and for the relief of superannuated and disabled living Ministers, it is hereby enjoined upon all our Synods and Presbyteries to take such action as may secure a contribution annually.

"*Resolved*, 2. That a column be added to the table of Statistical Reports, for these contributions.

"*Resolved*, 3. That the funds thus contributed be placed in the hands of the Board of Trustees of the General Assembly, to be disbursed by the Board of Publication upon the recommendation of Presbyteries, as the funds for Domestic Missions, Education, and Church Extension, are now appropriated.

"*Resolved*, 4. That in order to the founding of a permanent fund for this same object, special contributions and legacies be invited from all parts of the Church, the principal of which shall be safely invested by the Board of Trustees of the General Assembly, and the interest be added to the general fund provided for in a foregoing resolution."—*Minutes*, 1849, p. 266.

§ 281.

"The duty of disbursing the fund in aid of superannuated and disabled Ministers and their families, is hereby transferred from the Board of Publication to the Trustees of the General Assembly."—*Minutes*, 1852, p. 224.

CHAPTER II.

THE TRUSTEES OF THE GENERAL ASSEMBLY.

TITLE 1.—THE CHARTER.

§ 282. *"An Act for incorporating the Trustees of the Ministers and Elders constituting the General Assembly of the Presbyterian Church in the United States of America.*

"Whereas, the Ministers and Elders forming the General Assembly of the Presbyterian Church of the United States of America, consisting of citizens of the State of Pennsylvania, and of others of the United States of America aforesaid, have by their petition represented, that by donations, bequests or otherwise, of charitably disposed persons, they are possessed of moneys for benevolent and pious purposes, and the said Ministers and Elders have reason to expect further contributions for similar uses; but from the scattered situation of the said Ministers and Elders, and other causes, the said Ministers and Elders find it extremely difficult to manage the said funds, in the way best calculated to answer the intention of the donors: Therefore,

"*Section* 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority* *of the same*, That John Rodgers, Alexander McWhorter, Samuel Stanhope Smith, Ashbel Green, William M. Tennent, Patrick Allison, Nathan Irvin, Joseph Clark, Andrew Hunter, Jared Ingersoll, Robert Ralston, Jonathan R. Smith, Andrew Bayard, Elias Boudinot, John Nelson, Ebenezer Hazard, David Jackson, and Robert Smith, merchant, and their successors duly elected and appointed in manner as in hereafter directed, be, and they are hereby made, declared, and constituted a corporation and body politic and corporate, in law and in fact, to have continuance for ever, by the name, style, and title of 'Trustees of the General Assembly of the Presbyterian Church in the United States of America;' and by the name, style, and title aforesaid, shall, for ever hereafter, be persons able and capable in law as well to take, receive and hold, all and all manner of lands, tenements, rents, annuities, franchises and other hereditaments, which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised or otherwise conveyed, to the said Ministers and Elders of the General Assembly of the Presbyterian Church of the United States, or any other person or persons, to their use, or in trust for them; and the same lands, tenements, rents, annuities, liberties, franchises and other hereditaments, are hereby vested and established in the said corporation, and their successors for ever, according to the original use and intent for which such devises, gifts, and grants were respectively made; and the said corporation and their successors, are hereby declared to be seized and possessed of such estate and estates therein, as in and by the respective grants, bargains, sales, enfeoffments, releases, devises and other conveyances thereof, is or are declared limited and expressed; also, that the said corporation and their successors, at all times hereafter, shall be capable and able to purchase, have, receive, take, hold, and enjoy, in fee simple, or of lesser estate or estates, any lands, tenements, rents, annuities, franchises, and other hereditaments, by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation or devise, of any person or persons, bodies politic and corporate, capable and able to make the same: And further, that the said Ministers and Elders, under the corporate name aforesaid, and their successors, may take and receive any sum or sums of money, and any portion of goods and chattels, that have been given to the said Ministers and Elders, or that hereafter shall be given, sold, leased, or bequeathed to the said corporation, by any person or persons, bodies politic or corporate, that is able or capable to make a gift, sale, bequest or other disposal of the same; such money, goods, or chattels, to be laid out and disposed of, for the use and benefit of the aforesaid corporation, agreeably to the intention of the donors, and according to the objects, articles, and conditions of this Act.

"*Sect.* 2. *And be it further enacted by the authority aforesaid*, That no misnomer of the said corporation and their successors, shall defeat or annul, any gift, grant, devise or bequest, to or from the said corporation, provided the intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant or other writing, whereby any estate or interest, was intended to pass to or from the said corporation.

"*Sect.* 3. *And be it further enacted by the authority aforesaid*, That the said corporation and their successors, shall have full power and authority, to make, have and use, one common seal, with such devise and inscription as they shall think fit and proper; and the same to break, alter, and renew, at their pleasure.

"*Sect.* 4. *And be it further enacted by the authority aforesaid*, That the said corporation and their successors, by the name, style, and title aforesaid, shall be able and capable in law, to sue and be sued, plead and be impleaded, in any court, or before any judge or justice, in all and all manner of suits, complaints, pleas, matters and demands, of whatsoever nature, kind and form they may be; and all and every matter and thing to do, in as full and effectual a manner, as any other person, bodies politic or corporate, within this Commonwealth, may or can do.

"*Sect.* 5. *And be it further enacted by the authority aforesaid*, That the said corporation and their successors, shall be, and hereby are authorized and empowered, to make, ordain and establish, by-laws and ordinances, and do everything incident and needful for the support and due government of the said corporation, and managing the funds and revenues thereof; *Provided*, the said by-laws be not repugnant to the Constitution and laws of the United States, to the Constitution and laws of this Commonwealth, or to this Act.

"*Sect.* 6. *And be it further enacted by the authority aforesaid*, That the said corporation shall not, at any time, consist of more than eighteen persons; whereof the said General Assembly may, at their direction, as often as they shall hold their sessions in the State of Pennsylvania, change one-third in such manner as to the said General Assembly shall seem proper: And the corporation aforesaid, shall have power and authority, to manage and dispose of all moneys, goods, chattels, lands, tenements and hereditaments, and other estate whatsoever, committed to their care and trust, by the said General Assembly: but in cases where special instructions, for the management and disposal thereof, shall be given by the said General Assembly in writing, under the hand of their clerk, it shall be the duty of the said corporation, to act according to such instructions; *Provided*, the said instructions shall not be repugnant to the Constitution and laws of the United States, or to the Constitution and laws of this Commonwealth, or to the provisions and restrictions in this Act contained,

"*Sect.* 7. *And be it further enacted by the authority aforesaid,* That six members of this corporation, whereof the president, or in his absence the vice-president, to be one, shall be a sufficient number to transact the business thereof, and to make by-laws, rules and regulations; *Provided*, that previous to any meeting of the Board or corporation, for such purposes, not appointed by adjournment, ten days' notice shall be previously given thereof, in at least one of the newspapers printed in the city of Philadelphia: And the said corporation shall and may, as often as they shall see proper, and according to the rules by them to be prescribed, choose out of their number, a president and vice-president, and shall have authority to appoint a treasurer, and such other officers and servants as shall by them, the said corporation, be deemed necessary; to which officers the said corporation may assign such a compensation for their services, and such duties to be performed by them, to continue in office for such time, and to be succeeded by others, in such way and manner as the said corporation shall direct.

"*Sect.* 8. *And be it further enacted by the authority aforesaid,* That all questions before the said corporation, shall be decided by a plurality of votes, whereof each member present shall have one, except the president, or vice-president, when acting as president, who shall have only the casting voice and vote, in case of an equality in the votes of the other members.

"*Sect.* 9. *And be it further enacted by the authority aforesaid,* That the said corporation shall keep regular and fair entries of their proceedings, and a just account of their receipts and disbursements, in a book or books to be provided for that purpose; and their treasurer shall, once in a year, exhibit to the General Assembly of the Presbyterian Church in the United States of America, an exact state of the accounts of the corporation.

"*Sect.* 10. *And be it further enacted by the authority aforesaid,* That the said corporation may take, receive, purchase, possess and enjoy, messuages, houses, lands, tenements, rents, annuities, and other hereditaments, real and personal estate of any amount, not exceeding ten thousand dollars a year value, but the said limitations not to be considered as including the annual collections, and voluntary contributions, made in the Churches under the care of the said General Assembly.

CADWALADER EVANS, JR.
Speaker of the House of Representatives.

ROBERT HARE,
Speaker of the Senate.

APPROVED
March 28, 1799.

THOMAS MIFFLIN,
Governor of the Commonwealth of Pennsylvania."
—*Minutes*, 1799, p. 173.

§ 283. *The Charter accepted.*

"The committee appointed by the General Assembly of the Presbyterian Church, to endeavour to obtain from the Legislature of the State of Pennsylvania an act of incorporation, authorizing certain Trustees to hold the property of the Assembly, &c., report, that on application to the Legislature, they obtained the act of incorporation for which they were directed to apply, a copy of which accompanies this report, corresponding exactly with the draught which was last year submitted to the Assembly, excepting only the sum which the Trustees are authorized to hold, is somewhat smaller than was inserted in that draught.

"The above report, and act of incorporation accompanying it, were read and approved.

"Whereupon, on motion,

"*Resolved*, 1. That the Trustees mentioned in said act be, (and, if their first meeting be not otherwise provided for,) they are hereby requested to meet in the Second Presbyterian Church in the city of Philadelphia, on Wednesday the 26th day of June, at 11 o'clock in the forenoon, and then and there proceed to the election of President, Vice-President, Treasurer, and such other officers as the act of incorporation empowers them to choose, and to such other matters and things as their duty as Trustees shall require. And the Rev. Dr. Ashbel Green, the Stated Clerk of the General Assembly, is hereby directed to advertise the above time and place of meeting in one of the daily papers of Philadelphia, and in one of the daily papers of the city of New York, at least two weeks before the time of meeting."—*Minutes*, 1799, pp. 173, 175.

Title 2.—The Trustees.

§ 284. *Manner of election.*

"1. When this subject is called up annually, a vote shall first be taken whether for the current year the Assembly will or will not make any election of members in the Board of Trustees.

"2. If an election be determined on, the day on which it shall take place shall be specified, and shall not be within less than two days of the time at which such election shall be decided on.

"3. When the day of election arrives, the Assembly shall ascertain what vacancies in the number of the eighteen Trustees incorporated, have taken place, by death or otherwise, and shall first proceed to choose other members in their places. When this is accomplished, they shall proceed to the trial whether they will elect any, and if any, how many of that third of the number of the Trustees which by law they are permitted to change, in the following manner, viz. The list of the Trustees shall be taken, and a vote be had for a person to fill the place of him who is first on the list. In voting for a person to fill said place, the vote may be given either for the person who has before filled it, or for any other person. If the majority of votes shall be given for the person who has before filled it, he shall continue in office. If the majority of votes shall be given for another person, this person is a Trustee, duly chosen in place of the former. In the same form the Assembly shall proceed with the list, till they have either changed one-third of the Trustees, (always including in the third those who have been elected by the sitting Assembly to supply the places become vacant by death or otherwise) or by going through the list, shall determine that no further alteration shall be made."—*Minutes*, 1801, p. 217.

§ 285. *Intercourse with the Assembly.*

"The committee appointed to meet a committee of the Board of Trustees of the Assembly, to digest and prepare a regular and stated mode of intercourse between the Assembly and the Trustees, made a report which was read and approved, as follows, viz.

"That the management and disposal of all moneys, goods, chattels, lands, tenements, hereditaments, and all other estate whatever, committed to their care and trust by the General Assembly, is invested in the said Trustees; unless where special instructions for the management and disposal thereof shall be given by the General Assembly in writing under the hand of their Clerk; in which case, the corporation is to act according to said instructions. That an exact state of the accounts of the Trustees is to be exhibited by their Treasurer to the General Assembly, once in every year; whereupon it is recommended,

"1. That this state of the accounts be laid before the General Assembly as early in their sessions as possible, in order that the General Assembly may know what appropriations it may be in their power to make, or what instructions to give to their Trustees, respecting the moneys in hand.

"2. That when any appropriations are made by the General Assembly, a copy of their minute for that purpose, signed by the Clerk, shall be transmitted to the Trustees, and shall be their warrant for the payment of all moneys thus appropriated.

"3. That when any measures are taken, or any resolutions adopted by the General Assembly, or the Board of Trustees, which it concerns the other to be acquainted with, due information of the same shall be given, as soon as possible, to the other."—*Minutes*, 1801, p. 232.

§ 286. *The Trustees held harmless in obeying the orders of the Assembly.*

"Mr. Breckinridge offered the following preamble and resolutions, viz.

"Whereas, it has come to the knowledge of this General Assembly, that the persons who were appointed commissioners to this body from the Presbyteries attached to the Synod of the Western Reserve, have served a notice upon the Treasurer of the Trustees of the General Assembly, 'not to regard any orders drawn, nor any resolutions passed by this Assembly, since the passage of the act which declared said Synod of the Western Reserve to be no longer in the connection of the body represented in this General Assembly;' and whereas, said notice is no doubt to be considered as the commencement of a series of judicial investigations, growing out of the proceedings of this Assembly, in reforming the Church, during its present sessions; now, therefore, be it resolved, by the General Assembly of the Presbyterian Church in the United States of America,

"1. That this Assembly expects of its Trustees full compliance with all its acts as in past times, and relies confidently on their continued fidelity to the Church, in the discharge of all the important duties devolving on them.

"2. That the Presbyterian Church is morally responsible, and will fully and cheerfully meet that responsibility, to sustain their Trustees in all their acts, in consequence of any resolution passed or order given in virtue of such resolution of the present or any other General Assembly—and to hold said Trustees harmless, by reason of any loss or damage they may personally sustain thereby.

"3. That this Assembly, in virtue of the powers vested in it by the act incorporating its Trustees, do hereby, in writing, direct their Trustees to continue to pay as heretofore, and to have no manner of respect to the notice mentioned above, nor to any similar notice that may come to their knowledge. And these resolutions, duly signed and certified, shall be delivered to them on the part of this Assembly.

"Mr. Breckinridge read the notice referred to in the resolutions; and after debate, the resolutions were adopted."—*Minutes*, 1837, p. 467.

TITLE 3.—THE FUNDS OF THE ASSEMBLY.

§ 287. *Manner of keeping the accounts.*

(*a*) [In 1830, the Financial Committee called the attention of the Assembly to the confused state of the funds.—(*Minutes*, p. 15.) The Assembly ordered a detailed report. This was reiterated the next year.—(*Minutes*, p. 196.) A partial report was made in 1832, (*Minutes*, p. 335,) and the order repeated. It was also]

"*Resolved*, That Messrs. Matthew L. Bevan, James Schott, and Solomon

Allen, be a committee to examine the state of the funds, belonging to or under the control of this Assembly, or of its Trustees; who are hereby authorized and requested to examine the whole subject of the funds, with full powers to examine all the books and papers relative thereto, to employ the necessary accountants, and to make report in detail, and lay it before the next Assembly on the second day of their sessions."—*Minutes*, 1832, p. 335.

(*b*) **A full report was made to the next General Assembly, but the same manner of keeping accounts was continued. In 1841, the Financial Committee made the following statement.]**

"The committee has been furnished with the cash book and ledger kept by the Treasurer, but not with any of the vouchers for the charges, and from the best examination given the subject, it does appear that the accounts have been kept in a confused state, so as to render it impossible to investigate them with that minuteness the subject demands. Accounts have been opened in the ledger, and balances struck, sometimes on the debit, and sometimes on the credit side, which accounts have been permitted to remain in this situation for several years, without entries, showing what disposition has been made of those balances. Again, the accounts have been mixed, rendering it now almost impossible to trace the original entries or funds, or at best in a manner not satisfactory. The books also show a mixing up of the different funds.

"The committee wish it to be distinctly understood that this system of keeping the accounts did not commence with the present Treasurer, but has been continued by him. It commenced at the earliest period of the accounts, and when the books were handed to the present Treasurer, he found it more convenient to continue this course, than to open new accounts. It would have been perhaps almost impossible without great labour for him to have done so. *He* has stated, and his clerk has also stated to the committee, that it is impossible to understand the accounts, as they had been kept by his predecessors, and they did not feel at liberty to open new accounts, or accounts upon a different principle.

"The committee wish it also to be distinctly understood, that it is not intended to censure the Treasurer in this particular. Every member of the committee fully believes that the Treasurer has honestly accounted for every cent that has come to his hands, and they are well aware of the arduous duty he had, and still has to perform. It being the intention of the committee in this particular, merely to point out the mode in which the accounts have been kept."

* * * * * * *

"In conclusion, your committee are compelled to express their regret at the manner of investment; at the commingling of funds, which in their character and design are distinct and different, and at the employment of funds, to purposes, which although connected with the interests and operations of this Assembly, yet are purposes for which they were not specifically designed.

"The Treasurer has found himself involved in the keeping of his books, in difficulties not of his own creation, but transmitted to or imposed on him, and has, in the opinion of your committee, faithfully employed the funds under the direction of the Board of Trustees."

[Upon the recommendation of the committee the Assembly adopted the following among other resolutions.]

"*Resolved*, 1. That the Treasurer be directed to close the old books, and to open new ones, based upon the present state of the funds.

"2. That in these new books, the funds contributed for distinct and different objects, be so entered and kept.

"3. That at no time the funds be diverted from their original destination, nor any part of the principal used under any pretence whatsoever."—*Minutes*, 1841, pp. 440, 441, 442.

§ 288. *Present state of the funds.*

"*Resolved*, That a special committee on the financial concerns of the Presbyterian Church be appointed, with instructions to investigate the whole subject in all its aspects and departments, and to report to the next General Assembly full information in relation thereto, stating distinctly, under appropriate heads, all the funds belonging to the General Assembly, whether for the general purposes of the Church, or for the Theological Seminary at Princeton, how they are invested, and what deficiencies are found in each."—*Minutes*, 1851, p. 31.

§ 289.

"The Special Committee on the financial concerns of the Presbyterian Church, appointed by the last General Assembly, with instructions 'to report to the next General Assembly full information in relation thereto, stating distinctly under appropriate heads all the funds belonging to the General Assembly, whether for the purposes of the Church or for the Theological Seminary at Princeton, how they are invested, and what deficiencies are found in each,' respectfully report:

"That they have examined the books of the Treasurer, the Reports of the Trustees of the Assembly and the printed Minutes for the last twenty years. They find that prior to the year 1830 the items of receipts and disbursements were entered promiscuously in a common day-book, and in that year the Assembly required a report of the state of the several funds to be reported. This order was not complied with until 1832, when a report was made and ordered to be printed in the appendix to the minutes—by which it appeared that the whole amount of funds was $145,482 invested in stocks and mortgages.

"In May, 1833, the Trustees made a detailed report to the General Assembly, exhibiting the state of the funds, the difficulties under which they laboured, and the deficiencies which had arisen, owing to the General Assembly having anticipated the means furnished by the Churches, and their having appropriated annually for contingent expenses, and for the support of the Theological Seminary at Princeton, larger sums than were received for those objects; in consequence of which the Trustees had been compelled to borrow from the permanent funds sums sufficient to meet those appropriations—and that the annual income of all the funds invested was insufficient to meet the necessary expenses of the Assembly and the Princeton Seminary—the whole amount of the funds then being $161,626.80, of which $33,500 was invested in mortgages, $124,129.80 in stocks, and $4000 in promissory notes, and thereupon the General Assembly passed a resolution that 'the Trustees be requested to consider whether safe investments of the funds, or a part of them, may not be made so as to produce a higher rate of interest than they now yield, and if so, they are advised to endeavour to effect a change of stocks.'

"In compliance with this resolution, and in the exercise of the discretion vested in them, the Trustees, between this period and the 2d of April, 1835, sold Pennsylvania fives, Philadelphia Bank, and United States Bank stocks to the amount of $94,606.21—and purchased stocks of the Merchants and Manufacturers Bank of Pittsburgh, the Merchants and Mechanics Bank of Wheeling, the Bank of Louisville, the Union Bank of Tennessee, the Bank of Mobile, the Planters Bank and the Agricultural Bank of Natchez, to the amount of $95,669.53—a change which at the then rate of dividends paid by the last mentioned banks, increased the annual income $2660 beyond that produced by the stocks sold. And in the course of the year 1835 they sold other stocks and property to the amount of $29,989, and invested $27,106.25 in stock of the Planters' Bank of Tennessee; $8000 in paying up instalments on stock already purchased, and $4000 in mortgage, securing a further present increase of income of $886.14.

"The Trustees having reported the above financial transactions to the General Assembly in 1836, the Finance Committee of the Assembly reported among other things as follows: 'The subject of investments in stocks is much better understood by the Board of Trustees than by your committee, and the Committee believe the Assembly may place the most implicit confidence as well in the judgment and skill as in the prudence of the Trustees in relation to this whole subject. They therefore only suggest to them, that while it is of importance to secure the increase of revenue, which the new investments in bank stock have yielded, and promise to yield in future, yet a due regard is to be had to the safety and permanency of those investments; and taking into consideration the highly important interests dependent upon such security, that greater risk ought not to be run than would be incurred by a prudent man, whose family with himself might be dependent upon the investments. The committee therefore recommend the following resolution:

"*Resolved*, That the General Assembly approve of the proceedings of the Board of Trustees as detailed in their report of the 10th of May last, and direct the Stated Clerk to transmit a copy of this report and these resolutions to that Board as containing the opinion of the Assembly upon the subjects herein mentioned.

"In 1837, the Trustees reported that they had made further investments in bank stocks to the amount of $11,008.78, to wit, the United States Bank, Grand Gulf Bank of Mississippi, and the Bank of Vicksburg—and that the whole amount invested was, in mortgages $33,500, in stocks $137,770.69, in notes $4000.

"In 1838, they reported the investment of $3,931.44 more, in Vicksburg Bank stock.

"In 1837 that re-action commenced in the financial affairs of the country which, in its progress through the few succeeding years, greatly depreciated the value of all kinds of stock, and swept away many of the banks, involving eventually in its consequences a very large loss to the funds of the General Assembly. That it was unanticipated by the Board of Trustees when they made their large investments, and unforeseen in time to escape its disasters, is only to say that, like other men, they could not look into futurity.

"In 1842, the total loss sustained by depreciation of stocks was estimated at $83,089.01, taking the stocks then held at their estimated value.

"And it appears that, up to 1843, the amount borrowed from the Permanent funds to meet expenses ordered by the General Assembly to be paid, for salaries of the Professors of the Princeton Seminary chiefly, over and above the funds in the hands of the Trustees available for that purpose, had amounted to the sum of $21,017.57, which sum was subsequently reduced by payments, to $19,320.51.

"In 1848, the Trustees reported that they had sold stock of the Merchants and Manufacturers Bank of Pittsburgh to the amount of $12,023.87, and the General Assembly expressed an opinion 'that the Board should change the investments from stocks to that of real securities, at as early a period as at all consistent with the interests they represent'—which opinion was again expressed by the Assembly in 1849.

"In 1850, the Trustees reported that they had sold a large amount of stocks, realizing from them the sum of $42,265.74; and in 1851 they further reported the sale of stocks to the amount of $12,571.46; leaving only on hand the stocks of the Planters and Agricultural Banks of Natchez, and a few shares of the United States and the Grand Gulf Banks, of very little value.

"The mode in which the books of the Treasurer have been kept, rendered it impossible for your committee to trace in detail the history of each particular fund, from its commencement. For, although the amounts received from time to time are regularly entered, yet they were invested indiscriminately with the other funds, and carried to the general account of funds invested. The result of this was, that whatever losses occurred by drafts for the purposes of Professors' salaries, &c., and in the purchase and sale of securities, were liable to fall generally on all the funds without any designation.

"In 1835, however, and subsequently, this was so far changed that the stocks and other securities held were apportioned among the several funds—and, although no distinct and separate account is even yet kept in a ledger regularly posted up of the amounts due, received, and paid, on account of each fund—yet your committee has been enabled from the books, and with the assistance of the Treasurer, to ascertain, they believe accurately, how each fund has been affected by past transactions, and what amount of the present investments belongs specifically to each of the several accounts. The result of their labours will be found in *Schedules* 1 *to* 49 *inclusive*, appended to this their report.

"*Schedule No.* 50, contains the general account of assets reported by the Treasurer to the last General Assembly, amounting to the sum, nominally, of $194,357.29—the present real value of each item of these assets, being $108,406.65, and how the same is invested;

and exhibits the loss or gain on each of said items. This account shows a total loss on the whole account of $85,950.64.

"*Schedule No.* 51, shows 1. The nominal amount of each specific fund as reported by the Treasurer to the last Assembly; 2. The real amount remaining to each fund after deducting the losses sustained; and 3. The losses each fund has sustained.

"*Schedule No.* 52, shows the actual amount of funds now held by the Trustees of the Assembly, the income of which is applicable to other purposes than those of the Theological Seminary at Princeton—being $22,805.55.

"*Schedule No.* 53, shows the actual amount of funds now held by the Trustees of the General Assembly, the income of which is applicable to the payment of salaries, and the purposes of education in the Theological Seminary at Princeton—being $85,601.10.

Schedule No. 54, shows the amount of funds held by the Trustees of the Theological Seminary at Princeton, the income of which is applicable to salaries of Professors and purposes of education—being $78,871.65.

Schedule No. 55, shows the whole amount of funds held by the two Boards of Trustees, the income of which is applicable to the payment of the salaries of Professors in the Theological Seminary at Princeton.

From these accounts the following results appear:

The funds and good investments in the Treasury of the General Assembly amount to	$108,406.65
The funds and good investments in the Treasury of the Seminary	78,871.65
Making in all	$187,278.30
Of the above sum there is applicable to Professors' salaries	$109,038.65
And to purposes of education at the Theological Seminary as per *Schedule No.* 56	55,434.10
To missions and other purposes	22,805.55
	$187,278.30

The General Assembly will perceive, that for the purpose of refunding to other Scholarships sums which had been borrowed to meet the wants of the Seminary, they have absorbed the funds belonging to the ——— Scholarship, and have drawn $1223.23 from the Students' Fund: these two funds being held generally for purposes of education at the Seminary, and not in trust for specific Scholarships, may be thus applied without any impropriety.

For such particular remarks in relation to the several funds held by the General Assembly, as it was deemed necessary to submit, reference is made to the Schedules Nos. 1 to 49 inclusive.

The Assembly will perceive some discrepancies between the original amounts of several of the funds, and the amounts of the same as reported to the last Assembly by the Treasurer, which is accounted for by the circumstance, that the Treasurer's statement is founded upon the balances remaining on the books after some of the early losses and overdrafts had been charged up and deducted.

The committee believe the funds now in the hands of the Trustees are securely invested.

The committee have to acknowledge their indebtedness to the Trustees of the General Assembly and the Treasurer for all the assistance and facilities it was in their power to afford in aid of the investigation.

The committee are deeply impressed with the importance of hereafter keeping the accounts of the several funds separate and distinct from each other. Many of the funds are held in strict trust, and ought to be managed accordingly as such. And to this end they recommend that the Trustees be advised to cause separate accounts for each of them to be opened—adopting this report as the basis—and crediting to each fund specifically its portion of the present securities on hand; so that if any losses should hereafter be sustained, they may be charged to the fund holding the security upon which it accrued.

Stacy G. Potts,
Robert Carter,
C. Van Rensselaer."

May 4, 1852.

—*Minutes*, 1852, p. 375.

[The following schedules exhibit the whole state of the funds at the date of this report.] —*Minutes*, 1852, pp. 397—400.

§ 290. *Schedule No.* 51.—*Showing the nominal amount of each Specific Fund, as stated in the Treasurer's Report, May,* 1851, *the loss each Fund has sustained, and the amount secured to each at present, upon the proposed marshalling of the assets.*

Schedule. No.		Amounts as stated in Treasurer's account.	Real amounts, deducting the losses sustained.	Amount of losses sustained.
1.	Professorship Synods of N. York and N. J.,	$19,395 70	$12,174 37	7,221 33
2.	Do. do. of N. & S. Carolina & Ga.,	17,282 52	13.342 11	3,940 41
3.	Do. Synod of Philadelphia,	17,639 28	11,654 97	5,984 31
4.	Do. Oriental & Bib. Literature,	3,185 06	1,962 38	1,222 68
5.	Scholarship, Colt,	2,500 00	2,500 00	
6.	Do. Whitehead,	2,500 00	2,489 50	10 50
7.	Do. Charleston Female,	2,500 00		2,500 00
8.	Do. Woodhull,	2,500 00	1,924 58	575 42
9.	Do. Scott,	2,500 00	1,703 82	796 18
10.	Do. Livingston,	2,643 00	1,319 50	1,323 50
11.	Do. Augusta Female,	2,500 00	2,073 06	426 94
12.	Do. Jane Keith,	2,500 00		2,500 00
13.	Do. Gorman,	2,500 00	1,168 24	1,331 76
14.	Do. Wicks,	2,500 00	1,040 86	1,459 14
15.	Do. Othniel Smith,	2,500 00	346 74	2,153 26
16.	Do. H. Smith,	3,000 00	2,302 66	697 34
17.	Do. Anderson,	2,500 00		2,500 00
18.	Do. Kennedy,	2,500 00	2,180 27	319 73
19.	Do. Boudinot,	2,510 00	2,500 00	10 00
20.	Do. ED.	2,500 00	2.386 67	113 33
21.	Do. Kirkpatrick,	2,668 81	1,342 81	1,326 00
22.	Do. King,	2,500 00	1,294 74	1,205 26
23.	Do. Nephew,	2,500 00	2,500 00	
24.	Do. Holland,	2,500 00	2,500 00	
25.	Do. Ralston,	2,437 50	1,602 78	834 72
26.	Do. Fayetteville,	901 71	901 71	
27.	Do. Harmony,	1,810 46	1,183 07	627 39
28.	Do. ———,	2,186 79		2,186 79
29.	Do. Senior Class, 1819,	2,282 63	2,029 00	253 63
30.	Do. do. 1820 and '21,	1,603 27	745 43	857 84
31.	Do. do. 1823,	1,117 23	640 86	476 37
32.	Permanent Fund Theological Seminary,	23,874 20	7,384 99	16,489 21
33.	Students' Fund,	6,580 15	405 98	6,174 17
34.	Permanent Missionary Fund,	26,876 74	7,592 03	19,284 71
35.	Boudinot Missionary Fund,	5,000 00	5,000 00	
36.	Do. Contingent Fund,	1,770 90	1,770 90	
37.	Permanent Fund, Conversion of the Jews,	294 34	223 49	70 85
38.	Contingent do.	66 56	66 56	
39.	Permanent Fund, N. A. Indians,	266 67	266 67	
40.	Contingent do.	59 16	59 16	
41.	Tate Bequest,	33 33	33 33	
42.	Eastburn Bequest,	7,269 37	6,191 50	1,077 87
43.	Fund for Superannuated Ministers, &c.	999 80	999 80	
44.	Permanent Fund for do.	13 00	13 00	
45.	Pastors' Libraries,	156 50	156 50	
46.	Theological Seminary,	52 67	52 67	
47.	Commissioners' Fund,	109 17	109 17	
48.	Contingent Fund General Assembly,	116 81	116 81	
49.	Do. Trustees of General Assembly,	153 96	153 96	
		$194,357 29	$108,406 65	$85,950 64

§ 291. *Schedule No. 52.—Showing the amount of funds held by the Trustees of the General Assembly not applicable to the purposes of the Theological Seminary at Princeton.*

Schedule.		
34.	Permanent Missionary Fund,	$7,592 03
35.	Boudinot Missionary Fund,	5,000 00
36.	do. Contingent do.,	1,770 90
37.	Permanent Fund for conversion of Jews,	223 49
38.	Contingent do. do. do.,	66 56
39.	Permanent Fund North America Indians,	266 67
40.	Contingent for do. do.,	59 16
41.	Tate Bequest,	33 33
42.	Eastburn Bequest,	6,191 50
43.	Fund for Superannuated Ministers,	999 80
44.	Permanent Fund for do.	13 00
45.	Pastors' Libraries,	156 50
46.	Theological Seminary, (since paid over)	52 67
47.	Commissioners' Fund,	109 17
48.	Contingent Fund General Assembly,	116 81
49.	do of Trustees,	153 96
		$22,805 55

"*Schedule No. 53.—Showing the actual amount of funds now held by the Trustees of the General Assembly, the income of which is applicable to the account of Salaries, Education, &c., in the Theological Seminary at Princeton.*

Schedule. No.			
1.	Professorships New York and New Jersey,	$12,174 37	
2.	Do. Carolinas and Georgia,	13,342 11	
3.	Do. Philadelphia,	11,654 97	
4.	Do. Oriental and Biblical Literature,	1,962 38	
			$39,133 83
32.	Permanent Fund for Theological Seminary,		7,384 99
33.	Students' Fund,		405 98
5.	Scholarship—Colt,	2,500 00	
6.	Do. Whitehead,	2,489 50	
8.	Do. Woodhull,	1,924 58	
9.	Do. Scott,	1,703 82	
10.	Do. Livingston,	1,319 50	
11.	Do. Augusta Female,	2,073 06	
13.	Do. Gosman,	1,168 24	
14.	Do. Wicks,	1,040 86	
15.	Do. O. Smith,	346 74	
16.	Do. H. Smith,	2,302 66	
18.	Do. Kennedy,	2,180 27	
19.	Do. Boudinot,	2,500 00	
20.	Do. ED.,	2,386 67	
21.	Do. Kirkpatrick,	1,342 81	
22.	Do. King,	1,294 74	
23.	Do. Nephew,	2,500 00	
24.	Do. Holland,	2,500 00	
25.	Do. Ralston,	1,602 78	
26.	Do. Fayetteville,	901 71	
27.	Do. Harmony,	1,183 07	
29.	Do. S. C. 1819,	2,029 00	
30.	Do. S. C. 1820–21,	745 43	
31.	Do. S. C. 1823,	640 86	
			$38,676 30
	Total amount of Seminary Funds,		$85,601 10

§ 292. *Schedule No. 54.—Showing the amount of funds held by the Trustees of the Theological Seminary at Princeton, from the Treasurer's statement.*

Phœnix Bank Stock, New York city,	$200 00
Merchants' Exchange Bank, do.	2,250 00
Bank of Commerce, do.	2,900 00
Leather Manufacturers Bank, do.	1,350 00
United States 6 per cent. Stock,	9,000 00
Robert Merkle, bond and mortgage,	3,500 00
George Kuhle, do.	4,000 00
John A. King, do.	8,000 00
B. R. Winthrop, do.	10,000 00
Samuel Watkins, do.	4,500 00
Lucretia Redmond, do. (P. Massie Scholarship,)	2,500 00
Henry Coggils, do.	2,000 00
Rev. Dr. J. J. Janeway, bond,	4,000 00
Same, do. (Rankin Scholarship,)	2,500 00
Same, subscription to Permanent Fund,	1,500 00
Society for Establishing Useful Manufactures—*note*,	3,000 00
Capt. De Graw, bond and Mortgage,	2,500 00
Mercer County Scrip,	100 00
Rev. Dr. Maclean—*note*,	100 00
*Legacy of Miss Nagle $372.13, and contribution Duane St. ch. $100,	472 13
Orange Presbytery Scholarship bond and mortgage,	2,327 40
Elizabeth Huxam, do. do.	2,410 54
Benjamin Smith, do. do.	2,500 00
John Keith Scholarship $2,500, and Jane Trimble Legacy $100, invested in 79 shares Mechanics Bank, Phila.	3,318 00
Bond and Mortgage of S. K. Smith, Washington city, (Students' Fund,)	1,080 00
*John Galbraith Legacy, (Students' Fund,)	433 88
Bond and Mortgage,	2,429 70
Mary Dean Scholarship held by herself—yields $150 per annum,	
Banyer and Le Roy do. held by Ex'rs—yields $300 do.	
4 shares Baltimore and Ohio Railroad Stock, value not known,	
	$78,871 65

The Seminary has an interest in lands in New Hampshire and Vermont, under Wheelock title, estimated at $3000.

§ 293. *Schedule No. 55.—Showing the amount of funds applicable to payment of Professors' salaries, Theological Seminary, Princeton.*

Whole amount in hands of Trustees of Seminary as per Schedule 54,		$78,871 65
Deduct amount belonging to Scholarships, viz:		
1. Peter Massie,	$2,500 00	
2. Rankin,	2,500 00	
3. Orange Presbytery,	2,327 40	
4. Elizabeth Huxam,	2,410 54	
5. Benjamin Smith,	2,500 00	
6. John Keith,	2,500 00	
7. Students' Fund, $1080 and $433 88,	1,513 88	
Jane Trimble's donation.	100 00	
		16,351 82
Balance applicable to salaries,		$62,519 83
The four Professorships—see Sch. 53,		39,133 83
Permanent Fund Theol. Sem.—see Sch. 53,		7,384 99
Fund, interest of which applicable to salaries,		$109,038 65

---

* Invested in Camden and Amboy Railroad Bonds.

§ 294. *Schedule No. 56.—Showing the amount of funds applicable to purposes of Education at Theological Seminary, Princeton.*

23 Scholarships as per Sched. No. 53,	$38,676 30
Peter Massie Scholarship,	2,500 00
Rankin do.	2,500 00
Orange Presbytery do.	2,327 40
Elizabeth Huxam do.	2,410 54
Benjamin Smith do.	2,500 00
John Keith, do.	2,500 00
Jane Trimble—to aid in endowing a Scholarship,	100 00
Students' Fund from Schedule 33,	405 98
do. do. from Schedule 55,	1,513 88
	$55,434 10

§ 295. *Action of the Assembly of* 1854.

"The whole financial affairs of the Board of Trustees have been thoroughly investigated twice within three years; first, by an able special committee appointed by the General Assembly in 1851, who reported in 1852; and again by an able special committee of the Board of Trustees, whose report is presented to the present General Assembly. Both committees have thoroughly explored the sources of financial information, from the commencement of the funds and accounts; have expended months of faithful labour with untiring perseverance, to furnish all the intelligence it was possible to glean from books and papers, and have performed a work of exceeding value and importance to the interests of the General Assembly. It is but just that these labours, both of the special committee of 1852, and the committee of the Board, prompted by love to Zion and her interests, should be gratefully acknowledged by the General Assembly.

"Your committee recommend that the losses sustained heretofore by the trust funds, be repaired; and that a special committee be appointed by the General Assembly for that purpose.

"The principle of averaging the losses that have heretofore occurred, between the several trusts represented in the common fund invested at the time the losses occurred, seems to your committee, under the circumstances set forth in the Report of the Board of Trustees, equitable; but in future, this committee recommend that there be endorsed on each security held, a distinct designation of the particular trust or trusts to which it belongs, so that any future losses shall fall upon the trust or trusts interested in the investment.

"The Report of the Board of Trustees is reported to the General Assembly, with the recommendation that the following resolutions be adopted:

"1. *Resolved,* That the Report of the Board of Trustees is approved, and it is recommended by the General Assembly to the Board of Trustees to open a new set of books in accordance with the Report of the Board, and to cause hereafter a distinct account of each trust fund, to be kept therein.

"2. *Resolved,* That (unless the authors of the fund otherwise specially direct) any investment may cover more than one trust, at the discretion of the Board of Trustees, *provided* the amount of the interest of each trust in the investment shall be indorsed on the mortgage or ground-rent; so that hereafter, in case of loss, the same may be charged to the account of the trust or trusts interested in the security.

"3. *Resolved,* That so much of the direction of the General Assembly of 1852 to the Board of Trustees as implied that each trust must be separately invested, be rescinded."—*Minutes,* 1854, p. 25.

§ 296. *The accounts to be simplified.*

"The Financial Committee further report, that there are so many different funds entered separately on the books of the Trustees of the General Assembly, that the making investments, and keeping of the accounts of the said investments separately, are very difficult; and yet the principles of law and equity in relation to many of these funds, render it necessary in many cases that they should be kept thus distinct, to a certain extent. But your committee believe that several of those funds are so nearly of the same character that they may be classified and invested together, and the income and losses of such common investment may be apportioned in proportion to the amount of each fund, which is permanent in its character. But such classification and arrangement cannot be made during the ordinary time of the continuance of any annual meeting of the General Assembly. Your committee, therefore, recommend that the Trustees of the General Assembly be directed to examine the books and covenants in relation to the said several funds, and see which of such funds can be properly blended in making investments thereof, and to what extent; and recommend in what manner they shall hereafter be invested, and the accounts in relation to the same shall be kept so as to simplify, as far as practicable, the accounts of the Treasurer; and if they shall deem it expedient, to review the statements of the special Finance Committee, made to the last General Assembly, in relation to the present amount and value of each of the funds which is permanent in its character. That said Trustees also endeavour to recommend some plan for restoring the original capital of such of the scholarships under the control of the Trustees of the General Assembly as have sustained losses upon their capitals, or such of them as cannot properly be united and consolidated with the assent of the donors or their representatives, and to recommend such other measures as to the management of the finances under the control of said Trustees, as they shall deem expedient, and the Trustees shall present their report to the next General Assembly in printed form, on the first day of its meeting."—*Minutes*, 1853, p. 450.

§ 297. *The Treasurer's report to be in detail.*

"*Resolved*, That it be required of the Treasurer, each year to make a full report of the income received during the past fiscal year from each of the stocks owned by the Assembly."—*Minutes*, 1845, p. 34.

§ 298. *Trust funds may not be diverted or alienated.*

"The committee [of the Board of Trustees] to whom was referred the memorial to the General Assembly, of John Colt, of Paterson, in the State of New Jersey, reported,

That after due consideration of the matters contained in said memorial, and of the nature of the trust created by the will of Dr. Boudinot, the committee are of opinion that the Trustees cannot, with a becoming and indeed necessary regard to their duty in the trust, grant the relief requested by the memorialist. The testator has given to the Trustees no discretionary power over the fund; and the objects to which he has directed his bounty to be applied, being designated, the Trustees are clearly not at liberty, either to relinquish that which passes by the will, or to surrender any security connected with it. They, therefore, recommend the adoption of the following resolution; and that if adopted, it be communicated to the General Assembly.

"*Resolved*, That in the opinion of the Board of Trustees of the General Assembly of the Presbyterian Church, the prayer of the memorial of John

Colt, of Paterson, in the State of New Jersey, to the General Assembly, cannot consistently with the trust created by the will of the late Dr. Boudinot, be granted.

"June 1, 1850.—Adopted by the Trustees and ordered to be communicated to the Assembly."

[Adopted by the Assembly.—*Minutes*, 1830, p. 27. See 1836, p. 261; 1840, p. 300, for similar decisions.]

TITLE 4.—THE COMMISSIONERS' FUND.

§ 299. *Original system.*

"The committee appointed to devise and recommend a plan for affording pecuniary aid to the Commissioners from distant Presbyteries attending the General Assembly, reported. The report being read and considered, was adopted, and is as follows:

"Your committee having taken the subject into consideration, were of opinion that the contemplated aid must, for the present, be derived from the voluntary contributions to be made by the more wealthy citizens, residents in other districts, and therefore submit the following resolution, viz.

"*Resolved*, That it be recommended to the Presbyteries belonging to the Synod of New York and New Jersey, and to the Synod of Philadelphia, earnestly to advise the Churches under their care, to make an annual collection, to be specially appropriated to aid in the payment of the expenses of the Commissioners from the more distant parts of the country, to enable them to attend the General Assembly; and that the money, when collected, be put into the hands of the Treasurer of the Corporation, and paid to the persons who may attend as Commissioners, under the direction of the General Assembly."—*Minutes*, 1804, p. 311. See 1806, p. 370, and 1807, p. 385.

§ 300. *The present arrangement.*

(*a*) "*Resolved*, That it be, and hereby is earnestly recommended to the several Presbyteries and all the Ministers under the care of the General Assembly, to urge upon the people under their care the equity, the importance, and the absolute necessity of contributing to the Commissioners' Fund, in order to secure the attendance of Commissioners at the sessions of the General Assembly, from those sections of the Church which are at the greatest distance from the place of the Assembly's meetings, and which in the divine providence are least able to sustain the burden of the expense, both of time and money, in giving such attendance.

"*Resolved*, That in the judgment of this Assembly those Presbyteries that are wealthy, and that have judged it proper to pay the expenses of their own Commissioners, are bound in a peculiar manner to contribute liberally to the general fund, in order that they may bear their due proportion of the expenses of Commissioners who attend from distant Presbyteries, which Presbyteries and their Commissioners, in the providence of God, are not able to pay their own expenses; and this General Assembly would fain hope that the wealthy Presbyteries will esteem it both their privilege and their duty to make such contributions."—*Minutes*, 1833, p. 496. See 1822, p. 28.

(*b*) "The committee to whom was referred the consideration of increasing the Commissioners' Fund, would respectfully report, that whereas there is great inequality in bearing the expenses of delegates in going to and returning from the Assembly, and whereas this burden rests chiefly on those who are the least able to bear it, therefore

"*Resolved*, That while the Assembly would not interfere with any arrangements that any Presbytery may choose to make to defray the expenses of its own delegates, we would enjoin on the weak Presbyteries to see to it that their Churches contribute as largely as possible; and that the more able ones, and especially such as are not very remote from the place where the Assembly meets, be required to have collections taken up in their Churches for a *common commissioners' fund*, to aid the weaker Presbyteries in defraying the expenses of their delegates." [Adopted.]—*Minutes*, 1847, p. 395.

TITLE 5.—THE CONTINGENT FUND.

§ 301. *Original system.*

"*Resolved*, 1. That it be enjoined on the several Presbyteries subordinate to this Assembly, that they take effectual measures to collect money annually from all the Churches under their jurisdiction, and to forward the same yearly to the Treasurer of the General Assembly, with the name and state of the Churches settled and vacant, and the sum received from each.

"2. That the several Synods use their endeavours to promote this collection; and that, for this purpose, they annually call the Presbyteries of which they are composed to account, and inquire into their diligence herein. The Presbyteries shall do the like with respect to their members, as often as occasion may require.

"3. That the moneys so collected shall be placed in one fund, and appropriated to defraying the incidental expenses of the General Assembly, and the expenses of the Commissioners, at a reasonable allowance to each, according to the distance from which he comes; provided that the sum allowed to each Commissioner shall not exceed one dollar for every forty miles, in coming to and returning from the Assembly, and half a dollar per day for his expenses during the time he shall attend his duty in the Assembly."—*Minutes*, 1791, p. 40.

§ 302. *Other plans.*

(*a*) "Until within the last five or six years it was the practice to use so much of the permanent missionary fund as was needful to defray the contingent expenses of the Assembly. At that time it was decided to be incompatible with the original design of that fund, since which time no such appropriation of it has been made, and in the opinion of this Assembly, no such appropriation should be made."—*Minutes*, 1836, p. 247.

(*b*) "*Resolved*, That it be recommended to the Congregations under the care of this Assembly, to make annually, a collection, for a contingent fund to defray the incidental expenses of the Assembly, such as recording and printing the Minutes, Clerks' salaries, Janitor's bill, stationery, and the expenses of delegates to corresponding bodies.

"*Resolved*, That this collection be reported annually by the Congregations, to their respective Presbyteries; and by the Presbyteries be paid over to the Treasurer of the Trustees of the General Assembly, and be reported in the annual report to the General Assembly."—*Minutes*, 1830, p. 31.

(*c*) "Whereas only a few of the Presbyteries have reported collections for the incidental expenses of the Assembly; and whereas the Assembly were obliged last year to direct their Trustees to borrow a sum to pay up arrears and meet the current expenses of the year, both amounting to $2,400; and whereas the Assembly have not the means of printing the

Minutes of the present year, and meeting all the other incidental expenses, without further borrowing, and thus increasing the debt, therefore,

"*Resolved*, That it be earnestly enjoined upon the Presbyteries to attend to the resolutions of the last Assembly, and be careful to see that their Congregations make the collection there recommended."—*Minutes*, 1831, p. 194.

§ 303. *The present rule.*

"Each Presbytery shall forward to the Treasurer, for the *Contingent Fund* of the Assembly, at or before the meeting of the Assembly in each year, a sum equal to *fifty cents* for each member of the Presbytery, and for any licentiate or other person who shall desire the Minutes, and whose post-office address shall be given. And the Stated Clerk shall not forward the Minutes to the members of any Presbytery from which no such remittance shall be made, but only to the Stated Clerk of such Presbytery, and to such members as shall forward the sum above stated."—*Minutes*, 1836, p. 277.

TITLE 6.—PERMANENT MISSIONARY FUND.

§ 304. *Its origin.*

(*a*) "The draught of a subscription to be proposed to the people of the different congregations within our bounds, for the purpose of increasing the funds of the General Assembly, was brought in and read, and is as follows, viz.

"Whereas, The General Assembly of the Presbyterian Church have it in contemplation to attempt more extensively than has heretofore been done, the christianizing of the Indians, the instruction of the black people, and the propagation of Christian knowledge generally, among those who are uninstructed in its principles, by the distribution among them of Bibles, religious books, and by other means; and whereas, the said General Assembly have been for some years past, and now are, making exertions to send missionaries to preach the gospel on the frontiers of the country, which exertions have been crowned with much success—we, whose names are underwritten, do hereby engage and promise to pay to the incorporated Trustees of said Assembly, or to their order, the sums annexed to our names respectively, to enable said Assembly and Trustees to promote the objects above recited; and our meaning and intention is, that where we do not specify the particular object to which our subscriptions shall severally be applied, these subscriptions are to be disposed of at the discretion of the General Assembly, or their Trustees. Approved."—*Minutes*, 1800, p. 206.

(*b*) [The result of this effort was a collection of some $10,000, clear of the expenses of collection. For the investment and use of this fund the following resolutions were adopted.]

"*Resolved*, 1. That the moneys obtained in consequence of the system adopted by the Assembly of the last year for soliciting contributions for the support of missionaries, and for other objects specified in their act, and all such moneys as may be hereafter received for the same objects (except the customary annual collections, which it is hoped will still continue to be made as usual) be regarded a capital stock, which shall at no time be broken in upon or diminished; and that it be invested, agreeably to a recommendation hereinafter made, in secure and permanent funds.

"2. That the interest only arising from this capital, together with the annual collections, and other donations made with the express design of their being expended within the year, be employed in supporting missionaries, in propagating the gospel among the Indians, in instructing the black people, and purchasing pious books to be distributed among the poor, or in maintaining, when the Assembly shall think themselves competent to the object, theological schools, and for such other pious and benevolent purposes as may hereafter be deemed expedient.

"3. That for the farther augmenting the funds of the corporation, a foundation for which is already so happily laid, it is hereby earnestly recommended to the several Presbyteries under the care of the Assembly, except where agents are appointed by the Assembly, to take effectual order, by appointing agents, or otherwise, as to them shall seem most expedient, for obtaining from all the congregations within their bounds, whether vacant or supplied with pastors, and as far as possible from each person belonging to our communion, as well as from persons belonging to other denominations who may be disposed to favour the objects (except those who have already contributed) such voluntary contributions as God may put into their hearts to make; and of their fidelity and success herein, to render an account to the next Assembly. And in addition to the arrangement here specified this Assembly determine to appoint an agent or agents, to solicit donations in places where the order of our Church is not fully established, or where there is a prospect of obtaining aid to funds appropriated to objects so important to the general interests of religion and good morals, as those to which the funds contemplated are destined; and that it be referred to the Synod of Virginia and the Synod of the Carolinas, to consider whether it be most advisable that the missionary business, as it has respect to the Synod of the Carolinas and the Eastern Commission of the Synod of Virginia, be conducted in future in the manner in which it has been for some time past; or whether it would not be more advisable that their funds should be put into those of the Assembly, and the missionary business in those parts wholly managed by them; and that the said Synods report on this subject to the next Assembly.

"4. That in order to encourage farther contributions for the pious ends heretofore mentioned, and to satisfy the public mind with regard to the wise and faithful application of the moneys already obtained, the Assembly will publish yearly, along with their printed extracts, a full and particular account of all contributions received, and of all appropriations made."—*Minutes,* 1801, p. 228.

§ 305. *Only the interest of these funds to be used.*

"It appears from examination, that a part of what is called the Permanent Fund of the Assembly, has arisen from legacies, and the remainder from donations received by agents appointed by the General Assembly to solicit contributions; which donations, as appears from the early minutes of the Assembly, and from information given by some of the fathers, who acted as agents in collecting this fund, were given for the purpose of establishing a permanent fund, the interest of which only was to be used."—*Minutes,* 1827, p. 131.

§ 306. *The income to be paid over quarterly.*

"*Resolved,* That the Trustees of the General Assembly be, and they hereby are requested to direct their Treasurer to pay quarterly to the order of the Board of Missions in favour of the Treasurer for the time being of said Board, all income of moneys which may from time to time accrue on the missionary funds or collections now or hereafter to be in his hands, that the same may be appropriated by the Board of Missions by drafts on their own Treasurer."—*Minutes,* 1829, p. 389.

Title 7.—Other Funds.

§ 307. *Funds in New Jersey College.*

"A paper was presented to the Synod containing an account of sundry generous and valuable donations from divers friends in England, for the education of pious indigent youth, for the gospel ministry, which the Synod, in order to express their gratitude for, as well as for the security of the same for the purpose aforesaid, order to be recorded in their minutes, and are as follows:

"*To the Reverend Synod of New York.*

"The annual interest of the following donations was appropriated by the donors, for the education of such youth for the ministry of the gospel, in the College of New Jersey, as are unable to defray the expenses of their education, who appear, upon proper examination, to be of promising genius, Calvinistic principles, and in the judgment of charity, experimentally acquainted with a work of saving grace, and to have a distinguished zeal for the glory of God, and salvation of men.

[Here follows the list of donations.]

"The above sum of two hundred and ninety-six pounds, seventeen shillings sterling, being given in trust to us, the subscribers, with design that the annual interest thereof for ever be applied for the use aforesaid: We do, by virtue of said trust, put the said sum into the hands of the Trustees of the College of New Jersey, in trust, to be applied to the education of such youth, of the character above-mentioned, as shall be examined and approved of by the Synod of New York, (or by what name soever that body of men may be hereafter called,) and by them recommended to the Trustees of said college, and to be divided among such youth in such proportion as said Synod shall think fit.

Witness our hands,
Gilbert Tennent,
Samuel Davies."
—*Minutes*, 1755, p. 265.

§ 308.

[In the same place are noticed the additional sums of ten pounds seven shillings and six pence, and of fifty pounds sterling, received by the same persons for the same use; making the total of this fund three hundred and fifty-seven pounds, four shillings and six pence. Two hundred pounds given for the propagation of the gospel among the Indians were at the same time reported, and a committee was appointed to report a plan for its investment and use.]

§ 309. *Plan adopted for its application.*

"The committee appointed to draw up a plan for the application of the money generously given for the propagation of the gospel among the Indians, report that the donor of the before-mentioned money, directs it to be put into the hands of the Trustees of the College of New Jersey and their successors in trust, for the uses and purposes hereafter mentioned, viz. 'Either towards the support of a pious and well qualified missionary in preaching the gospel among the Indians in North America, or the supporting of a pious and well qualified schoolmaster in teaching the Indians the English language, and the principles of natural and revealed religion; or for maintaining a pious and well qualified Indian youth at the College of New Jersey, while prosecuting his studies there, in order to his instructing his countrymen in the English language and the Christian religion, or preaching the gospel to them; or for maintaining a pious and well qualified youth of English or Scotch extract, at that college, during his preparatory studies for teaching or preaching the gospel among the Indians, in case an Indian youth of suitable qualifications cannot at some particular time be obtained. With this express limitation, namely, that the Synod of New York, (or by whatever name that body shall, in time coming, be called,) shall direct and determine to which of the uses before-mentioned, the yearly interest of the aforesaid principal sum shall be from time to time applied; and which of the candidates for that particular use shall be preferred; and how the overplus above what may reasonably answer the particular use at any time pitched on, (if any such overplus be,) shall be employed in providing Bibles or other good books, conducive to promote the general design.'

"The Synod agree to follow the directions of the generous donor, and to apply the donation for the purpose intended as soon as possible."—*Ibid.* p. 269.

§ 310. *Amount of this fund.*

[Upon a settlement of accounts with the Trustees of the College, Oct. 1, 1758, these two funds were set down as equivalent severally to five hundred pounds, and three hundred and thirty-seven pounds, provincial currency.]—*Minutes,* 1759, p. 293.

§ 311. *The appropriation of this fund referred to the Trustees of the College.*

"The committee appointed by the General Assembly to act with a committee of the Trustees of New Jersey College to dispose of certain moneys in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, made the following report which was adopted, viz.

"That they met a committee appointed by said Board of Trustees, and that on investigation it appeared, that in the year 1755, there was placed in the hands of the Board of Trust of said College five hundred pounds, which had been collected in Great Britain, by Messrs. Tennent and Davies for the education of pious youth, which sum, probably owing to the depreciation of money during the revolutionary war, is now equal to $406.19. And that in 1756, [1755,] the same Board received through Messrs. Tennent and Burr, from an unknown person in Scotland, three hundred and thirty-seven pounds, fifteen shillings, for the education of an Indian Missionary, &c., &c.; and that owing to a like depreciation the sum is now equal to $272.—That the present amount of the above-mentioned sums is $678.19, for which the Board of Trustees have paid since the year 1775, five per cent interest. The appropriation or right of nominating the person or persons to whose use the interest of the above sum was to be applied, was vested originally in the Synod of New York, and the Synod of New York and Philadelphia. But at present, as your committee suppose, this right belongs to the General Assembly as successor of those bodies.

"They further report, that on inquiry, they find that the above-mentioned sum of $678.19, is not, and cannot be distinguished in the Treasurer's accounts of said Trustees from other charitable funds under the control of said Board; but forms with them one common principal, the interest of which is applied to the support of indigent young men, while receiving their education in said College.

"From the above considerations, it does not appear that a joint committee should be annually appointed to appropriate the interest, amounting to $32,91, to any particular person, inasmuch as the same amount is deducted from the sum which would otherwise be allowed such a person by the Board of Trustees.

"Your committee would therefore recommend the adoption of the following; viz.

"*Resolved,* That the appropriation of the annual interest arising from moneys in the hands of the Trustees of New Jersey College, subject to the direction of the General Assembly, be, and it hereby is, for the present entrusted to said Board."—*Minutes,* 1827, p. 133.

§ 312. *The Azariah Horton Fund.*

"A clause of the will of Mr. Azariah Horton was laid before the Assembly by Foster Horton, one of his executors, requesting to be directed where he should lodge the stock bequeathed in the said clause, agreeably to the intention of the testator. The clause is in the words following, viz. '*Item:* I will and direct my said executors out of the moneys of my estate to purchase the amount of five hundred and thirty-three dollars and thirty-three cents, in six per cent. stock of the United States, and that the annual interest thereof be appropriated for ever towards the education of pious youth, according to the discretion of a joint committee of the General Assembly of Presbyterian Ministers and Trustees of Princeton College in New Jersey, the said committee to authorize and empower, from time to time, a person to draw and receive said interest for the use and purpose aforesaid.' Whereupon,

"*Resolved,* That the above stock be lodged in the hands of the Trustees of New Jersey College, in order to be applied in the manner and for the purpose contained in the forecited clause."—*Minutes,* 1794, p. 90.

§ 313. *The James Lesly Fund.*

"*Item,* I give and bequeath all the residue of my estate real and personal to the Trustees of the College of New Jersey, called Nassau Hall, and to their successors; to be by the said Trustees and their successors, constantly kept at interest on good security. And it is my will that the interest arising from the said residue of my estate shall be appropriated to the education of poor and pious youth of the Presbyterian denomination for the work of the gospel ministry, and to no other purpose whatever. Provided, nevertheless, that if it should so happen that the said interest should in any year be more than sufficient to pay for the education of such youth in that year actually educated on this fund, then and in that case the said Trustees may and shall appropriate the surplus of such interest, for such year, towards the support of a missionary or missionaries to preach the gospel and administer its ordinances to the frontier inhabitants of the United States, if the General Assembly of the Presbyterian Church in these States shall judge it necessary to send missionaries to the frontiers in the year in which such surplus shall arise; and provided that such surplus shall not exceed thirty pounds; but if the said surplus shall exceed thirty pounds New York currency, in that case my will is, that thirty pounds of it only be appropriated to the support of missionaries as aforesaid, and that the residue of such surplus be added to the principal sum and put out at interest with it. And if it shall happen that the General Assembly of the Presbyterian Church aforesaid shall not judge it necessary to send missionaries to the frontiers, as aforesaid, in the year in which such surplus shall arise, then it is my will that the whole of such surplus shall be added to the capital or principal sum, and put out at interest with it."—*Minutes,* 1792, p. 51.

§ 314. *Funds with the Corporation of the Widows' Fund.*

(*a*) [Upon a settlement with Dr. Alison in 1760, the amount of funds in his hands belonging to the Synod, for the relief of widows of Ministers, was five hundred and sixty-one pounds, besides insolvent bonds for fifty-five pounds.]—*Minutes,* 1760, p. 296.

(*b*) "Dr. Alison represented, that there was some money in his hands belonging to the fund of the late Synod of Philadelphia, which he thought himself unqualified to lay out for the use of this body in a legal manner, and that other sums due to the Synod were in danger of being lost, as they were not a body corporate, invested with a power to sue and be sued; and he requested that this Synod would be pleased to put this fund on a surer footing if possible.

The Synod agree, that all money belonging to that fund be put into the hands of the corporation for the relief of poor and distressed Presbyterian Ministers, their widows and children, to be managed by them in trust, for the Synod, after the same manner that certain sums belonging to this body, appropriated to the education of poor and pious youths, are put into the hands of the Trustees of the College of New Jersey, to be managed in trust for us; and that said sums be disposed of according to an agreement made between the members of the late Synod of Philadelphia, until the widows, who were under that Synod's care at the union of the two Synods die, or be otherwise provided for."—*Minutes*, 1761, p. 309.

§ 315. *Certain funds from Scotland.*

"The committee appointed to meet the corporation laid their minutes before the Synod, who highly approve of their proceedings in the business committed to their care, and commend the settlement made respecting the money deposited in the hands of the corporation by the Church of Scotland, to be disposed of by said corporation in conjunction with the Synod's committee, in the disposal of which they are concerned; and vote them their thanks for their fidelity and diligence.

"The settlement of the committee of Synod with the corporation of the Widows' Fund, is as follows:

"The corporation having laid their accounts respecting the money granted them by the General Assembly of the Church of Scotland before the committee of the Synod, the committee finding it difficult to understand the propriety of allowing some articles in said accounts, and having conferred with the committee of the corporation, who, on the strictest examination, exhibited this account, they still declared that they were in some things not fully satisfied; therefore to end all debates, and for the sake of peace, the corporation agreed to make them the following proposals, though they are persuaded that the accounts exhibited to them are just and reasonable, and such as they can on a just and sure foundation exhibit to the world.

"1st. That thirty pounds free of all deductions shall be yearly paid by the Treasurer of the corporation to a committee of the Synod of New York and Philadelphia, on the 24th day of May; the first payment to commence on the 24th of May, 1772, to be applied by them, for the uses and purposes hereafter mentioned, and for none else; these uses, as we apprehend, being agreeable to the pious intentions of the donors.

"2d. That in consideration of the application of said sum of thirty pounds, the committee of the Synod, in the name of that reverend body, do acquiesce in and approve of such application of the money, entrusted by the Scotch Church for the use of the widows' fund, and all such other pious uses as have been hitherto made of it by the corporation.

"3d. That this sum of thirty pounds shall be expended by the committee of the Synod in assisting poor and distressed Presbyterian Ministers, or their families; or to pay Ministers or probationers to preach the gospel to weak or frontier Congregations in the bounds of Pennsylvania and the lower counties, New Jersey, and Maryland, and to assist them when weak and distressed, to erect places of worship, and to preach to and assist the Indians who live among said inhabitants or contiguous to the frontiers of said provinces.

"4th. The committee hereby covenant, agree, and engage to and with the corporation, that they shall never claim a right or power to break on the capital whence the said thirty pounds are to arise by way of interest, nor shall the committee of the Synod employ it for any other uses than those above specified, upon the pain of having it withheld or employed by the corporation in conjunction with the committee; but if it be found necessary in the judgment of this corporation to employ the whole capital, which is considered by this Board as equal to six hundred pounds, or any part thereof in the support of the widows' fund, it is hereby agreed to use it for that purpose; and if a part of it be so employed, the committee of the Synod shall have the disposal of the interest of the sum remaining at five per cent. clear of all deductions. The committee and corporation are by this agreement bound, never to touch said capital of six hundred pounds, but only and in such case, as the annuities due from the corporation cannot be paid without breaking on the capital as is stipulated in the thirteenth article of the agreement made between the contributors and this corporation. And it is hereby stipulated that this agreement shall prevent and put an end to all debates between this corporation and the committee of the Synod respecting the money entrusted to our care by the General Assembly of the Church of Scotland.

" Signed in behalf of the corporation, by their President, Secretary and Treasurer, viz:

JOHN EWING,
FRANCIS ALISON,
WILLIAM HUMPHREYS."
—*Minutes*, 1771, p. 421.

§ 316. *The Eastburn Seamen's Chapel Fund.*

"The General Assembly remember with lively interest the zealous and benevolent labours of the late Rev. Joseph Eastburn, among the seamen of this city; and have with great pleasure read a clause in his will, in which he intrusts the General Assembly with the residue of his estate estimated at between $8000 and $9000; the income of which is to be applied to the support of preaching among that class of our fellow men; therefore,

"*Resolved*, That the General Assembly approve of the acceptance of the trust, by their Trustees, and do direct them to receive and execute said trust, in conformity with the will of the testator."—*Minutes*, 1828, p. 226.

§ 317. *The Colt Scholarship.*

"The conditions on which this endowment is made are the following, viz.

[The 1st and 2d conditions designate the parties who are entitled to nominate the beneficiary.]

"3. That the future Professors and Directors of the Seminary shall continue to subscribe, on entering on the duties of their respective offices, the same form of subscription which is now prescribed by the plan of the Seminary; but on their failing to do so, or in case of any alteration of the present form of subscription, then the capital sum of $2500 shall be forfeited to the Trustees of the First Presbyterian Church in Paterson, for the purpose of establishing a free school in said town, under the control and direction of the Trustees of said Church, and their successors. And the acceptance of this gift by the Trustees of the General Assembly shall be taken and deemed as a pledge that they and their successors will appropriate the said funds as occasion may require in manner set forth."—*Minutes*, 1829, p. 419.

§ 318. *The* Ed *Scholarship.*

[Extract from the will of Robert Hall and his sister, Marion Hall, of Newburgh, New York.]

"And whereas, after a life of nearly fourscore years, much of which has been spent in examining the word of God, we are fully satisfied of the correctness of the doctrines of religion, as laid down in the Confession of Faith and the Larger and Shorter Catechisms drawn up by the Westminster Assembly of divines, and as held by the General Assembly of the Presbyterian Church in the United States, we desire that the scholarship which is endowed by this our bequest of $2500, shall be called the Ed* scholarship, as a witness between us and the Theological Seminary, that the Lord, he is God, agreeably to said Confession of Faith and Catechisms.

"Further, it is our will, that the Professors in said Seminary be careful that no person holding sentiments inconsistent with the Confession of Faith and Larger and Shorter Catechisms, be ever admitted to the benefit of said scholarship."—*Minutes,* 1830, p. 44.

§ 319. *Boudinot Pastors' Library Fund.*

"The late Dr. Elias Boudinot bequeathed three brick houses in Philadelphia to the Trustees of the General Assembly, 'the rents, issues, and profits of which, with that of such stock or other securities into which the said Trustees may choose, in case of sale, to vest them,' to be laid out in useful books and distributed as directed. One of said houses he sold, but forgot to make provision for it; it is therefore, a lapsed legacy as to that house. The Treasurer of the Trustees was put in possession of the other two. They have been put in good order and let to reputable tenants."—*Minutes,* 1822, p. 64.

§ 320. *Another Boudinot Fund.*

"The devise made by the testator was to the General Assembly, for the following purposes, as expressed in his will, viz. 'to be expended and paid out for the support of such of their members, of the Synod of New Jersey, and their successors, and whose salaries shall be in their strict and conscientious opinion too insufficient for their comfortable support; or it may be appropriated by them, at their option, towards contributing in whole, or in part, towards the instruction of those who are without a preached gospel among them; or their Corporation or General Assembly may appropriate all or any part thereof to promoting the purposes of the two societies for the education of youth, as established under the said General Assembly, of one of which I am President, and of the other Vice-President."—*Minutes,* 1849, p. 253.

CHAPTER III.

PRESBYTERIAN HISTORICAL SOCIETY.

§ 321. *Collection of materials for the History of the Presbyterian Church.*

(*a*) "*Resolved,* That Dr. Witherspoon, Dr. McWhorter, Mr. Graham, Mr. Green, Mr. Hall, and Mr. Templeton, be a committee to devise measures for the collecting of materials necessary for a history of the Presbyterian Church in North America, and that they report the same to this house, as soon as possible.

[* See Joshua xxii. 34.]

"The committee appointed to devise measures for the collecting materials necessary for the history of the Presbyterian Church in America, made their report, as follows, viz.

"They approve of the design of collecting materials for a history of the Presbyterian Church; that they have little more to lay before the house, except what is contained in the following overture, viz.

"The object is to procure materials for a complete history of the Presbyterian Church in the United States from the beginning. For this purpose the following information will be necessary, viz. Who were the first Ministers in America, from whence they came, the internal and relative state of the Churches, where they fixed themselves, and when; the situation of things, so far as it affected the formation and establishment of a Presbyterian Church; extracts from royal instructions to Governors in the colonies, relating to ecclesiastical matters; laws of the colonies affecting religious liberty; accounts of prosecutions in consequence of those laws; when each Presbyterian congregation in the United States was first formed, and its particular history from that period to the present time; what congregations have existed which are now extinct, the causes of their extinction; when Presbyteries were first formed in the United States, when Synods, when the General Assembly. If the General Assembly should enjoin upon each of their members to furnish, as particularly as may be, the history of his own Church, it is probable that materials may be collected without much difficulty. The sooner it is done the better; as time, accident, and the death of ancient people, will daily destroy some sources of information. The materials might be brought to the next meeting of the General Assembly, and deposited with their Clerk.

"Your committee would further subjoin, that the old records of Presbyteries and Synods should, as far as possible, be examined, and that Mr. Hazard should be applied to for leave to inspect his collection of State papers." [Adopted.]—*Minutes*, 1791, pp. 38, 39.

(*b*) "The several Presbyteries were called upon for their reports, in regard to the order of the General Assembly, upon the subject of a collection of materials for a history of the Presbyterian Church in America; when it appeared that they were diligently engaged in the business referred to them, and that satisfactory communications respecting it might be ready for the next General Assembly. Whereupon,

"*Ordered*, That the several Presbyteries be careful to continue their attention to this subject, and be prepared to report upon it to the next General Assembly."—*Minutes*, 1792, p. 50.

[Similar action occurred during a series of years. See Minutes *passim.*]

§ 322. *A committee appointed to write the history.*

"Whereas, the Assembly, for several years past, have been taking measures to obtain materials for a complete history of the Presbyterian Church in the United States of America, which materials, as far as they have been obtained, are in the hands of the Stated Clerk, and it seems expedient that the history contemplated should be entered upon as soon as possible; therefore,

"*Resolved*, That the Rev. Dr. Ashbel Green and Mr. Ebenezer Hazard be, and they are hereby appointed to write the history of the Presbyterian Church in the United States of America, under the care of the General Assembly, and lay a copy thereof, when completed before the General Assembly; that they have the free use of the materials collected, and that the copyright of the history, when finished, shall belong to the said Dr. Green and Mr. Hazard.

And whereas, there are certain Presbyteries and congregations under the care of the Assembly that have not yet furnished materials for their history, though long solicited, therefore,

"*Resolved*, That all such Presbyteries and congregations be, and they are hereby strictly enjoined, to do all in their power to complete their histories as soon as possible, and to forward them without delay to the said Dr. Green and Mr. Hazard, resident in the city of Philadelphia; who are hereby authorized, if they find it necessary, to write to any Presbyteries and congregations that may not forward to them the historical documents desired, and urge them to the performance of their duty, and to state to the Assembly the names of those Presbyteries and congregations, if such there shall be, who shall not ultimately furnish the information necessary.

"And this Assembly do also hereby recommend to all the people under their care, especially to gentlemen of literature and leisure within their bounds, to furnish to the gentlemen appointed to this service, all the information in their power to give, relative to the history in contemplation, that this important work may be completed in a manner as accurate and satisfactory as possible."—*Minutes*, 1804, p. 287.

§ 323. *The committee changed.*

"It was stated to the Assembly by Dr. Green, in behalf of himself and Ebenezer Hazard, Esq., that from a variety of circumstances they find it impracticable to go on with the history of the Presbyterian Church, which they were appointed to write, by an act of the General Assembly passed in the year 1804, and in the writing of which they have made considerable progress, and for its continuance have in their hands many materials. It was, at the same time, requested by these gentlemen, that the Rev. Samuel Miller, D. D., might, if it should seem good to the Assembly, be appointed to receive from them all the papers which they possess relative to the history in question, and that he be authorized and requested to complete the same. Whereupon,

"*Resolved*, That all the papers relative to the history of the Presbyterian Church in the United States, in the hands of Dr. Green and Mr. Hazard, be by them deposited with Dr. Miller, and that he be appointed and directed to continue and complete said history; and that the arrangement in regard to the copyright of this history, which right has heretofore been assured to Dr. Green and Mr. Hazard, be settled between them and Dr. Miller, as shall be mutually satisfactory to the parties severally."—*Minutes*, 1813, p. 535.

"*Resolved*, That Dr. Green be associated with Dr. Miller, in writing the history of the Presbyterian Church."—*Minutes*, 1819, p. 718.

§ 324.

[In 1825, the above committee requested to be discharged; whereupon the following report of a committee on the subject was adopted.]

(*a*) "The history of the Presbyterian Church in these United States, appears to your committee to be a subject too important to be abandoned, and well worthy all the attention which can be bestowed upon it by this Assembly. Its importance will at once appear when it is considered how nearly it is connected with the propagation of the pure doctrines of the Bible, the progress of vital godliness, the spread of the gospel, and the rapid advancement of the interests of science.

"Your committee, therefore, are of opinion, that such measures ought to be adopted as will be calculated to ensure the continuation and completion of the history of the Presbyterian Church, with the least possible delay. The difficulties which must be encountered in the execution of this undertaking, will not be diminished, but increased with time; and your committee are moreover happy to have it in their power to inform this Assembly that they have received information of the existence in different and distant parts of our country, of several important documents and Presbyterial records, which it is hoped may in a good degree supply that lack of information that has heretofore existed. Your committee, therefore, recommend the adoption of the following resolutions, viz.

(*b*) "1. *Resolved*, That the request made by the Rev. Drs. Green and Miller, to be released from their appointment to write the history of the Presbyterian Church in the United States, is received with unfeigned regret. But the Assembly viewing the request, under existing circumstances, to be both reasonable and proper, do further resolve that the same be granted.

"2. *Resolved*, That the thanks of the Assembly be, and they hereby are, given to the Rev. Dr. Green, for his gratuitous offer of the whole result and fruits of his arduous labour bestowed in writing in part, the desired history, as well as in collecting documents, and various information, and in forming annals in relation to that part of the same which yet remains to be executed.

"3. *Resolved*, That a committee of three be appointed, whose duty it shall be to receive from the Rev. Dr. Green, the documents and annals and information, prepared by him to be furnished, and to collect such other documents as may be in their power, and may be necessary to the completion of the history of the Presbyterian Church in the United States, with as little delay as possible; and whose further duty it shall be to report from time to time their progress in the proposed undertaking to this Assembly.

"The Rev. Ashbel Green, D. D., Rev. Jacob J. Janeway, D. D., and Rev. Ezra S. Ely, D. D., were appointed a committee for the purposes mentioned in the last resolution.

"4. *Resolved*, That all the Presbyteries under the care of this Assembly, which have been formed since the year 1797, be earnestly requested, with all convenient expedition, to compile the histories respectively of their several Presbyteries, and transmit the same to the committee above mentioned, resident in the city of Philadelphia; and that any Presbyteries which were formed anterior to the year 1797, and which have not as yet forwarded their histories severally, be careful to prepare and forward them with as little delay as possible.

"5. *Resolved*, That an agent be appointed by this Assembly, in each Synod within our bounds, whose duty it shall be to collect and transmit to the said committee all such documents, printed and manuscript, as may tend, in their opinion, to throw any light on the history of any part of the Presbyterian Church.

"The following persons were appointed agents in their respective Synods, agreeably to the above resolution, viz. In the Synod of *Genessee*, Rev. Samuel T. Mills. *Geneva*, Rev. Henry Axtell, D. D. *Albany*, Rev. Gardiner B. Perry. *New York*, Rev. Stephen N. Rowan, D. D. *New Jersey*, Rev. John McDowell, D. D. *Philadelphia*, Rev. George Duffield. *Pittsburgh*, Rev. Francis Herron, D. D. *Virginia*, Rev. John H. Rice, D. D. *Kentucky*, Rev. James Blythe, D. D. *Ohio*, Rev. Robert G. Wilson. *Tennessee*, Rev. Charles Coffin, D. D. *North Carolina*, Rev. John M. Wilson. *South Carolina* and *Georgia*, Rev. Francis Cummins, D. D."—*Minutes*, 1825, p. 258.

"*Resolved*, That the Rev. Luther Halsey, D. D., be appointed on the committee to prepare the history of the Presbyterian Church, in the place of the Rev. Ezra S. Ely, D. D., resigned."—*Minutes*, 1836, p. 293.

§ 325. *The collections deposited with the Presbyterian Historical Society.*

"A memorial from the Presbyterian Historical Society was read, requesting sundry favours from the Assembly; whereupon the following resolutions were adopted, viz.

"1. *Resolved,* That the General Assembly hereby testify their interest in the organization of the Presbyterian Historical Society, and deem the objects of sufficient importance to call the attention of the Synods and Presbyteries to such forms of co-operation in securing the materials of our Church history as may seem to them expedient.

"2. *Resolved,* That the General Assembly commit all the manuscript materials, pertaining to the history of the Presbyterian Church, which have been collected in past years under their authority, to the custody of the Presbyterian Historical Society.

"3. *Resolved,* That the General Assembly give to the Historical Society permission to select from the publications of their Board of Publication such volumes as belong to their department, for the purpose of an historical library; and the further permission to select, from time to time, whatever works may be necessary for the purposes of exchange with other historical societies, or agencies."—*Minutes,* 1853, p. 456.

BOOK VI.

RELATIONS TO OTHER CHURCHES.

PART I.

INTERCOURSE OF CHURCHES.

§ 1. *The regulation of intercourse belongs to the Assembly.*

[The Records of the Synod of Tennessee approved,] "with the exception of a proposal to establish a plan of intercourse between said Synod and the Cumberland Presbyterians; of which proposal the Assembly disapprove, on the ground that it belongs to the Assembly 'to correspond with foreign Churches on such terms as may be agreed upon by the Assembly and the corresponding body.'"*—*Minutes*, 1827, p. 134.

CHAPTER I.

INTERCOURSE WITH THE NEW ENGLAND CHURCHES.

TITLE 1.—EARLY CORRESPONDENCE.

§ 2. *First occasion of intercourse.*

"*Ordered*, That Mr. Andrews and Mr. Hampton write to the Ministers of Connecticut, concerning the affair of Woodbridge."

"To Mr. Davenport, Mr. Shove, and Mr. Buckingham.

"*Reverend Brethren*—Through the good providence of our Lord Jesus Christ assisting us, we, the Ministers of the gospel, of the Presbyterian persuasion, in this province and those adjacent, taking into our serious consideration the case and circumstances of our holy religion in these parts, have, to our great toil and labour, and great difficulty to divers of us, by reason of our great distance from one another, formed ourselves into a Presbytery, annually to be convened, for the furthering and promoting the true interests of religion and godliness. In which our undertaking, as we would not have anything should be advanced that may be justly disgustful to any pious soul, but the contrary, so it is our universal desire to walk in the nearest union and fellowship with the Churches in those parts where you inhabit, not knowing any difference in opinion so weighty as to inhibit such a proposal, not doubting of your cordial assent thereunto. And for a testimony of our sincerity and real intentions to act as has been mentioned, we conclude it convenient to lay before you one difficult matter that has been (to our great trouble and exercise) laid before us, and also what has been our advice about it; holding it proper so to do, because yourselves have been concerned in a transaction that has in some measure led into it. We find by divers letters that have passed between you and sundry persons in Woodbridge, that you are not unacquainted with the confusions and distractions arising from the accession of Mr. Wade to be the Minister of that town, and the aversion of a considerable part of the people to the accepting of him as such, and therefore need only mention what we, after mature deliberation and consultation have advised for the healing the differences among them, upon the application of those that disagree with Mr. Wade made unto us, concluding that if their contentions and animosities continue, it may be of unhappy consequence. * * * * * * * * * * As you have been employed in Mr. Wade's fixing there, and we hope with sincere aims at the good of the place, so long groaning under the unhappiness of the want of a settled ministry, so we humbly conceive you are in duty bound in a special manner to put to your helping hand to rescue them from the miserable inconveniences that now they labour under, by all the ways that you can, to which we hope your advice for mutual forbearance may have much force, &c."—*Minutes*, 1708, p. 13.

---

* Form of Government, Chap. xii. Sect. 5.

[Mr. Nathaniel Wade was a Congregational Minister, but in 1710 was admitted a member of the Presbytery. The difficulties however still continued, until the Presbytery adopted the following overture.]

§ 3. *Final action in this case.*

(*a*) "*It is overtured*, That whereas, for these several years, we have endeavoured to accommodate the differences between Mr. Wade and the people of Woodbridge, after some time, at his own proposal, we admitted him as a member of our Presbytery, and he submitted himself willingly to our Constitution, which we hoped would have been effectual for the taking away these unhappy divisions, but to our sad disappointment, we have found them continue and rather increase.

"The first year of his admission, we hoped that our Christian and ministerial advice, both to Mr. Wade and the disagreeing parties at Woodbridge, would have been sufficient for reconciliation, but herein also we were lamentably frustrated, for the next Presbytery their mutual complaints were again renewed.

"And after inquiry and serious deliberation upon those complaints, some whereof brought by the people against Mr. Wade were of a scandalous nature, and of long standing, we came to an unanimous resolution, that really Mr. Wade has been all along, and continued to be, the woful bone of contention among that unhappy people, and that therefore the only effectual way of putting an end to these unchristian jars, was that Mr. Wade should demit all pastoral relation to the whole people of Woodbridge, and that they should be at full liberty to choose some other Minister; but in the meantime we were willing that Mr. Wade should supply their vacancy until another offered, not doubting but that Mr. Wade and the good people of Woodbridge would use their unanimous endeavours with all convenient speed, to provide themselves with a qualified Minister in whom they should agree. To all which Mr. Wade did, at our last Presbytery aforesaid, give his solemn and hearty consent, as fully appears from his own words, then spoken and upon record. Nevertheless, Mr. Wade immediately on his return to Woodbridge, did begin, and has continued ever since, to misconstrue our proceedings, and render ineffectual all our designs of peace and unity.

"1. By pretending still to a pastoral relation to some of the people of Woodbridge, notwithstanding his own actual renunciation of all such charge as appears, and furthermore constituting new Church officers.—*Vide* letter, November 23, 1711.

"2. By finding fault with some of our Presbytery for providing a supply according to the mind of the whole Presbytery, who always designed Mr. Wade to supply no longer than till another could be had.—*Vide* letter, September 16, 1712.

"3. By opposing the settlement of Mr. Gillespie, a preacher from North Britain, though recommended heartily by Dr. Mather, as well as sufficiently from Glasgow, and at first generally liked by the people of Woodbridge.—*Vide* Dr. Mather's last letter to Woodbridge.

"4. But most of all, and which indeed, includes all, by a shameful recantation which he, the said Mr. Wade, made, in a letter to three of our number, dated November 23, 1711, of what he solemnly and frankly acknowledged, upon conviction of his conscience, as he said, viz. that he had been a bone of contention at Woodbridge, and therefore, that he might be so no longer, he demitted all pastoral relation to them, heartily wishing they might unite in calling another which the Presbytery might approve of, as our records make appear; this he now declares he recants, so that it seems he resolves still upon being the wretched bone of contention, and therefore labours what he can, contrary both to the greatest part of the people, and the mind of the Presbytery, to plant himself there again, or if not, to keep up the contention. And though Mr. Wade has not attended this Presbytery, yet his own letters above cited, besides the personal knowledge of several members of this Presbytery concerning this affair, and the letters from the people, dated one of them, November 6, 1711, another September 13, 1712, besides one from Mr. Thomas Pike, of November 10, 1711, do sufficiently evidence the contentions about him to be as great as ever.—*Vide* letter November 23, 1711.

(*b*) "*We therefore, in the fear and name of our great Master, do appoint and ordain*, That the said Mr. Wade do no longer exercise his ministerial office at the town of Woodbridge, or among the people thereof, unless allowed by the Presbytery hereafter; but that he forthwith, and without resistance, directly or indirectly, give place to some other whom God in his providence may send, and the good people of Woodbridge, or the major part of them, call and agree about."—*Minutes*, 1712, p. 27.

[At the same time a letter of expostulation was written to Dr. Cotton Mather, in regard to the unhappy effects of his interpositions in the matter, (*Ibid.* p. 29,) and thus this first occasion of correspondence disappears from the record.]

§ 4. *Correspondence in relation to difficulties in New York.*

"A reference from the Presbytery of Long Island being made to this Synod, as to a further cognoscing on the affair of the Trustees of New Haven College their sending missionaries to erect a new separate Congregation in New York; and we having inspected into the conduct of the said Presbytery in that affair, though we cannot see how their conduct can be disapproved; yet considering that the gentlemen Trustees have, by a letter, desired a conference with some of our Synod upon that and other affairs, we now defer giving our Synodical judgment thereon, that so we may not hinder their desired amicable conference with us, in case any such conference be appointed. A letter from the Trustees of the College of New Haven being read, wherein they have desired that this Synod would send some of their number to meet and amicably treat with them about the great affairs of religion in general, and about the unhappy differences at New York in particular; the Synod in answer to those great and good ends do appoint the Presbytery of Long Island, or as many of their number as the said Presbytery shall nominate and appoint, to meet and christianly confer with the said Trustees upon the foresaid articles, at Stanford, on the 25th day of October next, and that a letter be written in answer to theirs."—*Minutes,* 1721, p. 67.

§ 5.

"The Presbytery of Long Island gave in their report to the Synod, that a committee of their Presbytery met a number of the Trustees of New Haven College, according to the appointment of the Synod, and have given a large account in writing, of their proceedings with said Trustees, whereby the Synod is convinced that they, though without the desired success, have done what they could relating to the union with Connecticut Ministers, and removing those differences between them and our Presbytery of Long Island, by the irregular division of the Congregation at New York, and the Trustees sending missionaries to preach there. Upon the whole, the Synod approves of the conduct of the Presbytery of Long Island in the whole affair as it was managed by them, both since last Synod and formerly."—*Minutes,* 1722, p. 73.

§ 6.

"A letter from the Ministers of Connecticut to this Synod, desiring a conference with some of the Ministers of this Synod, in order to the healing of those divisions in the Presbyterian Congregation in New York, being read and maturely considered, it was ordered that a letter be writ to the Ministers of Connecticut in answer to theirs, to thank them for their concern about the interest of religion in New York, and their proposing a conference with some of us in order to heal the division in the Presbyterian congregation there, and to signify our hearty concurrence with their proposal. And withal to signify our apprehensions that the place proposed for a conference is not so likely to answer the good intentions expressed in their letter as New York would be, and therefore to desire them to send some of their number to meet with some of ours there, on the twenty-third of October next. Messrs. Andrews, Dickinson, Morgan, Philips, Cross, and McGill, appointed to meet the said Ministers at New York, at the time before mentioned, and are empowered to act in the name and with the full power of the Synod, in the affair proposed. But if the said Connecticut Ministers decline coming to New York at the time mentioned, the aforementioned members of the Synod are empowered to meet them at any other time and place for the said purpose as they shall think reasonable. And if the good ends proposed, relating to New York, be at the conference happily accomplished, the Synod recommends it to those of their members afore appointed for said conference, to treat with said Ministers of Connecticut about an union with us, and empower them to concert and conclude upon any methods that may conduce to that end. Mr. McGill and Mr. Conn appointed to write the abovesaid letter."—*Minutes,* 1723, p. 76.

"The Synod approves of the conduct of the committee appointed to meet with the Ministers from Connecticut, to confer about the affairs of the Presbyterian Congregation in New York, though their endeavours proved unsuccessful."—*Minutes,* 1724, p. 79.

§ 7.

"A letter was presented to the Synod from the Ministers in Boston, in New England, as also another from the Presbyterian Congregation at New York, referring to the ordination of Mr. Pemberton, and his settlement at New York, and proposing his admission as a member of the Synod; both which being read, the consideration of that whole affair was referred to the committee to bring in an overture upon it."

"*Overtured,* Upon the affair of the Congregation at New York, * * * As to the call and settlement of the Rev. Mr. Pemberton at New York, the Synod does declare that the rules of our Presbyterian Constitution were not observed in several respects by that Congregation in that matter. This passed by the Synod *nemine contradicente.*

"And it was put to the vote; Receive, or delay the receiving of Mr. Pemberton as a member of this Synod; and it was carried for delaying; which delay did not flow from any disrespect to Mr. Pemberton, or any fault objected against him, but from other reasons.

"Masters Andrews, Morgan, Jonathan Dickinson, Pierson, and Webb, appointed to be a committee to meet at New York to accommodate matters of difference between that Congregation and the Presbytery of Long Island, and also any other differences that may be among themselves about their church settlement, and particularly to receive Mr. Pemberton as a member of the Synod, or not, as they shall see cause. As to the time of the meeting of the said committee, it is determined that it shall be at such time as the Congregation of New York shall agree upon, they giving reasonable notice to the members of the committee, and the Presbytery of Long Island, that they may meet there together."—*Minutes,* 1727, pp. 86, 87.

§ 8. *Standing Committee of Correspondence appointed.*

"*Agreed,* That Messrs. Cross, Gilbert Tennent, Dr. Alison, and Treat, be a committee to correspond in the name of the Synod, with the Churches of our persuasion in Britain and Ireland, and in these colonies and elsewhere, by means of proper persons in these Churches for the ensuing year."—*Minutes,* 1758, p. 290.

§ 9. *Embarrassments of this intercourse.*

[See below.]

[Among others the following queries were brought into Synod.]

"Fourth query. Whether any Minister, or Probationer, ordained or licensed in Scotland, England, Ireland, Connecticut, or in any of the Reformed Churches, ought not to be admitted as a gospel Minister, or Probationer, if he produce sufficient certificates that he was orderly ordained or licensed, and has behaved according to his character, provided he adopts our Confession, and promises subjection in the Lord?

"Fifth query. Whether it is regular for our students of divinity, who intend to return and officiate in the bounds of the Synod, to go into New England, or elsewhere, in order to be licensed?"—*Minutes,* 1760, p. 305.

(*a*) "In answer to the fourth query we judge, that though every Christian society should maintain communion with others as far as they can with a good conscience, yet no society in order to maintain communion, is obliged to adopt or imitate the irregularities and deficiencies of another, contrary to its own established and approved rules of procedure. And if any society or body of men are known to be of erroneous principles, or to be lax or negligent as to the orthodoxy or piety of those they admit into the ministry, as we apprehend to be the case of the New Light, in Ireland, and of some other particular judicatures and individual Ministers who may, and in some places on this continent, do convene together as a temporary judicature for the single purpose of licensing, or ordaining a candidate: In such cases, none of our Presbyteries are obliged to receive and employ in their bounds, as gospel Ministers or probationers, such persons, though producing fair certificates, and professing to adopt our Confession. But if any ordained Minister, or candidate, comes well recommended by those on whose testimony we can depend, such are to be gladly received upon their adopting our Confession, and promising subjection in the Lord.

"As to the fifth query, though the Synod entertains a high regard for the Associated Churches of New England, yet we cannot but judge, that students who go to them, or to any other than our own Presbyteries to obtain license, in order to return and officiate among us, act very irregularly, and are not to be approved or employed by our Presbyteries, as hereby we are deprived of the right of trying and approving the qualifications of our own candidates; yet, if any case may happen wherein such a conduct may, in some circumstances be thought necessary, for the greater good of any Congregation, it shall be laid before the Presbytery to which the Congregation belongs, and approved of by them."—*Minutes,* 1764, p. 338.

(*b*) "The Synod finding some obscurity in the answer given last year to the fourth query, they have agreed to explain it further in the following words, viz.

"It is undoubtedly the right of Presbyteries to converse with any probationer, or Minister from foreign parts, as far as they may find it necessary to give them satisfaction, and not receive him implicitly on a certificate, however fair and regular, together with his general profession of adopting the Westminster Confession and Catechisms. But if such probationer, or Minister, shall come from a Church or judicature generally suspected, or known to be erroneous, or lax and negligent with respect to the moral conduct or piety of their candidates, or members; or if they shall come from any number of Ministers who may convene without any regular constitution, merely for the purpose of licensing or ordaining particular persons; in that case a certificate from such a judicature, and such a general profession of the party's adopting the Confession of Faith, is still less satisfactory, and renders it highly necessary for the Presbytery to which application shall be made, to be more particular and exact in examining the principles of such a probationer, or Minister, before they admit him, or employ him in their bounds."—*Minutes,* 1765, p. 344.

§ 10. *Annual convention with the Connecticut Churches.*

(*a*) "An overture was brought in to endeavour to obtain some correspondence between this Synod and the Consociated Churches in Connecticut. A copy of a letter from this Synod to them was also read and approved, and the Rev. Messrs. John Ewing, Patrick Alison, and the Moderator, are desired to present this letter and confer with our brethren on this affair. And in case it shall seem meet to our reverend brethren to attend to this our proposal, so far as to appoint Commissioners from their body to meet with Commissioners from ours; we appoint the Rev. Dr. Alison, and the Rev. Messrs. Timothy Jones, William Tennent, John Rodgers, Elisha Kent, John Smith, John Blair, and Samuel Buel, to meet with them at such time and place as the reverend brethren of Connecticut shall agree."—*Minutes,* 1766, p. 364.

(*b*) "The minutes of a convention held at Elizabethtown, the 5th of November last, by delegates from the Consociated Churches in Connecticut and from this Synod, were read, and a plan of union proposed between the Congregational Consociated, and Presbyterian Churches formed at that convention, was seriously considered and amended; and the following gentlemen, with any other Ministers of this reverend body that please to attend, are appointed to meet with the delegates or commissioners from the Congregational and Consociated or any Presbyterial bodies, at New Haven, the 10th day of next September, and there finally, on the part of this body, to complete the plan of union, and transact all other business that shall be found necessary in consequence thereof."—*Minutes*, 1767, p. 374.

(*c*) [The main object of this convention was to watch and counteract the strenuous exertions which at this time were making to secure a parliamentary establishment of the Church of England in this country. It had an annual session alternately in Connecticut, and Elizabethtown, until the independence of the country removed the grounds of apprehension. The last meeting was held in 1776. For an account of the doings of the convention, and of the whole controversy of the American Episcopate, in which it was involved, see Hodge's History of the Presbyterian Church, Part 2, p. 449.]

§ 11. *Aid given to a Presbyterian Church in Massachusetts.*

"By the Committee of Overtures was brought in an application from the Presbyterian Congregation in Salem, in the province of Massachusetts Bay, under the care of the Rev. Dr. Whitaker, representing that in October last, together with many other valuable buildings, their meeting-house had been consumed by fire; and earnestly soliciting this Synod to commiserate their case, and take such methods for their relief as to them may appear expedient; as also, an earnest address from the Presbytery of Boston to the Synod, in favour of said society.

"The Synod considering the distressed condition of said people, agree in heartily recommending them as an object of charity, hoping all persons of ability will contribute to their relief."—*Minutes*, 1775, p. 464.

TITLE 2.—INTERCOURSE AFTER THE REVOLUTION.

§ 12.

"Whereas there existed, before the late Revolution, an annual convention of the clergy of the Congregational Churches in New England, and of Ministers belonging to the Synod of New York and Philadelphia, which was interrupted by the disorders occasioned by the war; this Assembly, being peculiarly desirous to renew and strengthen every bond of union between brethren so nearly agreed in doctrine and forms of worship as the members of the Congregational and Presbyterian Churches evidently are, and remembering with much satisfaction the mutual pleasure and advantage produced and received by their former intercourse, did

"*Resolve*, That the Ministers of the Congregational Churches of New England be invited to renew their annual convention with the clergy of the Presbyterian Church. And the Assembly did, for this purpose, appoint the Rev. Dr. Rodgers, of New York, and the Rev. Dr. McWhorter, of Newark, in New Jersey, to be a committee to take such measures for the obtaining of the proposed object as they may judge to be most effectual; and to report their proceedings to the General Assembly at their next meeting."—*Minutes*, 1790, p. 29.

§ 13.

"Agreeably to the appointment of the General Assembly last year, directing Dr. Rodgers and Dr. McWhorter to correspond with the Congregational Churches in Connecticut, in order to renew and strengthen the bonds of union between those Churches and the Presbyterian Church in America, Dr. McWhorter reports:

"That some progress has been made in opening a plan of correspondence with said Churches. That three modes of correspondence are proposed for consideration, viz. (1.) By letter, from a committee of this body with a committee of the General Association of Connecticut. (2.) By reviving a convention similar to that which subsisted between those bodies before the late war. (3.) By sending delegates, reciprocally from each body, who shall sit in their respective meetings, to answer the important purpose designed by this correspondence."

"On motion, *Resolved*, That to carry into effect the proposed plan for a correspondence with the Congregational Churches in New England, a committee, consisting of Dr. Witherspoon, Dr. Rodgers, Dr. McWhorter, Mr. Chapman, Dr. Samuel S. Smith, Mr. Tennent, and Mr. Austin, or any three of them, be, and they are hereby appointed, to meet at New Haven on the second Wednesday in September next, to consult with such Ministers from the New England Churches as may be there present, on the subject in contemplation, and to determine on such plan of correspondence and intercourse as shall appear eligible. And that the prospect of accomplishing the desire of the General Assembly in this appointment may be the more favourable, Dr. McWhorter is hereby directed to write immediately to Dr. Timothy Dwight, of Connecticut, and inform him of this measure; requesting him, at the same time, to lay it before the General Association of Connecticut, that they may be prepared to meet at the time above mentioned, and do what they may think expedient in this concern."—*Minutes*, 1791, p. 33.

§ 14.

"The minutes of the Convention of the Committees of the General Assembly of the Presbyterian Church in the United States, and of the General Association of the State of Connecticut, were taken into consideration, an extract of which is as follows, viz.

"Considering the importance of union and harmony in the Christian Church, and the duty incumbent on all its pastors and members to assist each other in promoting, as far as possible, the general interests of the Redeemer's kingdom; and considering, further, that divine Providence appears to be now opening the door for pursuing these valuable objects with a happy prospect of success; this Convention are of opinion that it will be conducive to these important purposes that a Standing Committee of Correspondence be appointed in each body, whose duty it shall be, by frequent letters, to communicate to each other whatever may be mutually useful to the Churches under their care, and to the general interest of the Redeemer's kingdom. That each body should from time to time appoint a committee consisting of three members, who shall have a right to sit in the other's general meeting, and make such communications as shall be directed by their respective constituents, and deliberate on such matters as shall come before the body, but shall have no right to vote. That effectual measures be mutually taken to prevent injuries to the respective Churches from irregular and unauthorized preachers. To promote this end, the Convention judge it expedient that every preacher travelling from the limits of one of these Churches into those of the other, shall be furnished with recent testimonials of his regular standing and good character as a preacher, signed by the Moderator of the Presbytery or Association in which he received his license; or, if a Minister, of his good standing and character, as such, from the Moderator of the Presbytery or Association where he last resided, and that he shall, previously to his travelling as a preacher into distant parts, further, receive a recommendation from one member at least of a standing committee to be hereafter appointed by each body, certifying his good qualifications as a preacher. Also, that the names of this standing committee shall be mutually communicated. And also, that every preacher travelling and recommended as above, and submitting to the stated rules of the respective Churches, shall be received as an authorized preacher of the gospel, and cheerfully taken under the patronage of the Presbytery or Association within whose bounds he shall find employment as a preacher. And that the proceedings of the respective bodies on this report be communicated to our brethren of the Congregational and Presbyterian Churches throughout the States."

"Upon mature deliberation, the Assembly unanimously and cordially approved of the said plan; and to carry the same into effect, appointed the Rev. Drs. John Rodgers, John Witherspoon, and Ashbel Green, to be a Committee of Correspondence, agreeably to the said plan. And it is, moreover, agreed that this Assembly will send delegates to sit and consult with the General Association of Connecticut, and receive their delegates to sit in this Assembly, agreeably to another article of the plan, as soon as due information shall be received that it is adopted on the part of the General Association of Connecticut.

"The Rev. Dr. McKnight, Dr. McWhorter, Mr. John Woodhull, Dr. Samuel S. Smith, Dr. Alison, Dr. Nesbit, Mr. John B. Smith, Mr. Graham, Mr. Lacy, Mr. McCall, Mr. McDonald, and Dr. McCorkle, were appointed a Standing Committee, to certify the good qualifications of the preachers travelling to officiate in the bounds of the Association of the State of Connecticut.

"And it was, moreover, agreed, that any preacher travelling as aforesaid, shall have at least the name of one of the committee who shall belong to the Synod from whose bounds he came."—*Minutes*, 1792, p. 52.

§ 15.

[In the next Assembly] "The Rev. Dr. Jonathan Edwards and the Rev. Mr. Matthias Burnet from the General Association of the State of Connecticut, appeared in the Assembly, produced an extract from the records of that Association, whereby it appeared that the convention between that Association and the General Assembly of the Presbyterian Church in the United States of America had been ratified on their part, and that these gentlemen, with the Rev. Dr. Timothy Dwight, were appointed, agreeably to an article of said convention, to sit in this Assembly. Whereupon, Dr. Edwards and Mr. Burnet were admitted as members and took their seats accordingly."—*Minutes*, 1793, p. 64.

§ 16. *The delegates allowed to vote.*

"*Ordered*, That the delegates appointed from the General Assembly to the General Association of Connecticut, propose to the Association, as an amendment to the articles of intercourse agreed upon between the aforesaid bodies, that the delegates from these bodies respectively, shall have a right, not only to sit and deliberate, but also to vote in all questions which may be determined by either of them; and to communicate the result of their proposal to the next General Assembly."—*Minutes*, 1794, p. 80.

[In the Association] "The motion of the General Assembly of the Presbyterian Church, that the delegates from that Assembly to this Association, and the delegates from this Association to that Assembly be empowered to vote in all questions decided in those bodies respectively, was taken into consideration; and after discussion, the General Association voted a compliance with the said proposal."—*Minutes*, 1795, p. 96.

§ 17. *Correspondence with the General Convention of Vermont.*

"A communication to this General Assembly from the General Convention of the regular Ministers of the gospel in the State of Vermont, proposing the formation of a plan of ministerial intercourse between them and the General Assembly of the Presbyterian Church in the United States of America, was brought in and read."—*Minutes*, 1802, p. 238.

[In reply to this communication the Assembly requested information as to the doctrines and discipline of the Convention.]—*Minutes*, 1802, p. 249.

§ 18.

"The committee appointed on the communication from the Convention of the regular Ministers of the gospel of the State of Vermont, reported. The report being considered and amended, was adopted, and is as follows:

"Your committee are of opinion that although this Assembly have not received any answer to the request of last Assembly proposed to the Convention of Vermont, yet the Assembly have received satisfactory information on the subjects alluded to, both from their own delegates to the General Association of Connecticut of last year, and also from the representatives of that body in the present Assembly. The committee therefore submit the following plan of union and intercourse between the said Convention and the General Assembly, viz.

"1. Each body shall send one or two delegates to meet and sit with the other, at the stated sessions of each body, respectively.

"2. The delegate or delegates from each respectively, shall have the privilege of joining in the discussions and deliberations of the body as freely and fully as their own members.

"3. That the union and intercourse may be full and complete between the said bodies, the delegate or delegates from each respectively, shall not only sit and deliberate, but also act and vote; which articles comprise the great principles of the union between the General Assembly and the General Association of Connecticut."—*Minutes*, 1803, p. 279.

[Ratified by the Convention, except that] "the Convention, considering the smallness of their number, and distance from the Assembly's usual place of meeting, cannot promise to send an annual delegation to the Assembly."—*Minutes*, 1804, p. 297.

§ 19.

"*Resolved*, That the delegate appointed to represent this Assembly at the next meeting of the Convention of Vermont be, and he hereby is authorized to propose and agree upon the same regulations which have been agreed to be observed by this Assembly and the General Association of Connecticut, in relation to the credentials requisite for such Ministers as may come within the bounds of the Assembly or the Convention of Vermont for the purpose of preaching the gospel."—*Minutes*, 1809, p. 422.

[The proposal "was agreed to with great unanimity" by the Convention.]—*Minutes*, 1810, p. 436.

§ 20. *Correspondence with the General Association of New Hampshire.*

"A proposal from the General Association of New Hampshire was made by the Rev. William F. Rowland and the Rev. John H. Church, commissioners appointed for that purpose, for a union between them and this Assembly, similar to that subsisting between the General Association of

Connecticut and this Assembly. The certificate of their appointment and the papers accompanying it were read.

"*Resolved,* That said union be formed."—*Minutes,* 1810, p. 435.

§ 21. *Correspondence with the General Association of Massachusetts.*

"A letter from a committee of a Convention of the Congregational Ministers in the State of Massachusetts, directed to the Moderator, was received and read. It is as follows, viz.

"*To the Moderator of the General Assembly of the Presbyterian Church in the United States of America.*

"*Rev. Sir*—We are appointed a committee by the Convention of the Congregational Ministers in the Commonwealth of Massachusetts, to inform you that at their last meeting they passed the following vote, viz. 'That it be proposed to the General Assembly of the Presbyterian Church in America, and the General Association in Connecticut, not to receive or countenance any candidate from us who does not bring credentials from a regular body among us known to them; assuring them that we will observe the same rule with respect to candidates from them, and informing them that we shall be glad to hear from them upon all subjects which relate to the interests of our common Christianity, and will communicate every information upon such subjects as may tend to promote the interests of religion.

"We are also directed to inform you, that measures are taking to collect information with respect to the present state of our Churches, which we shall take the earliest opportunity to transmit to the General Assembly.

"You will please to communicate the above to the General Assembly, and we shall be happy to receive an answer by the earliest opportunity upon this interesting subject.

"We are, Rev. Sir, in the name and behalf of the Congregational Ministers of Massachusetts, your brethren in the faith and fellowship of the gospel,

Joseph Willard, David Tappan,
Peter Thatcher, Joseph Eckley,
Jedediah Morse."

—*Minutes,* 1794, p. 79.

§ 22. *The reply of the Assembly.*

"*Rev. Gentlemen*—Your communication of the 8th instant, in the name and behalf of the Congregational Ministers in the Commonwealth of Massachusetts, has been received, and we embrace the earliest opportunity to express our hearty approbation of your proposal to preserve the Churches committed to our care, respectively, from being visited, and consequently injured, by deceivers, under the appearance of regular Ministers. To prevent the evil as much as possible, we would further propose, that no minister or preacher from either, be received or encouraged by the other, unless he produce, beside recent testimonials from regularly constituted authorities, private letters, or some corroborating testimony in his favour, not so capable of being forged. The form of the first being known, an artful man may, without much difficulty, fabricate a certificate in his own behalf, and have it apparently authenticated in due order, with the assistance of an accomplice or two, while he will hardly venture to pass his own contrivance for the last; at least he will very seldom venture it with success. This method has been practised by us for a considerable time, in receiving clerical characters from Europe; it has been found the most effectual to prevent imposition, and now appears equally necessary to be observed in the admission of those who may come from distant parts of our own nation. And though no correspondence may have existed between any persons residing in the district from which, and to which, a regular minister or preacher proposes travelling, sufficient intercourse prevails between intermediate places, to admit of his being regularly handed, and sufficiently recommended, till he reach the object of his destination." * * * * * —*Minutes,* 1794, p. 87.

§ 23. *Proposal for interchange of delegates.*

"A proposal from the General Association of Massachusetts proper, was made by the Rev. Joseph Lyman, D. D., and the Rev. Samuel Worcester, delegates appointed for that purpose, for the establishment of a union between them and this Assembly, similar to that subsisting between the Association of Massachusetts proper, and the Associations of Connecticut and New Hampshire. The certificate of their appointment, and the articles of union with said Association were read.

"The articles of said union are as follows:

"1. The General Association of Connecticut and the General Association of Massachusetts proper, shall annually appoint each two delegates to the other.

"2. The delegates shall be admitted in each body to the same rights of sitting, debating, and voting with their own members respectively.

"3. It shall be understood that the articles of agreement and connection between the two bodies, may be at any time varied by their own consent.

"The same articles were adopted in their connection with the Association of New Hampshire.

"The delegates stated that the Shorter Catechism of the Westminster Assembly was adopted as the basis of their union, and by answering several questions proposed to them, fully satisfied the Assembly relative to the standard of their faith, and the object of their Association; whereupon,

"*Resolved*, unanimously, That said union be formed."—*Minutes*, 1811, p. 462.

§ 24. *Correspondence with the General Conference of Maine.*

"The Rev. Benjamin Tappan, and William Ladd, Esquire, appeared in the Assembly, and produced commissions as delegates from the General Conference of Maine."

"The committee appointed to confer with the delegates from the General Conference of the State of Maine, made the following report, which was adopted, viz.

"That after obtaining all the information which they deemed requisite, respecting the body proposing this connection, they have agreed to recommend to the General Assembly the adoption of the following articles of correspondence, which the above named delegates doubt not will be readily acceded to on the part of the General Conference.

"1. The General Assembly of the Presbyterian Church, and the General Conference of Maine, shall each appoint one or two delegates to attend these bodies respectively; and in case two are appointed, one may be a layman; for the purpose of communicating to each other whatever may be mutually useful to the Churches under their care, and conducive to Christian harmony and co-operation, and to the general interest of the Redeemer's kingdom.

"2. These delegates shall have the privilege of proposing such measures as they may deem important or desirable, and of delivering their opinions on any questions under discussion, but shall have no vote in the decisions of the bodies respectively to which they shall be delegated.

"3. It shall be deemed irregular for any Presbytery, Conference or Association, within the bounds of the corresponding Churches, to receive any Candidate for licensure, Licentiate, or ordained Minister, into connection with either, without regular testimonials, and a regular dismission from the Presbytery, Conference, or Association, from which the said Candidate, Licentiate, or Minister may come.

"4. Each of the bodies forming these articles of correspondence shall appoint a committee for certifying the good standing of Ministers travelling from the one to the other. The names of the persons composing these committees respectively, shall be mutually communicated by the two bodies; and it shall not be considered as a matter of offence if a Licentiate or ordained Minister, from either body, travelling without a certificate of regular standing, from one or more members of said committee, shall not be received or treated as such.

"5. It shall be understood that these articles of agreement and correspondence between the two bodies may be, at any time, modified by mutual consent, or terminated, when either body shall decide and announce that they are no longer considered as answering the great purposes intended to be promoted by them, and that their termination is desired."—*Minutes*, 1828, p. 222.

§ 25.

"The delegate from the General Conference of Maine, reported that said Conference has adopted the articles of union and correspondence proposed by the last General Assembly, with the exception of the third article, in place of which, they propose the following, viz. While the General Conference of Maine has not, nor does it claim an ecclesiastical jurisdiction over the particular Conferences, Associations, Councils or Churches, in its connection, it cheerfully unites with the General Assembly in the expression of the opinion, that it is irregular for any ordained Minister, Licentiate, Candidate for licensure, or Church member, to be received into ecclesiastical connection within the limits of one of the corresponding bodies, from the other, without due testimonials." [Accepted.]—*Minutes*, 1829, p. 367.

§ 26. *Correspondence with the Evangelical Consociation of Rhode Island.*

"The Rev. Isaac Lewis appeared in the General Assembly, and made application on behalf of the Evangelical Consociation of Rhode Island, for a correspondence with the General Assembly on the same terms with the other Congregational bodies of New England, in correspondence with this body. This subject was referred to Dr. Miller, Mr. Squier, and Mr. Armstrong."

"The committee reported, that after making careful inquiry of the delegate concerning the faith, order, and present state of the Churches forming the body which he represents, they would respectfully recommend to the Assembly the adoption of the following resolutions, viz.

"1. That the proposal of the Evangelical Consociation of Rhode Island be complied with; and that a plan of correspondence between that body and the General Assembly be, and the same hereby is adopted, on the same terms which regulate the correspondence between the General Assembly and the other Congregational bodies of New England.

"2. That there be an annual interchange of one delegate from each to the other respectively.

"3. That the Rev. Isaac Lewis, the bearer of this proposal from the Consociation of Rhode Island, be invited to take his seat in the General Assembly as the representative of that body."

"The report was adopted."—*Minutes*, 1831, pp. 160, 171.

§ 27. *Violations of the conditions of correspondence.*

"Overture No. 10 was taken up, viz. A reference from the Presbytery of Philadelphia, relative to the ordination of Mr. John Chambers by the Association of the Western District of New Haven county, Connecticut."

"After discussion of the subject at considerable length, the following resolution was adopted, viz.

"*Resolved*, That a committee of this Assembly, consisting of three, be appointed to attend at the meeting of the General Association of Connecticut to be convened at Stamford, in June next, to meet a similar committee of that Association, if said Association shall be pleased to appoint one, for the purpose of conferring on the grievance of which the Presbytery of Philadelphia complains, and of inquiring whether any, and if any, what further articles or alteration of the present terms of intercourse between the Presbyterian Church in the United States and the members of the Congregational Churches in Connecticut, may be expedient for the better promotion of the purity, peace, and Christian discipline of the Churches connected with the two bodies; which further articles or alterations of the present terms of intercourse, if any shall be proposed by the joint committee, shall be submitted to the General Association of Connecticut and to the General Assembly of 1827, for adoption or rejection."—*Minutes*, 1826, pp. 16, 19.

§ 28.

[The committees met in New York, Aug. 1, 1826.]

"From the commission and instructions of the committee from the General Association of Connecticut, it appeared that they had no power to do any thing in relation to the case of the ordination of Mr. Chambers, but that they were appointed only on that part of the communication which respects the terms of intercourse between the General Assembly and the General Association of Connecticut.

"After mature deliberation, it was unanimously

"*Resolved*, That the two following rules be proposed to the General Assembly and the General Association of Connecticut, for the future regulation of their intercourse with each other, viz.

"1. That it shall be deemed irregular and unfriendly for any Presbytery or Association within the bounds of the corresponding Churches, to receive any candidate for licensure, licentiate, or ordained minister, into connection with either, without regular testimonials, and a regular dismission from the Presbytery or Association from which the said candidate, licentiate, or minister may come.

"2. That the delegates commissioned respectively by the corresponding Churches to attend the highest body of each, be hereafter empowered agreeably to the original plan of correspondence between the two Churches, to sit and deliberate only, but not to vote.

"The above report was accepted, and the two resolutions recommended by the joint committee were adopted by the Assembly."—*Minutes*, 1827, p. 112.

[They were adopted by the Association.]—***Minutes*, 1828, p. 225.**

§ 29. *Delegates should not be allowed to vote.*

[See above, § 28.]

"The General Assembly of the Presbyterian Church to the General Associations of Massachasetts and New Hampshire, and the General Convention of Vermont.

"*Christian Brethren, beloved in the Lord:*—It appears that in the plan of intercourse between the Congregational Churches of New England, and the General Assembly of the Presbyterian Church, an article was adopted which is now believed to be inconsistent with a sound construction of the Constitution of the latter Church. This article it is due to truth and candour to remark, was proposed by the Presbyterian Church without any overture from the Congregational Churches, and in regard to which, they did nothing more than accede to the proposition submitted to them. The article to which we allude, relates to the powers granted to the delegates of the corresponding Churches, to vote as well as to deliberate on the various subjects that may come before the representatives of these Churches respectively. The right of voting in the General Assembly cannot, it is believed, be constitutionally granted to any, but to Commissioners appointed by the Presbyteries, whose representatives compose the Assembly.

"We have, therefore, respectfully to request, that the plan of intercourse between you and us may be so modified, as that the delegates to each body may hereafter be empowered to sit and deliberate only, but not to vote. It is believed, that the modification here contemplated, if it shall be consented to on your part, will not only place the Assembly on constitutional ground, but by placing your Association on the same footing with other religious communities, with which we hold a friendly correspondence, will destroy the appearance of an invidious distinction which now exists, and thus be calculated to promote extensively that mutual friendship and harmony which it is desirable to maintain and perpetuate, among all who love the truth as it is in Jesus."—*Minutes*, 1827, p. 127.

§ 30. *Replies of the Associations.*

"From the report of the delegate to New Hampshire and Vermont, it appeared that the memorial of the last Assembly to these bodies was laid before each of them; and that the General Association of New Hampshire have adopted the proposition in the memorial, viz. that the delegates from each body to the other, should hereafter sit and deliberate only, but not vote; and that the General Convention of Vermont had committed the subject to a committee which are to report to the next Convention.

"From the minutes of the General Association of Massachusetts, presented to the Assembly, it appears that that body have respectfully declined adopting the alteration proposed in the memorial of the Assembly."—*Minutes*, 1828, p. 224. [See below, § 33.]

§ 31. *Other amendments proposed by the Assembly.*

(*a*) "The committee appointed to consider and report on the propriety of proposing to the General Association of Massachusetts and New Hampshire, and the General Convention of Vermont, the adoption of the first of the two rules proposed by the last Assembly to the General Association of Connecticut, [see above, § 28,] reported, that they view the adoption of said rule as necessary to the peaceful and harmonious correspondence of the bodies concerned; and would therefore recommend, that the delegates appointed this year to the Associations and Convention above-named, be instructed to present the rule referred to, to their consideration. The report was adopted."—*Minutes*, 1828, p. 229.

(*b*) "A communication was received from the General Association of Massachusetts, on the amendments proposed by the last Assembly to the articles of correspondence, which were read and referred."

"The committee made the following report, which was adopted, viz.

"That the original articles are silent on the subject presented in the proposal of the General Assembly, and in the reply of the General Association of Massachusetts; and that the principles of intercourse were in all respects governed by sentiments of mutual courtesy and confidence. While your committee would have been gratified by a prompt acquiescence of the General Association of Massachusetts in the additional article proposed by the Assembly, yet they do not perceive in the reply of the Association anything that should interrupt the intercourse which has existed between them from the beginning."—*Minutes*, 1829, p. 369.

§ 32.

"The committee to whom was referred Overture No. 10, viz. the request of the Synod of Pittsburgh in relation to the right of voting on the part of corresponding bodies, reported the following resolutions, which were adopted, viz.

"1. That the Commissioners of the General Assembly to the General Association of Massachusetts, be appointed a committee of conference with a committee who may be appointed by the General Association for the same purpose, with the view of adopting a course on this subject that may meet the wishes both of this Assembly and that Association.

"2. That the Commissioners from this Assembly to the General Association of Massachusetts, for the present year, and for subsequent years, be instructed not to vote in any of the business that may come before that body.

"*Resolved*, That the delegates to the General Association of Massachusetts be instructed to inform that Association, that while this General Assembly do most cordially accept and approve the expression of their sentiments with regard to candidates, licentiates, and Ministers, under censure for heresy or immorality, they do also most respectfully and affectionately represent to the Association, that they deem it highly important that it should be considered irregular that any candidate, licentiate, or Minister, whose credentials are withheld on account of the violation of ecclesiastical order, should be received by either of the corresponding bodies."—*Minutes*, 1829, pp. 385, 389.

§ 33.

"The two following resolutions, adopted by the General Association of Massachusetts, and contained in the report of the delegates to that body, were approved by this Assembly, and ordered to be entered on the minutes, viz.

"*Resolved*, 1. That this Association, having learned that the existing rule of intercourse with the General Assembly, so far as it respects the right of voting in the legislative and judicial proceedings of that body, transcends the power vested in it, do waive their accustomed privilege of voting by their delegates in said body in such proceedings; desiring that as much of the same reciprocal intercourse, which has for a series of years so pleasantly existed between said bodies, may continue, as shall not conflict with the fundamental principles of their organization.

"2. That this Association regret that their proceedings on the subject of receiving licentiates and candidates, &c., at the last meeting of the General Association, were not entirely satisfactory to the General Assembly. On the broad ground of heresy and immorality, they have no hesitancy in expressing their opinion, that it would be irregular for either body to receive licentiates, candidates, and Ministers, without the usual certificates and recommendations; but as views of Christian Ministers on the subject of ecclesiastical order may honestly differ; and as this Association has no control, either legislative or judicial, over the respective Associations of which it is composed, they can only refer the resolutions of the Assembly on this subject to the particular consideration of their district Associations, with the fullest confidence that on questions of ecclesiastical order, as well as on every other subject, they will be disposed to meet the views and promote the interests of our highly respected and beloved brethren of the Presbyterian Church."—*Minutes*, 1830, p. 8.

§ 34. *New violations of the terms of intercourse.*

"Of the particular cases submitted by the Presbyteries of New York and Philadelphia 2d, there can be but one opinion among those who desire to maintain a pure and kind relation between us and our Congregational brethren. In both cases, (viz., the receiving and licensing of a candidate of the Presbytery of New York, by the Western Association of New Haven county, and the continuance of a member of the Berkshire Association in one of the Congregations of the 2d Presbytery of Philadelphia, after the Presbytery had decided that they could not receive him,) there was a plain departure from the design of the original agreement, and the express provisions of the stipulations of A. D. 1827.

"*Ordered*, That the Stated Clerk communicate a copy of the minute in the above cases to the General Association of Connecticut, and to the General Association of Massachusetts."—*Minutes*, 1838, p. 38.

§ 35. *Proposal to correspond through the Pastoral Union.*

"The committee appointed by the last General Assembly to revise the articles of correspondence between this General Assembly and the General Association of Connecticut, with a particular view of ascertaining whether the certificates given to Ministers and candidates from the State of Connecticut shall not hereafter be required from the Pastoral Union, and not, as heretofore, from the General Association, respectfully report,

"That they have deemed it sufficient for the purposes of their appointment to submit the two following facts, viz.

"I. The certificates of dismission granted by the particular Associations, to Ministers, &c., coming from Connecticut, are, by the terms of our correspondence with the General Association, of equal validity, as to their *prima facie* claim to be honoured by this Church, whether emanating from Associations composed of a majority of adherents to the New Haven School, or of a majority of the friends of the doctrines taught at East Windsor, (which is under the control of the Pastoral Union.) And by the very constitution of these Associations, they must necessarily give the usual certificate of good standing to all persons alike, without reference to the place of their theological education, or to the phases of their theological sentiments. There is no discrimination between such 'shades of difference' as are known to prevail in Connecticut; and the documents thus granted contain no hint to enable us to conjecture whether the persons to whom they are given are of the orthodox faith, or of the doctrine taught at New Haven.

"The provision now existing among us, by which Presbyteries are enjoined to examine all persons applying for admission from other bodies, may be regarded as affording at least a partial protection against the introduction of New Havenism through this channel. And this provision would be neither more nor less necessary nor serviceable, were the terms of correspondence abrogated or continued.

"Although the 'particular view' of the committee has been directed by the Assembly to this point, there is yet another involved in the terms of correspondence. That is the interchange of delegates between the General Association and the General Assembly. The Committee do not see it necessary to recommend the abrogation of this provision. They are assured that the interchange is desired by the friends of sound theology in Connecticut, and that they would regret the interruption of it. They have uniformly, in the General Association, recognized and even advocated the ecclesiastical rights and legitimacy of this Assembly; have urged the continuance of this interchange; and have succeeded, from year to year, in securing the appointment of delegates from the Association to this Assembly, notwithstanding the Assembly, for some years past, has omitted to make the reciprocal appointments. Moreover, the General Association did last year formally request the General Assembly to continue the correspondence, and have this year sent delegates to the Assembly, notwithstanding the Assembly, thus far, has not taken any notice of that request.

"II. The Pastoral Union is not a body ecclesiastically organized for the purposes contemplated by the Assembly's resolution appointing this Committee. It is a voluntary Association of Ministers, who are members of the various particular Associations represented by the General Association; and its organization is for a specific purpose which is not only not inconsistent with their original relationship to the General Association, but does not require a separation from the General Association—which is the only recognized and distinct ecclesiastical representative of the Congregational Churches of Connecticut. The Pastoral Union, therefore, neither exercises the functions, nor deems it proper or necessary to do so, of licensing, ordaining, or judging Ministers, &c., and of course neither receives nor dismisses Ministers, &c., in the sense contemplated by the Assembly. Those functions are performed solely by the regularly established ecclesiastical bodies, viz., the particular Associations to which the individual members of the Pastoral Union respectively belong. And therefore the Pastoral Union is incapable of being a party to such a correspondence as that which exists between the General Assembly and various other regularly organized and distinct ecclesiastical denominations, without being *ipso facto* placed in such a posture as would involve the Union in the necessity of licensing candidates and ordaining Ministers, which would be in effect to secede from the ecclesiastical establishment in Connecticut, and to assume the position of a distinct and independent denomination."

[The report was adopted.]—*Minutes*, 1841, p. 417.

TITLE 3.—CORRESPONDENCE SINCE THE EVENTS OF 1837 AND 1838.

§ 36.

[The correspondence with the Churches of New England having experienced a partial interruption in consequence of the transactions of 1837 and 1838, the Committee on Correspondence in 1841, made the following report, which was adopted.]

§ 37.

"The Committee on Correspondence with the several ecclesiastical bodies to which the Assembly, previous to the secession of a part of their body in 1838, sent delegates, report,

"That in the year 1840, and again this year, the General Association of Connecticut sent delegates to the General Assembly. The Committee recommend that agreeably to the original terms of correspondence, this Assembly elect three delegates to attend the next meeting of the General Association of Connecticut; and that the delegates so elected, propose to the General Association of Connecticut, to reduce the number of delegates from each body to the other, to two or one.

"The committee further report, that on a request from the General Conference of Maine, the correspondence with that body was formally renewed by the General Assembly of 1840, which Assembly appointed a delegate to Maine, and that there is a delegate from that body in this Assembly. The Committee recommend to the Assembly to elect a delegate to the next General Conference of the State of Maine.

"The committee also report, that they have learned, that the General Synod of the Reformed Protestant Dutch Church, at their meeting in June last, appointed delegates to attend this Assembly; and they therefore recommend, that two delegates, a Minister and a Ruling Elder, be elected to attend the next General Synod of the Reformed Protestant Dutch Church.

"With respect to the other bodies formerly in correspondence with the General Assembly, inasmuch as they have not, since the year 1838, when a part of the Assembly seceded, and constituted a new body, sent any delegates to the General Assembly, or any communication on the subject of correspondence, the committee recommend that no delegates be sent to these bodies, and that the Assembly consider the correspondence with them as having *de facto* terminated.

"The delegates from Maine and Connecticut were introduced to the Assembly by the Moderator; and they were invited to take part in the deliberations of the house."—*Minutes*, 1841, p. 421.

§ 38.

"The Moderator informed the Assembly that the Rev. Samuel Williams, a delegate from the General Association of Massachusetts, is present.

"On motion, it was

"*Resolved*, That the resolution adopted on Monday last declaring the correspondence with certain other bodies in this country to be at an end, be reconsidered, in so far as it relates to the General Association of Massachusetts.

"The Assembly then, *Resolved* to lay that part of the aforesaid resolution on the table, and to invite Mr. Williams to sit, and to partake in the deliberations of the house.

"The resolution declaring the correspondence with certain other bodies in this country to be at an end, was reconsidered, and repealed in so far as relates to the General Association of Massachusetts."—*Minutes*, 1841, pp. 428, 429.

"The Committee on Domestic Correspondence, to whom was committed a copy of the printed minutes of the General Convention of Vermont, convened August, 1839, reported that they found in the minutes the following resolution, viz. '*Voted* that the Convention invite a correspondence with the Assembly of which the Rev. Dr. Wilson was the last Moderator, and that the Register be directed to communicate this vote.' The committee recommended to the Assembly the adoption of the following resolution, viz.

"*Resolved*, That agreeably to the above invitation of the General Convention of Vermont, the Assembly will correspond with that body by delegation as formerly.

"The resolution was adopted."—*Ibid.* p. 435.

§ 39. *Overture from the General Association of New York.*

"The Committee [of Commissions] reported that the Rev. E. W. Andrews has presented a certificate from the General Association of New York, as a delegate; and an overture from that body for a correspondence with the General Assembly." [Committed.]

"The committee made a report which was adopted as follows, viz.

"That the body in question is a respectable body of Congregationalists, agreeing in doctrine with the stricter Congregationalists of New England, and having a similar Form of Government. But as certain issues are now pending which are likely to eventuate in giving to said body a more fixed and uniform character, and as Mr. Andrews, the very respectable delegate from said body is not now in the city, any further action on the question at this meeting of the Assembly seems unnecessary."—*Minutes*, 1843, pp. 170, 183.

§ 40. *Interference with the slavery question.*

[In 1846 the General Assembly received a letter from the General Association of Connecticut, on the subject of Slavery. The Committee on Foreign Correspondence reported on it, recommending that it 'be placed on file, and that nothing more be done in regard to it.']—*Minutes*, 1846, pp. 191, 207.

§ 41.

(*a*) "The Rev. Mr. McClure, delegate from the General Association of Massachusetts, took leave of the Assembly, and in doing so, laid before the Assembly the following paper, which he had been instructed to present, viz.

"The Committee on the memorial of the Worcester North Association, reported the following resolution, which was adopted, viz:

"*Resolved*, That in maintaining correspondence and connection with the two General Assemblies of the Presbyterian Church, we look with deep and fraternal solicitude upon the position of those bodies with respect to the sin of slavery;—that our strong sympathies are with such brethren, in those Assemblies, as are labouring in an earnest and Christian spirit, to put an end to this evil; and that we desire our delegates to those Assemblies, in a decided but courteous manner, to express our deep conviction that the rights of the enslaved, the cause of true religion, and the honour of the great Head of the Church, require those ecclesiastical bodies to use all their legitimate power and influence for the speedy removal of slavery from the Churches under their supervision."—*Minutes*, 1850, p. 473.

(*b*) "*Resolved*, That our delegate to the next General Association of Massachusetts be directed to inform that venerable body, that this General Assembly must consider itself the best judge of the action which it is necessary for it to take as to all subjects within its jurisdiction; and that any interference on the part of that General Association with its action upon any subject upon which this General Assembly has taken order, is offensive, and must lead to an interruption of the correspondence which subsists between that Association and this General Assembly."—*Ibid.*, p. 475.

(*c*) "A communication from the General Association of Massachusetts was read, and on motion, referred to the Committee on Foreign Correspondence.

The Committee on Foreign Correspondence submitted the following report which was unanimously adopted, viz. * * * *

(*d*) "That as to the communication from the General Association of Massachusetts, this Assembly, before receiving it, had appointed a delegate to that body for the present year, but can by no means recede from the resolution adopted last year.—*Minutes*, 1851, pp. 16, 18.

CHAPTER II.

CORRESPONDENCE WITH THE DUTCH REFORMED AND THE ASSOCIATE REFORMED CHURCHES.

TITLE 1.—EARLY INTERCOURSE.

§ 42. *Early relations to the Dutch Church.*

(*a*) "The Rev. Mr. Dorsius, Pastor of the Reformed Dutch Church in Bucks county, laid a letter before us from the deputies of North and South

Holland, wherein they desire of the Synod an account of the state of the High and Low Dutch Churches in this province, and also of the Churches belonging to the Presbyterian Synod of Philadelphia, and whether the Dutch Churches may be joined in communion with said Synod, or if this may not be, that they would form themselves into a regular body and government among themselves. In pursuance of which letter the Synod agree, that letters be wrote in the name of the Synod, to the deputies of these Synods in Holland, in Latin, and to the Scotch ministers in Rotterdam, giving them an account of the Churches here, and declaring our willingness to join with the Calvinist Dutch Churches here, to assist each other as far as possible in promoting the common interests of religion among us, and signifying the present great want of ministers among the High and Low Dutch, with desire that they may help in educating men for the work of the ministry. And the Synod ordered, that Messrs. Andrews, Cross, Evans, junior, and the Moderator, do write said letters."—*Minutes*, 1744, p. 176.

(*b*) "The High Dutch Congregation of Rockway, in the township of Lebanon, applied to the Synod that they may be taken under the care of this [New York] Synod, and that a certain person now preaching among them may be taken under examination, and if approved, ordained a Minister to them. The Synod in order to clear their way to transact anything with said people, do appoint Mr. Pemberton to make inquiry of the Dutch ministers in New York, whether said people do belong to their jurisdiction; and he is to acquaint a committee of the Synod how that matter is."—*Minutes*, 1750, p. 242.

(*c*) "Mr. Light, an approved Minister of the Dutch Church, being present, is desired to sit with this [New York] Synod as a correspondent."—*Minutes*, 1756, p. 270.

§ 43. *Treaty for systematic correspondence.*

"The Rev. Dutch Classis of New Brunswick having expressed an uneasiness with regard to some members of the Presbyteries of New York and New Brunswick, it was moved that a committee of this [New York] Synod be appointed, conditionally, to meet with a committee expected to be appointed by the Dutch Synod, now meeting at New York, at a time and place to be fixed by them, in order to compromise, if possible, all subjects of difference existing between them, and to determine a line for their future conduct with regard to each other, and to enter into an amicable correspondence with the Dutch committee, upon subjects of general utility, and friendship between the Churches.

"The Synod upon the motion resolved, that Drs. Rodgers, McWhorter, Spencer, and Smith, and Messrs. Alexander Miller, J. Woodhull, and Israel Read, be a committee accordingly, to meet a committee of the Dutch Synod, for the above-mentioned objects, at the time and place the said Synod may please to appoint; and that Dr. Rodgers be appointed to give timely notice to the above members, of the time and place of the meeting of the committees, as appointed by the Dutch Synod."—*Minutes*, 1784, p. 505.

§ 44.

"The committee appointed by the Synod last year, to meet with the committee of the Low Dutch Reformed Synod of New York and New Jersey, report, that they were disappointed of meeting by a mistake, and one of the members of the committee informing the Synod that some of the brethren of the Dutch Synod, and one of the members of the Associate Reformed Synod, had expressed a desire of some measures being taken for promoting a friendly intercourse between the three Synods, or laying a plan of some kind of union among them, whereby they might be enabled to unite their interests and combine their efforts, for promoting the great cause of truth and vital religion; and at the same time giving it as their judgment, that such plan was practicable. The Synod were happy in finding such a disposition in the brethren of the above Synods, and cheerfully concur with them in thinking that such a measure is both desirable and practicable, and therefore appoint Drs. Witherspoon, Jones, Rodgers, McWhorter, Smith, Messrs. Martin, Duffield, Alexander Miller, Israel Read, John Woodhull, and Nathan Kerr, a committee to meet with such committees as may be appointed by the Low Dutch Synod now sitting in New York, and by the Associate Reformed Synod, to meet in that city next week, at such time and place as may be agreed upon, to confer with the brethren of said Synods on this important subject, and to concert such measures with them for the accomplishment of these great ends as they shall judge expedient, and report the same to the next meeting of this Synod.

The above committee are also to do what may be necessary on the business for which the committee first mentioned in this minute were appointed." —*Minutes*, 1785, p. 508.

§ 45. *Convention of the three Synods.*

"The committee appointed by the Synod last year, to meet with the committees of the Low Dutch Reformed Synod of New York and New Jersey, and of the Associate Reformed Synod, made report of their proceedings, which is as follows, viz.

(*a*) "Proceedings of the committees appointed by the Synod of the Low Dutch Reformed Church of New York and New Jersey, of the Presbyterian Synod of New York and Philadelphia, and of the Associate Reformed Synod, met at New York the 5th day of October, 1785.

The meeting was opened with prayer by the Rev. David Telfair.

The members present: Of the committee appointed by the Dutch Reformed Synod: Dr. John H. Livingston, the Rev. Messrs. J. K. Hardenbergh, —— Romeyn, Solomon Freligh, and Dr. Westerlo. Elders: Messrs. Philip Nagle, Henry Kennedy, and William Schermerhorn.

Of the committee appointed by the Synod of New York and Philadelphia: Drs. John Rodgers, Alexander McWhorter, Samuel Smith, the Rev. Messrs. Nathan Kerr and John Woodhull.

Of the committee of the Associate Reformed Synod: the Rev. Messrs. John Smith, David Telfair, John Mason, and Robert Annan.

The Rev. David Telfair was chosen Moderator, and Dr. Samuel Smith, and Mr. Solomon Freligh, were chosen Clerks.

A motion was made by Dr. Rodgers, and seconded by Mr. Hardenbergh, that the respective committees produce their commissions, which being produced and approved, were ordered to lie on the table.

(*b*) The respective committees communicated to each other in writing, or verbally, an explicit detail of the standards, both in regard of the doctrine and discipline observed in the respective Churches they represent.

On motion, a committee of two from each committee was appointed to meet this evening; to converse on, and digest the several subjects to be laid before the Convention. The gentlemen appointed were Messrs. John K. Hardenbergh, Dr. Westerlo, Dr. McWhorter, Dr. Samuel Smith, Robert Annan, and John Smith.

The Convention adjourned till to-morrow at five o'clock, P. M.

Thursday, five o'clock, P. M.

The Convention met according to adjournment, and was opened with prayer.

The Rev. Dr. Witherspoon appeared and took his seat.

(*c*) The committee of six made report of what had been digested and determined by them, in conformity with the spirit and intention of their commission, being as follows, viz.

The inquiries proposed by the committee of the Dutch Church were read.

The first contained a request to know what the formulas of doctrine and worship are, to which each of the Synods respectively adhere, and the mode in which they testify that adherence, and prevent or punish any departure from them. The answer, on the part of the Reformed Dutch Synod, was contained in the representation given in by their committee in writing to the convention.

(*d*) On the part of the Synod of New York and Philadelphia it is contained in the representation given in by their committee, articles first and fifth, viz.

Article 1st: The Synod of New York and Philadelphia adopt, according to the known and established meaning of the terms, the Westminster Confession of Faith as the confession of their faith, save that every candidate for the gospel ministry is permitted to except against so much of the twenty-third chapter as gives authority to the civil magistrate in matters of religion. The Presbyterian Church in America considers the Church of Christ as a spiritual society, entirely distinct from the civil government, having a right to regulate their own ecclesiastical policy, independently of the interposition of the magistrate.

(*e*) The Synod also receives the Directory for Public Worship and the Form of Church Government recommended by the Westminster Assembly, as in substance agreeable to the institutions of the New Testament. This mode of adoption we use, because we believe the general platform of our government to be agreeable to the sacred Scriptures; but we do not believe that God has been pleased so to reveal and enjoin every minute circumstance of ecclesiastic government and discipline as not to leave room for orthodox Churches of Christ, in these minutiæ, to differ with charity from one another.

(*f*) Article 5th: The rules of our discipline, and the form of process in our Church judicatories, are contained in Pardovan's (*alias* Stewart's) Collections, in conjunction with the acts of our own Synod, the power of which, in matters purely ecclesiastical, we consider as equal to the power of any Synod or General Assembly in the world. Our Church judicatures, like those in the Church of Scotland, from which we derive our origin, are Church Sessions, Presbyteries, and Synods, to which it is now in contemplation to add a National and General Assembly.

(*g*) On the part of the Associate Reformed Synod, the answer was given in a verbal representation by the Rev. Mr. Mason, and is, in substance, very analogous to that made by the Synod of New York and Philadelphia.

Resolved, That the formulas and standards adopted by the respective representations, are mutually satisfactory, and lay a sufficient basis for the fraternal correspondence and concord of the several Synods.

To the second inquiry, whether the corresponding Synods, in order to lay the foundation of entire confidence in each other, were willing to give solemn and mutual assurances of their vigilance and fidelity in requiring of their ecclesiastical officers an explicit and unequivocal assent to their present formulas or standards of discipline and faith; and will take such measures as to them respectively shall seem most reasonable and effectual to secure the same fidelity and orthodoxy in all time to come; the answer was unanimously given in the affirmative.

Resolved, That the nature of these assurances be left to be determined by the convention.

(*h*) The third inquiry was, whether the Synods will agree mutually to watch over each other's purity in doctrine and discipline, and whether they will agree mutually to receive complaints that may be made by either of the others against particular members of their respective bodies, who may be supposed to be departing from the faith, or from the exactness of their church discipline. Agreed in the affirmative, but that the mode shall be referred to the general convention.

(*i*) The fourth inquiry was, whether the Synods would mutually promise to introduce and maintain in their Church the most exact discipline, according to their several standards, that the circumstances of the country and the spirit of the people will bear.

Resolved, That this is an article of the utmost importance; and resolved, moreover, that it be recommended to the convention to consider of, and adopt, proper means for aiding the exercise of discipline by discouraging fugitives from it out of any of the churches; and especially, by not receiving any persons to church membership without sufficient credentials of their good moral character and orderly behaviour, from the church to which they now immediately belong, or have lately belonged.

(*k*) The fifth inquiry relates to grievances or causes of complaint that may have arisen between the ministers or congregations of the respective Synods.

Resolved, That they ought to be candidly heard, and the most speedy and effectual measures taken, as far as possible, to redress them.

(*l*) The sixth and last inquiry, or proposition, respects some mode of establishing a visible intercourse and permanent correspondence between the several Synods.

Resolved, That this subject be referred to the consideration of the convention; but that it be recommended to the convention to endeavour to establish an annual convention of the three Synods, by their delegates, which may consist of at least three ministers and three elders from each, and that the general objects of this annual convention be to strengthen each other's hands in the great work of the gospel ministry; to give, and to receive mutual information of the state of religion within their respective churches; to consider of, and adopt, the most prudent means to prevent or remedy any causes of dissension that may happen to arise between our respective congregations, agreeably to the instructions that may be given by the respective Synods; and to concert measures for uniting our efforts to defend and promote the principles of the gospel, and oppose the progress of infidelity and error; and to adopt plans for effectually assisting the exercise of discipline in our churches, and encouraging each other in its execution, and for such other purposes as the convention may think proper.

Resolved, To recommend that the first meeting of the above convention shall be held on the second Tuesday of October 1786, at New York, and afterwards at such time and place as shall be appointed at the preceding convention.

§ 46.

Which report being read and ordered to a second reading, was thereupon ordered to be read by paragraphs. Whereupon

Resolved, That the report of the committee be approved and adopted.

With relation, however, to those matters referred by said committee to this convention, as being by them left undetermined,

Resolved, 1st. On the second inquiry, that the manner in which the Synods shall give the solemn pledge to each other of the formula of their faith which they have here openly professed, and of their strict attachment to the same, shall be by an act of each Synod, wherein an accurate recital of such formula shall be made, with a positive declaration that it is their sincere determination before God, always to abide by the same, for which purpose they honestly pledge themselves to the two other Synods; which declaration and promise shall be signed by the President or Moderator of the Synod, and at the first convention to be formed by delegates from the respective Synods, be read and entered upon the records of the convention, and copies of all the declarations be transmitted to each Synod, and entered upon their respective records; which records shall remain a perpetual witness against either party who shall deviate therefrom. And also, that each Synod shall communicate by their respective delegates, the form of testimonials or credentials given to their candidates, and of those to ordained ministers, which copies shall also be entered on the records of the respective Synods.

2d. On the third inquiry, that we will mutually watch over each other's purity in doctrine and discipline, and be ready to receive complaints against any of our ministers upon these subjects, and that the mode in which such complaint shall be preferred and prosecuted, shall be either by individuals, who may prosecute in their own name, *cum periculo;* or by a Classis, Presbytery, or Synod of a sister Church, in which case it shall be taken up as a *fama clamosa*, and prosecuted by the Classis, Presbytery, or Synod, to which the offender or offenders may belong; and the whole proceedings on the subject shall be transmitted, properly authenticated by the Moderator, the Præses, the Scribe or the Clerk, to the informing body, for their satisfaction.

3d. On the fourth inquiry, *Resolved*, That in order to aid the exercise of discipline, and discourage fugitives from it, every Classis, Presbytery, or Synod, shall officially communicate to its neighbouring Presbytery, Classis, or Synod, the name or names of every minister or candidate subject to censure, either of a lesser or higher nature, after which such Presbytery, Classis, or Synod, shall be held to view, and treat such ministers or candidates as lying under ecclesiastical censure, to all intents and purposes as if they belonged to their own body, until such person or persons shall be regularly acquitted or restored by the judicatory who had inflicted such censure.

4th. With reference to the fifth, relating to such grievances as may hereafter arise in congregations under the jurisdiction of the different corresponding Synods, it is determined that such differences shall be referred to the consideration of a future convention. But as it is possible that some contingencies may arise, which will render a call of the convention before the stated time of meeting necessary, so it is *Resolved*, that a power be lodged in the Moderator of the convention, with the consent of one member of the convention at least from each Synod, by circular letters to call an extraordinary convention, provided such a call be not more than once in one year.

5th. The convention thought proper to amend the resolution of their committee, by agreeing to a biennial instead of an annual convention.

On motion to ascertain and limit the powers of the convention in all times to come, *Resolved*, That those powers shall be merely of counsel and advice, and that it shall on no account possess judiciary or executive authority, and every subject that shall come regularly before the convention, shall, after being properly digested, be referred to the respective Synods, together with the opinion of the convention, and the reasons on which it is founded, for their judiciary and ultimate decision.

Agreed, That the convention shall, when met, set apart a certain portion of their time for social and fervent prayer to Almighty God, for his blessing on their counsels and the churches they represent; and that said convention, whenever circumstances appear to them to require public and general humiliation or thanksgiving, shall recommend to the corresponding Synods to set apart the same day to be observed throughout all their churches.

Resolved, That Dr. Rodgers, Dr. Livingston, and Mr. Mason, be a committee to draw out three fair copies of the above minutes, in order that each of the corresponding Synods may be furnished with one.

Concluded with prayer."—*Minutes*, 1786, p. 518.

§ 47. *Action of the Synod on this report.*

[In Synod] "The consideration of the report of the Committee to meet with the Committees of the Low Dutch Reformed Synod of New York, and New Jersey, and of the Associate Reformed Synod, resumed. It appears by the report of said committee that they have conversed fully and freely with the brethren of the above Synods on the subject of an union with them, and the Synod approves their diligence and fidelity in this matter, and agree to appoint a committee to meet such delegates as may be appointed by the above Synods on this business, in the city of New York, on the second Tuesday of October next."—*Ibid.* p. 521.

§ 48.

"The committee appointed to draw up instructions to regulate the conduct of the delegates, to meet with the delegates of the Low Dutch Reformed Synod of New York and New Jersey, and of the Associate Reformed Synod in convention in the city of New York in October next, laid them before Synod, which with some amendments were approved, and are as follows, viz.

"The delegates on the part of this Synod are to inform the convention that this body is about to divide itself into four Synods, subordinate to a General Assembly. That they have now under consideration a plan of church government and discipline, which it is hoped will, when completed, be sufficient to answer every query of the convention upon that head; and that the mutual assurances mentioned in the minutes of the last convention, may, as far as they respect this Synod, be made with much more propriety after the intended system is finished than at present.

"They are to assure the convention of the readiness and desire of this body in the meantime to unite, in a consistent manner, their influence with that of the other Synods, in order to promote the spiritual interest and best good of the whole. And the delegates from this Synod are to enter into a friendly conference with those of the other Synods, and in conjunction with them to concert such measures as shall appear best calculated to diffuse harmony and brotherly love through the several churches and promote the interest of the Redeemer's kingdom, and to make report of the whole to this Synod at their meeting in May next.

"On motion, *Resolved*, That the Rev. Drs. John Witherspoon, John Rodgers, Alexander McWhorter, Messrs. Israel Reed, John Woodhull, Nathan Kerr, with the Moderator, be appointed, and they are hereby appointed delegates on behalf of this Synod for the purposes above mentioned."—*Minutes*, 1786, p. 524.

[Such a committee was annually appointed, and made annual reports, until 1792, (*Minutes*, p. 50,) when the last report was received, and the subject passes from the minutes.]

§ 49. *Renewal of the Correspondence attempted.*

"A letter was received from the Secretary of the General Synod of the Reformed Dutch Church, inclosing an extract from the records of the said Synod, which was read, and is as follows:

"*Brethren*, I am directed, as Secretary of the General Synod of the Reformed Dutch Church in the United States of America, to transmit to the General Assembly of the Presbyterian Church, the inclosed extract from the minutes of their late session. I have the honour of being, most affectionately, Yours, JOHN BASSET.

Albany, May 8th, 1798.

"Extract from the minutes of the General Synod of the Reformed Dutch Church, in the United States of America.

"The General Synod appointed a committee to report what is necessary to be done in respect to reviving the friendly correspondence with the Presbyterian and Associate Reformed Churches, who reported as follows, viz.

"That in their opinion, the most speedy and effectual measures ought to be pursued to revive the friendly correspondence which subsisted for several years between the Reformed Dutch Church and the Presbyterian and Associate Reformed Churches, and to make provision for its improvement and permanency.

"To accomplish this purpose, your committee recommend that a committee be appointed by the General Synod, to meet with committees from the General Assembly of the Presbyterian Church, and from the Associate Reformed Synod, on the third Tuesday in June, 1798, in New York, in order to form some plan of mutual correspondence and intercourse, which plan shall be reported to the respective judicatories for final ratification.

"Your committee recommend that the committee of the General Synod be instructed to propose or consent to no connection which would destroy the distinction and independence of this Church, or in the least interfere with its discipline and form of worship; and that the three Churches give mutual engagements for their adherence to the doctrines contained in their respective confessions.

"Your committee are also of opinion that, until the plan of correspondence be established, the ministers of this Church continue to invite into their pulpits the ministers of the other Churches mentioned, of whose piety and orthodoxy they are well assured; and that they continue to preach in their pulpits when invited.

"Your committee further recommend that, in case this report be approved, an authenticated copy, with their approbation, be transmitted to the General Assembly of the Presbyterian Church, and the Associate Reformed Synod.

"*Resolved*, That this Synod agree to the above report, and that a committee, consisting of the Rev. Dr. Linn, Rev. Mr. Bunshooler, Rev. Mr. Studdiford, Rev. Mr. S. Treligh, Rev. Mr. Shoomaker, Mr. Gilbert, Mr. Turk, and Mr. Brinkeroff, be appointed to meet with any committees which may be appointed by the Presbyterian and Associate Reformed Synods.

"I testify the above to be a true extract from the minutes of the General Synod. JOHN BASSET, *Secretary.*
—*Minutes,* 1798, p. 144.

§ 50. *Delegates to the proposed Convention.*

"*Resolved,* That the Rev. Dr. Rodgers, Dr. Samuel S. Smith, Dr. Ashbel Green, Mr. Andrew Hunter, Mr. John Woodhull, *Ministers;* Mr. John Nelson, Mr. Benjamin Smith, Mr. Joseph Broome, and Mr. Benjamin Coe, *Elders;* be a committee to meet with a committee of the Reformed Dutch Church, and a committee of the Associate Reformed Synod, conformably to the request of the Reformed Dutch Synod, at New York, on the third Thursday of June next, and to report the result to the next General Assembly."—*Ibid.*, p. 146.

§ 51. *Action of the Convention.*

[In the convention] "the committee appointed to draught a Plan of Correspondence and Intercourse between the Churches represented in the Convention, brought in their report, which, after discussion by paragraphs, and some amendments, was unanimously adopted and is as follows:

The committee appointed to prepare the draught of a Plan for Correspondence and Intercourse between the Churches under the superintendence of the General Assembly of the Presbyterian Church in the United States of America, the General Synod of the Reformed Dutch Church, and the Synod of the Associate Reformed Church, beg leave to report,

That from considerations of propriety and expediency it is to be received as the basis of the Plan, that the several ecclesiastical bodies or judicatories concerned, are to remain and be preserved entirely separate and independent. That, consistently with this fundamental principle, the three following kinds or degrees of intercourse appear to be practicable, and ought to be recommended, viz.

1st. The communion of particular Churches.
2d. The friendly interchange of ministerial services.
3d. A correspondence of the several judicatories of the conferring Churches.

1st. The communion of particular Churches.

Any member in communion with any Church connected with this conference may be received to occasional communion in any other Church thus concerned, on producing, to the proper church officers to whom application may be made, sufficient testimonials of a good and regular standing in the Church with which he is statedly connected; provided, but not otherwise, that the church officers to whom this application shall be made, shall judge that the circumstances of the church of which they have the oversight, render it expedient, and for mutual edification, to admit the applicant to occasional communion with them.

Persons under censure or process of censure in any particular Church concerned in this agreement, shall not be received to occasional or stated communion in any other Church so concerned, while such censure remains or such process is unfinished.

But, on the other hand, when any member in one of said Churches desires to connect himself with another, he shall not be refused a certificate of his good standing, when such standing is really good; nor shall it be esteemed disorderly or unkind for the Church to which he may present said certificate to receive him.

2d. The friendly interchange of ministerial services.

It shall be permitted to the competent church officers in any congregation settled or vacant, under the care of the conferring judicatories, to invite any minister who is in good standing with the aforesaid judicatories, to preach in the pulpits of such congregations, if they shall judge it to be expedient. But here, as in the former case, it shall be entirely optional to give or to withhold such invitation, nor shall it be esteemed offensive or unkind if the invitation be forborne.

In cases where the people residing within the limits suitable to a congregation, shall be composed of members from two or from all of the conferring Churches, it shall be recommended to the people thus circumstanced, to call and cause to be settled among them a regular licentiate or minister in any of said Churches, as the majority shall by vote determine, and that such licentiate or minister, when thus settled, shall attach himself to the judicatories of that Church to which the majority so calling him did belong, unless said majority shall freely consent that the minister called do choose the judicatory with which he will be connected; in which case the minister may, without any offence, make his choice among the judicatories of any of the Churches conferring; and where there are any congregations or bodies of people in such situation that they cannot obtain adequate supplies of ministerial service from that particular Church to which they or a majority of them belong, it may and shall be lawful for them to make regular applications for supplies to any of the other judicatories concerned in this conference.

3d. A correspondence of the several judicatories of the conferring Churches.

Any judicatory of the conferring Churches may invite the regular members of any other judicatory concerned in this agreement to sit as corresponding members whenever it may be judged expedient so to do: But here, as in the former cases, a neglect to invite shall not be considered as offensive, inasmuch as each judicatory must always be best able to judge whether such a measure be expedient.

It is moreover recommended that delegates be appointed by the General Assembly, by the Synod of the Reformed Dutch Church, and by the Associate Reformed Synod, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them, and also of voting on all questions which the members of the judicatory in which they sit shall not deem constitutional, but without power to vote on any question of this description. Provided, nevertheless, that the number of such delegates shall never exceed three, unless by a future agreement this number be increased.

It is further recommended, that the Churches conferring mutually watch over each other's purity in doctrine, discipline and manners, and be ready to receive complaints against any of their ministers or members upon these subjects, which complaints may be preferred and prosecuted either by individuals in their own name *cum periculo*, or by a judicatory which shall communicate the necessary information to the judicatory to which the offender is subject; in which latter case it shall be taken up as a *fama clamosa*, and prosecuted by said judicatory, and the whole proceedings thereon shall be transmitted to the informing body for their satisfaction.

It is understood that certificates or recommendations shall be esteemed authentic and sufficient where they are made agreeably to the rules of that Church by which they are granted.

It is also understood that all congregations in making applications for supplies shall obtain leave for so doing from the judicatory to which they statedly and regularly belong. And that in making application, whether for supplies or for the settlement of a minister, they shall conform to the rules of that judicatory to which the application shall be made.

Ordered, That a copy of the proceedings of this Convention, authenticated by the Moderator and Clerk, be transmitted to each of the superior judicatories of the Churches concerned. Concluded with prayer.

JOHN RODGERS, *Moderator.*
JOHN M. MASON, *Clerk.*"

[Approved by the Assembly.]—*Minutes*, 1799, pp. 161, 164.

§ 52. *The Plan declined by the two Synods.*

(*a*) *Report from the Associate Reformed Synod.*

"The Committee appointed at the last meeting of Synod to confer with Committees from the General Assembly of the Presbyterian Church, and from the General Synod of the Reformed Dutch Church, on the subject of reviewing and extending the friendly correspondence between the three Churches, being required to give in their report, Mr. Mason informed the Synod, that he and his Elder had attended the Convention of the aforesaid Committees, the other members being providentially hindered, and laid on the table an authenticated copy of the minutes of the proceedings of the Convention.

Ordered, That they be read, which being done, the Synod entered on the consideration of the plan of correspondence and intercourse preferred by the Convention.

After discussion thereof by paragraphs, the vote was taken upon each separately, when some parts were adopted and others rejected. Whereupon, on motion,

Resolved, That this Synod, ever inclined to listen with respect to propositions from their brethren of the General Assembly of the Presbyterian Church, and of the Reformed Dutch Church, took under their serious deliberation the Plan of Correspondence and

Intercourse preferred by the Convention of Delegates from the three Churches, held at New York, on the 19th and 20th days of June last, and having maturely and candidly examined the same, are of unanimous judgment, that under existing circumstances the ratification thereof would be highly inexpedient, and destructive of edification; that they nevertheless adopt, and will co-operate with the conferring Churches to carry into effect the following particulars of that plan, viz.

'Persons under censure or process of censure in any particular Church concerned in this agreement, shall not be received to occasional or stated communion in any other Church so concerned while such censure remains, or such process is unfinished. But on the other hand, when any member in one of said Churches desires to connect himself with another, he shall not be refused a certificate of his good standing, when such standing is really good; nor shall it be esteemed disorderly or unkind for the Church to which he may present said certificate to receive him.

'It is further recommended, that the Churches conferring, mutually watch over each other's purity in doctrine, discipline, and manners, and be ready to receive complaints against any of their ministers or members upon these subjects; which complaints may be preferred and prosecuted either by individuals in their own name, *cum periculo*, or by a judicatory which shall communicate the necessary information to the judicatory to which the offender is subject, in which latter case it shall be taken up as a *fama clamosa*, and prosecuted by said judicatory, and the whole proceedings thereon shall be transmitted to the informing body for their satisfaction.'

The Synod, however, explicitly assure the other conferring Churches, that their refusal to accede to the remaining parts of the aforesaid plan would be injuriously construed, if considered as an indication of indifference or disrespect for these Churches, for which they entertain and desire to express an affectionate regard: and that they will at all times rejoice to concur with them in promoting the interests of the common salvation, and the honour of the common Redeemer.

Extracted from the minutes of the Associate Reformed Synod, met at Greencastle, May 30th, 1799. EBENEZER DICKEY, *Clerk pro tem.*"

—*Minutes*, 1800, p. 203.

(*b*) *Resolutions of the General Synod of the Dutch Reformed Church, held in the city of Albany on the third and following days of June*, 1800.

"1. *Resolved*, That the General Synod entertain an affectionate regard and sincere esteem for the conferring Churches, and have manifested these sentiments in the most unequivocal manner, in proposing a friendly correspondence, and maintaining the same, until the withholding of corresponding delegates rendered it no longer practicable.

2. *Resolved*, That the correspondence organized in the year of our Lord, 1785, contemplated nothing more than a meeting of representatives from the respective Churches, for the sole purpose of fraternal consultation, communicating and receiving mutual advice in matters of discipline, and strengthening and encouraging each other to abide faithful in the doctrines of grace. The General Synod judged a correspondence instituted upon these principles would combine the efforts of sister Churches in resisting the prevalence of infidelity and error, and maintain the bond of charity and communion without disturbing the internal peace of the respective Churches, or introducing innovations.

3. *Resolved*, That the General Synod have persevered in the same sentiment, and notwithstanding the disagreeable interruption of the correspondence, have continued willing to revive and confirm the same upon the principles first adopted, as appears by their repeated resolutions upon this subject in the years 1794 and 1797.

4. *Resolved*, That as nothing more than a revival of the former correspondence with both the conferring Churches was intended, and as any further intercourse than was first agreed upon with either of them, would be highly inexpedient, and in the circumstances of this Church wholly inadmissible, therefore the General Synod finds it necessary to decline ratifying the plan, which embraces objects not anticipated by the Dutch Church, which is not a revival of the former correspondence, but a new and different system of intercourse, and which, if carried into effect, would not be for edification.

5. *Resolved*, That the Dutch Reformed churches will cheerfully co-operate with the other conferring Churches in mutually watching over purity in doctrine, discipline, and manners, and, as far as possible, promote and enforce the same; will give no countenance to fugitives from censure; and will always honour the certificates of church membership from both the conferring Churches; agreeably to a similar determination expressed by the Associate Reformed Synod, with whose decision upon the subject this Synod cordially concur.

6. *Resolved*, That the General Synod expect a charitable construction will be put upon this present decision, and that it will be clearly understood, that they refuse a ratification from a conviction that it would disturb the peace of their churches, many of which have already expressed great uneasiness, and given positive instructions against adopting the proposed plan. And that it would not tend so effectually to maintain order, preserve the doctrines of grace in their purity, or promote fraternal tranquillity and good neighbourhood, as is under the present state of things now attainable. The General Synod freely leave without offence, the respective conferring Churches to judge what is proper and expedient, each for themselves; they feel grateful to those who have testified a willingness to hold a more intimate intercourse, and will always rejoice in the prosperity of brethren, and the enlargement of Churches, upon whom they pray the blessing of the Lord may rest.

7. *Resolved*, Lastly, That an authenticated copy of these resolutions be transmitted to the respective judicatories of the conferring Churches.

I do hereby certify that the above is a true copy of the resolutions of Synod, relative to the proposed plan of brotherly correspondence. IRA CONDICT, *P. S.*"

—*Minutes*, 1800, p. 203.

§ 53. *Correspondence opened with the Associate Reformed Synod.*

"*Whereas*, The General Assembly attempted, some years back, to establish a brotherly correspondence between the Presbyterian, Reformed Dutch, and Associate Reformed Churches, but failed in the attempt; and whereas, there is reason to believe that many of the circumstances which then existed in the state of the Associate Reformed Church, as objections against the correspondence, are changed; and whereas, the General Assembly represent the largest of the above mentioned three Churches, and therefore are more directly bound, when an opportunity offers, to renew the overture for such a correspondence.

"*Resolved*, That Doctors Romeyn, Blatchford, and Green, and Mr. Lewis, and Doctor Rodgers, be a committee to confer with a similar committee of the General Synod of the Associate Reformed Church, and report to the next General Assembly the result of their conference on the subject of a brotherly correspondence between the two Churches.

"*Ordered*, That the Permanent Clerk furnish them with a copy of the above minute."—*Minutes*, 1819, p. 704.

§ 54.

[By the Synod] "*Resolved*, That this Synod reciprocate to the General Assembly their assurances of a disposition to maintain a friendly correspondence; and that the Rev. Drs. Mason and Proudfit, and Mr. McLeod, *Ministers*, and Messrs. William Wilson, and Henry Rankin, *Elders*, be, and they hereby are appointed commissioners to confer on this subject with the commissioners already appointed by the General Assembly; and that the result of their deliberations be reported to this Synod at its next meeting." —*Ibid.* p. 707.

§ 55. *The Plan.*

"The consideration of the plan of a brotherly correspondence between this Assembly and the General Synod of the Associate Reformed Church, was resumed, and after a full discussion, the plan was adopted, and is as follows, viz.

"I. The Churches are to remain entirely separate and independent.

"II. Any member of either Church may be received to communion in the other, on producing to the proper church officers sufficient evidence of a good and regular standing in the Church with which he is connected.

"III. It shall be permitted to the competent church officers in any congregation, settled or vacant, of either Church, to invite to preach in their pulpit, any minister or probationer, who is in good standing in either of the said Churches, and who preaches in their purity the great doctrines of the gospel as they are stated in their common Confession of Faith, and have generally been received and taught in the Reformed Churches. But it shall be entirely optional to give or withhold such invitation, nor shall it be esteemed offensive or unkind, if the invitation be withheld.

"IV. A vacant congregation shall be at liberty to call a minister from either of the Churches, according to the order established in that Church from which he may be called, he conforming himself to the order of the Church to which he shall be called. And in case of a congregation being formed of people from both, it shall be at liberty to put itself under the care of either at its option.

"V. Persons under censure or process of censure, in either Church, shall not be received in the other Church while such censure remains, or such process is unfinished.

"VI. Any Presbytery or Synod not formed by delegation of either Church, may invite the regular members of any similar judicatory of the other Church to sit as corresponding members; but should the invitation not be deemed expedient, the withholding of it shall not be considered as unkind or offensive.

"VII. The General Assembly of the Presbyterian Church, and the General Synod of the Associate Reformed Church, shall each appoint one minister and one elder, with an alternate of each, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them, but not of voting on any.

"*Resolved*, That to carry into effect the last article of this report, this Committee of Conference recommend to the General Assembly and the General Synod, to appoint their delegates the year preceding."—*Minutes*, 1820, p. 731.

[The Synod united with the General Assembly in 1822. See below, § 101, *et seq.*]

TITLE 2.—CORRESPONDENCE WITH THE DUTCH REFORMED CHURCH SINCE 1822.

§ 56. *Intercourse proposed.*

"*Resolved*, That Drs. Romeyn, and Neill, and Mr. Bethune, be a committee to confer with a committee from the General Synod of the Reformed Dutch Church, (if such a one shall be appointed,) on the subject of a connection by correspondence between the two Churches."—*Minutes*, 1822, p. 21.

§ 57. *The Plan adopted.*

[Upon the report submitted by this committee to the next Assembly,]

"*Resolved*, That the plan of correspondence as amended by the General Synod of the Reformed Dutch Church, together with the additional article proposed by that body, be adopted, with an expression of a hope, however, that the additional article in question will be reconsidered by the Synod at their next meeting, so that unless it should be regarded as of vital importance to the mutual and friendly correspondence of both bodies, it may be expunged, depending in this case upon the honourable principles of intercourse founded on our common Christianity.

"The several articles of the Plan were then read and the vote taken upon them separately, and finally, the vote being taken upon the whole, they were adopted, and are as follows, viz.

"1. The Churches are to remain entirely separate and independent.

"2. Any member of either Church may be received to communion in the other, on producing to the proper church officers sufficient evidence of a good and regular standing in the Church with which he is connected.

"3. It shall be permitted to the competent church officers in any congregation, settled or vacant, of either Church, to invite to preach in their pulpit, any Minister or probationer, who is in good standing in either of said Churches, and who preaches in their purity the great doctrines of the gospel, as they are stated in their respective Confessions of Faith, and have generally been received and taught in the Reformed Churches; but it shall be entirely optional to give or withhold such invitations; nor shall it be esteemed offensive or unkind if the invitation is withheld.

"4. A vacant congregation shall be at liberty to call a Minister from either of the Churches, according to the order established in that Church from which he may be called; he conforming himself to the order of the Church to which he shall be called; and in case of a Congregation being formed of people from both, it shall be at liberty to put itself under the care of either at option.

"5. Persons under censure, or process of censure in either Church, shall not be received in the other Church while such censure remains, or such process is unfinished.

"6. The Ministers of either Church may be invited to sit as corresponding members in their respective judicatories, except the highest and the lowest, viz., the Church Session and Consistory, the General Assembly and the General Synod.

"7. The General Assembly of the Presbyterian Church, and the General Synod of the Reformed Dutch Church, shall each appoint one Minister and one Elder, with an alternate to each, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them.

"8. (*Additional article.*) The Ministers of one of the corresponding Churches, shall not in any case intrude upon the office of the Ministers of the other Church."—*Minutes*, 1823, p. 122.

[The General Synod "did not think proper to rescind the 8th article in the plan of correspondence."]—*Minutes*, 1824, p.198.

§ 58. *Case of Leonard B. Van Dyke.*

"The Committee to whom was recommitted the communication from the Reformed Dutch Synod in relation to the proceedings of the Presbytery of Columbia in the case of Leonard B. Van Dyke, made a report, which being read, and amended, was adopted, and is as follows, viz.

"That they have given considerable attention to the subject committed to them, and find the facts to be as follows, viz.—That Leonard B. Van Dyke was a student of the Theological Seminary of the Reformed Dutch Church, and attached to a Church under the care of the Classis of Albany, belonging to the said Church; That because of doubts entertained by him relative to certain standing articles of faith of the Reformed Dutch Church, he was refused a professorial certificate until his doubts on the points in question should be removed; and for that purpose he was advised to continue in the institution, and pay particular attention to the points on which he doubted. That with this advice he did not comply, but offered himself to the Presbytery of Columbia as a candidate for licensure, and by the said Presbytery was received and licensed. Such are the facts in the case, and in these facts your committee are unable to discover anything by which the articles of correspondence between this body and a highly respectable sister Church have been violated. They are however of the opinion that, as the change of Church connections is a serious matter, calculated to effect the peace of the body left, and therefore not to be needlessly encouraged, the Presbytery of Columbia did not exercise due deliberation in the reception and licensure of Mr. Van Dyke; and that they would have acted with more propriety, if instead of receiving information from a member of the Classis of Albany, and acting upon it, as to Mr. Van Dyke's relation to the judicatories of the Reformed Dutch Church, they had applied to that Classis itself."—*Minutes*, 1828, p. 234.

§ 59. *The Plan amended.*

(*a*) "A communication was received from the General Synod of the Reformed Dutch Church relative to the case of Mr. Leonard B. Van Dyke; and also proposing an additional article to the articles of correspondence between that body and the General Assembly."

(*b*) [The additional article was adopted, as follows:] "That none of the inferior judicatories under the care of the corresponding Churches shall be at liberty to admit into their respective bodies or under their care, any student or licentiate from their sister Church, without a regular dismission from the ecclesiastical body, or theological seminary to which he is considered as attached."—*Minutes*, 1830, pp. 8, 13.

§ 60. *Plan of Correspondence again modified.*

(*a*) [In 1842, the terms of correspondence were so altered:] "that hereafter the delegation shall consist of one minister only."—*Minutes*, 1842, p. 28.

(*b*) "Dr. Scott, delegate from the Reformed Dutch Church, presented to the Assembly the following minute from the General Synod of that body respecting the transference of churches:

"*Resolved*, That, if the General Assembly shall concur, no church shall be transferred from the one body to the other without the formal dismissal of the Presbytery or Classis with which it shall have been connected."—*Minutes*, 1851, p. 17.

"*Resolved*, That in the judgment of the Assembly, great prudence and courtesy should be manifested by the Presbyteries in the reception of churches from the Classes of the Reformed Dutch Church; and that where it is practicable, the consent of all parties concerned should be at least sought, and, if possible, secured; but that the adoption of an absolute rule, such as is proposed by the General Synod of the Reformed Dutch Church, would probably be productive of hardships to churches and inconvenience to both denominations; and therefore, for the present at least, the Assembly very respectfully and fraternally beg leave to decline its concurrence in the adoption of said rule."—*Ibid.* p. 21.

CHAPTER III.

CORRESPONDENCE WITH THE ASSOCIATE PRESBYTERY.

§ 61. *Proposed Union.*

"At the request of Seceding Ministers, Dr. Witherspoon moved to have a committee appointed to converse with them, with a view to bring about an union betwixt them and this Synod.

"Also a petition from several inhabitants about Marsh Creek was brought in, praying this Synod would use their endeavours to form an union with the Seceders, upon which, *Ordered*, That Dr. Witherspoon, Dr. Rodgers, Mr. Blair, Mr. William Tennent, Mr. McDowell, Mr. Robert Smith, Mr. McWhorter, and Mr. Caldwell, three of whom to be a quorum, be a committee for said purpose, and that Dr. Witherspoon be empowered to call the committee at such time and place as may be convenient, and that they have power to adjourn themselves from time to time."—*Minutes*, 1769, p. 398.

"The committee appointed to confer with the Associate Presbytery, brought in the minutes of their proceedings, which were read, and the conduct of the committee was highly approved."—*Minutes*, 1771, p. 418.

"Answers to several questions proposed by a committee of the Synod to the Associate Presbytery were brought in; but as the Synod had not time to read them, they refer the consideration of them to the following committee: Dr. Witherspoon, Dr. Rodgers, Messrs. McWhorter, Joseph Treat, William Mills, Caldwell, and Halsey, who are to meet the sixteenth of June at Elizabethtown."—*Minutes*, 1772, p. 436.

The Committee appointed last Synod to consider the answers given by the Associate Presbytery to sundry questions which had been proposed by the Synod's committee, report, they met, and did read and consider said answers, and did not think it necessary to make any remarks upon them, nor to give any other answer to the Presbytery than as follows: that as the Associate brethren had not given any answer to the proposal of the committee from the Synod the year before, that if anything was to be done further toward a coalition between the Associate brethren and the Synod, the proposal must come from the former, which they, the committee, should be ready to receive any time before next Synod. But that no such proposal has been made to them."—*Minutes*, 1773, p. 442.

"A letter from the Associate Presbytery, in Pennsylvania, signed by the Rev. William Marshal, Presbytery Clerk, was brought in and read, representing, that for reasons which to them appear valid, they are not at present disposed to unite with this Synod, which letter is ordered to be entered in the Appendix."—*Minutes*, 1774, p. 460.

CHAPTER IV.

CORRESPONDENCE WITH THE GERMAN REFORMED CHURCH.

§ 62. *Early intercourse.*

"A letter was brought in from Mr. Henricus Goetschius to Mr. Andrews, signifying his desire, and the desire of many people of the German nation, that he might be ordained by order of Synod, to the work of the ministry, upon which the said Mr. Goetschius was desired to appear before the Synod, that they might see his credentials, and have some discourse with him; which, being done, he produced testimonials from Germany, which were ample and satisfactory to the Synod, respecting his learning and good Christian conversation; whereupon, he was recommended to the care of the Presbytery of Philadelphia, to act upon further trials of him, with respect to his ordination, as to them should seem fit."—*Minutes*, 1737, p. 133.

§ 63. *Correspondence proposed.*

"*Resolved*, That Dr. Ely, the Rev. Timothy Alden, and the Rev. John M. Duncan, be a committee to confer with a committee from the General Synod of the Reformed German Church of North America, if such a committee should be appointed by that body, on the subject of a connection by correspondence between the two Churches."—*Minutes*, 1823, p. 144.

§ 64. *Plan adopted.*

"The consideration of the report on correspondence with the German Reformed Synod was resumed. After mature deliberation, it was

"*Resolved*, That the General Assembly will agree to an eclesiastical correspondence with the German Reformed Synod of North America, on the following principles, viz.

"1. The Churches are to remain separate and independent.

"2. The German Reformed Synod and the General Assembly of the Presbyterian Church, shall each appoint one Minister and one Elder, with an alternate of each, or two Ministers with their alternates, as either may wish, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them.

"The Rev. Robert Cathcart, D. D., and the Rev. Alexander Boyd, were appointed a committee to lay the above articles of correspondence before the German Reformed Synod at their next meeting, and when adopted by that body, the correspondence shall be considered as established."—*Minutes*, 1824, p. 199.

[Adopted by the Synod.]—*Minutes*, 1835, p. 252.

§ 65. *Suspension of intercourse.*

"The Committee further reported to the House, for serious consideration, the resolution referred to them respecting our correspondence with the German Reformed Church, and which is as follows:

"*Resolved*, That without intending to deny, as a general principle, governing their correspondence with sister Churches, that the formally acknowledged creeds and symbols of faith are to be taken as a true representation of the doctrinal views of the Ministers and people of any branch of the Church of Christ, in the official action of this Assembly in relation to them: yet, in view of the peculiar position of the General Synod of the German Reformed Church toward the Theological Seminary at Mercersburgh, whose Professors, we are pained to witness, have so notoriously become antagonistic to Protestantism; and lest a continuance of our correspondence might be understood as countenancing the fundamental errors which they are labouring to disseminate; and lest we be regarded as disapproving the course of those in that communion, who have so nobly contended against them—a respectable number of whom, we learn, have wholly withdrawn from the General Synod, on account of the alarming prevalence of these errors in that body: therefore, this General Assembly will suspend its correspondence with the General Synod of the German Reformed Church, and decline sending a delegate to that body."

"The resolution of Mr. Robinson, respecting correspondence with the German Reformed Church, was indefinitely postponed; and it was moved and carried, that the General Assembly decline sending a delegate to the German Reformed Church this year."—*Minutes*, 1854, pp. 24, 46.

CHAPTER V.

CORRESPONDENCE WITH THE REFORMED PRESBYTERIAN CHURCH.

[This body has a Mission at Saharunpur, in Northern India, under the care of the General Assembly's Board of Foreign Missions.]

§ 66. *Proposals for correspondence.*

"*Resolved*, That a committee be appointed by this Assembly to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, should they deem it expedient to appoint such a committee, and to prepare a plan of correspondence between the two bodies.

"The Rev. Stephen N. Rowan, D. D., the Rev. Elihu Baldwin, and the Rev. Robert McCartee, were appointed."—*Minutes*, 1825, p. 276.

§ 67. *A Plan proposed.*

"The committee * * * * reported that they met a committee of the Synod of the Reformed Presbyterian Church, in the city of New York, December 30, 1825; which committee, on the part of the Reformed Presbyterian Church, consisted of the Rev. Alexander McLeod, D. D., the Rev. James Christie, and the Rev. John Gibson. After conference, the joint committees resolved to submit to their respective bodies the following articles of agreement, viz.

"1. The General Assembly and the Synod of the Reformed Presbyterian Church, lamenting the existing separations between the members of the body of Christ, and believing that all the members of that body, being *many*, are *one body;* and trusting to the word of God, that these separations will not be perpetual, do agree to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connections to uniformity in doctrine, worship, and order, according to the word of God.

"2. In order to bring about this desirable object, on the basis of the proper unity of the visible Church, it is mutually covenanted, that the Ministers, members, and judicatories of these Churches, treating each other with Christian respect, shall always recognize the validity of each other's acts and ordinances, consonant with the Scriptures; and yet, that any Church judicatory, belonging to either body, may examine persons, or review cases of discipline, on points at present peculiar or distinctive to themselves.

"3. The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, shall severally appoint two Commissioners, with an alternate to each, to attend these judicatories, respectively, who shall hold their office till they are superseded by another choice; and these commissioners shall have the privilege of proposing measures important to the Church of Christ; and of delivering their opinions on any question under discussion; but they shall have no vote in its decisions.

"4. In order to carry this last article into effect, the General Assembly of the Presbyterian Church, will, at their sessions in May 1826, appoint commissioners who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence."

[The plan was unanimously adopted by the Assembly.]—*Minutes*, 1826, p. 8.

§ 68. *The subject waived by the Synod.*

"While the Synod cordially recognize the principle embraced in the proposed plan of correspondence, between the General Assembly of the Presbyterian Church and this Synod, yet, aware of the scattered state of the Churches under their care, the duty of preserving their mutual confidence unimpaired and their strength undiminished, and the importance of the subject itself both to the present edification and the future operations of the people of God in their communion, they resolve to postpone indefinitely the further consideration of this question."—*Minutes*, 1827, p. 119.

CHAPTER VI.

RELATIONS WITH THE INDEPENDENT PRESBYTERIANS.

§ 69.

[This body was organized by the adherents of W. C. Davis. See Book VII. Part 9; and Book III. § 38.]

"The Committee having had the Commissioner from the Bethel Presbytery before them, and being informed that the body of Independent Presbyterians referred to, consist only of about twenty churches and a small number of Ministers, mostly within the bounds of the Bethel Presbytery, who are the best judges of their soundness in the faith, and it being further represented that the errors for which in the year 1833 the General Assembly prohibited intercommunication, have been abandoned by the aforesaid Independent Presbyterians, the committee do therefore recommend that the Bethel Presbytery have leave to establish such friendly relations as they may deem proper under the present circumstances, notwithstanding the resolutions of the General Assembly of 1833, which were passed at the request and upon the representation of the Bethel Presbytery, as appears from the printed Minutes of the General Assembly, Vol. 7, p. 493."—*Minutes*, 1843, p. 177.

CHAPTER VII.

CORRESPONDENCE WITH THE WELSH CALVINISTIC METHODISTS.

§ 70.

"A letter from the Welsh Calvinistic Methodists in the United States, proposing a correspondence with this Assembly, and accompanied with their Constitution, and Confession of Faith, was read, whereupon it was, on motion,

"*Resolved*, That this Assembly assent to the proposal; and that the Stated Clerk be directed to inform the body of the vote of this Assembly, and request them to commence the correspondence with us, either by letter or the appointment of delegates to this body, as they may prefer."—*Minutes*, 1845, p. 38.

CHAPTER VIII.

CONFERENCE OF REFORMED CHURCHES.

§ 71. *Plan of the Conference.*

[The Synods of Pittsburgh, Wheeling, and Virginia, having memorialized the Assembly on the subject of Christian union, the subject was referred to a committee, whose report was adopted, as follows:]

"It is well known that the manifestation of unity among evangelical Christians, occupies a distinguished place in the public mind at the present time. Nor can it be alleged that it deserves not the consideration which it has received.

"The convention held last year in London* has greatly increased the attention given to this subject among Protestants, and it is hoped the results of that meeting may be extensively and permanently beneficial. If real Christians, who hold fast the form of sound words, and feel the purifying and elevating power of truth, shall perceive more clearly their substantial agreement, love one another more fervently, and co-operate in the work of faith and labour of love, more extensively and zealously, the advantage to the common cause of Christianity will be real and great.

"We would by no means call in question the organization or operation of that branch of the "Christian Alliance" which has been constituted in our country; but would rather bid those brethren God speed in their legitimate efforts, and pray that the blessing of the God of peace may abide with them always. Still it may be inquired whether some plan of intercourse and combined effort may not be adopted, which may specifically include those denominations who hold the same faith, and the same form of ecclesiastical government and discipline, substantially and truly, which we hold, that may greatly contribute to more intimate and complete unity in sentiment, affection and practice. If this can be accomplished in a considerable degree, in a way which will be safe, and will not interfere at all with denominational peculiarities and interests, it will be much gain to the cause of truth and charity; and thus not only entire apostasy from true Christianity in its various forms, but errors of a dangerous tendency will be more effectually resisted, and the system of salvation by free and sovereign grace may be more favourably exhibited before the Christian public.

"It is to be particularly observed, however, that such a plan should bear no relation whatever to the amalgamation of those denominations who may be willing to enter into such an arrangement. This must be left to each in its own ecclesiastical capacity. Only that unity which is consistent with denominational distinction, should be embraced in the plan.

§ 72.

"It is therefore respectfully recommended that the General Assembly offer for consideration to the supreme judicatories of those denominations in the United States, who are of the description above mentioned, the following propositions.

"1. The General Assembly of the Presbyterian Church, and the Synods of the Associate Reformed Presbyterian Church, the Reformed Presbyterian Church, the Associate Presbyterian Church, the Reformed Dutch Protestant Church, and the German Reformed Church, will appoint both ministerial and lay delegates in such numbers as they shall deem proper, to meet in conference at such time and place as shall be hereafter designated, and consult and decide respecting a suitable plan of intercourse as may be deemed profitable and safe.

---

* "A resolution from the Presbytery of Montgomery, advising the appointment by the General Assembly of delegates to the convention to be held in London with a view to form a Christian union. *Resolved*, That it is inexpedient for the General Assembly to appoint delegates to said Convention."—*Minutes*, 1846, p. 194.

"2. The results of this conference shall be reported to the several bodies, and shall be regarded as adopted only so far as they shall be approved by each body.

"3. This Assembly will appoint a committee who shall have charge of previous arrangements, so far as we are concerned, and shall be authorized to communicate with the bodies above named, and confer with any committees by them appointed."—*Minutes*, 1847, p. 392.

§ 73. *Report of the Committee of Conference.*

"The Committee on Christian Union, appointed by the last General Assembly, beg leave to report, That they have not been unmindful of the duty assigned them, and have proceeded as far as, in their judgment, the circumstances of the case would permit. The object of their appointment was to communicate with the Synods of the Associate Reformed Presbyterian, the Reformed Presbyterian, the Associate Presbyterian, the Reformed Dutch, and the German Reformed Churches; and to confer with any committees which might be appointed by them respecting a suitable *Plan of Intercourse.*

"It was too late, after the rising of the Assembly, to confer with most of these bodies at their meetings last year. In anticipation of their annual sessions this year, the Committee have sent to the presiding officers of each, a copy of the Report and Resolutions of the Assembly on Christian Union, and have invited such committees as they may see fit to appoint, to a conference to be held at the Mission House in the city of New York, on the first Monday of October next.

"The report was approved, and the committee continued."—*Minutes*, 1848, p. 14.

§ 74. *Second report of the Committee.*

"The Committee on Christian Union presented a Report,* which was read, and is as follows, viz.

In that memorable prayer, which our Lord addressed to the Father immediately previous to the consummation of his sufferings, we find this petition in behalf of his followers, "That they all may be one, as thou, Father, art in me and I in thee, that they may be one in us, that the world may know that thou hast sent me." The union of all the members of the household of faith, in the truth and fellowship of the gospel, should be not only the desire, but the aim of all who love our Lord Jesus Christ. It is indeed the fact, that among all true believers there does exist a spiritual union. They are all constituent members of that one body of which Christ is the living Head, and they are all partakers of the same Spirit. In the present world, however, they are imperfect in knowledge and in sanctification, and consequently that spiritual union which exists among all the members of the body of Christ, is but imperfectly manifested. Their views of divine truth, so long as they see through a glass darkly, and know only in part, may be expected in a greater or less degree to differ; and consequently difficulties will arise, in the way of manifesting their union before the view of the world. Both the prayers and the active efforts of the followers of Christ, should therefore be directed to the object of bringing into the unity of the faith the different portions of the Christian Church, so that they may not only be, but appear in the view of the world, one body in Christ.

Unhappily, the Church of Christ is at present divided into a great variety of distinct organizations. From this state of things it results, that instead of marching forward with a united front against the common foe, much of the time and strength of the different denominations of the Christian Church is wasted in opposing each other. And not unfrequently has the world beheld the strange spectacle of different portions of the Church opposing each other with a virulence in proportion to the nearness of their approximation to each other. Over this state of things the Church has long had occasion to mourn; and it seems to be high time that some more systematic efforts should be made to bring into Christian fellowship the different portions of the household of faith. And in so far as some of the distinct portions of the Church are concerned, there is the greater encouragement to labour for the accomplishment of this object, since they already approximate so nearly to each other.

---

* This report was originally made to a Convention composed of the committees from the various Presbyterian bodies appointed to confer together on the subject of Christian Union. It was presented to the General Assembly as showing the result thus far, of the labours of that Convention.

In our country, there now exist some six or eight distinct portions of the Presbyterian family, whose views of evangelical truth, as exhibited in their different standards, are substantially the same, and whose form of ecclesiastical order is the same. Could these bodies be brought more closely together, so as to act in concert, it is easy to see that much more might be accomplished in advancing the interests of the common Christianity, and in promoting the universal diffusion of the gospel, than is practicable in our present divided state. With a view to prepare the way in some degree for the consummation of an object so desirable, your Committee beg leave to submit for the consideration of the convention, the following resolutions.

Whereas, The Church of Jesus Christ constitutes one body, of which he is the divine Head, and consequently should be so organized as to exhibit to the view of the world the appearance, as well as the reality of unity; and whereas, the present divided condition of the Church is in appearance at least, inconsistent with her unity; therefore,

Resolved, 1. That it is the imperative duty of the followers of Christ to aim at bringing about a union of all the different portions of the household of faith upon a scriptural basis.

Resolved, 2. That in the judgment of this Convention, it is not only desirable, but practicable, to effect a closer union than that which now exists among the bodies which are here represented, whereby they might more successfully accomplish the great work for which the Church was established.

And whereas, the views of the great system of evangelical truth, as exhibited in the standards of these different Churches, namely, in the Westminster Confession and Catechism, the Articles of the Synod of Dordrecht, and in the Heidelberg Catechism, are substantially the same, therefore,

Resolved, 3. That it is the duty of these churches to cultivate towards each other the spirit of fraternal affection, to exercise Christian forbearance, and to co-operate in all scriptural efforts to promote the common Christianity.

Resolved, 4. That in the judgment of this Convention, while the singing of God's praise is an interesting part of religious worship, and while, for the present, it is left to the different churches to employ whichever of the authorized versions now in use may be most acceptable to them, the sacred songs contained in the book of Psalms are every way suitable and proper for that purpose, and any intimation that they breathe a spirit inconsistent with the gospel, is to be regarded as a reflection upon their Divine Author.

Resolved, 5. That where it is practicable, without any surrender of principle, an interchange of ministerial services be recommended, and that the different churches pay respect to each other's acts of discipline, and sustain each other in all scriptural efforts to promote the good order and to preserve the purity of the Church.

Resolved, 6. That in the prosecution of the work of Missions, it is desirable that these different churches, as far as practicable, should act in concert; the Missionaries in the exercise of their ministry being accountable to the particular body with which they are ecclesiastically connected.

Resolved, 7. That for the promotion of a better understanding and more intimate intercourse between these different churches, it is desirable that a correspondence be maintained, either by letter or by delegation, as may be judged most expedient.

Resolved, 8. That these resolutions be recommended to the consideration of the different churches represented in this Convention, that they may report their judgment in the premises, to a future Convention to be held in the city of Albany on the first day of November next, at eleven o'clock, A. M.

All of which is respectfully submitted.

On motion, the report was referred to a select committee."—*Minutes*, 1849, p. 231.

§ 75. *Action of the Assembly on the report.*

"1. *Resolved,* That the subject of Christian Union among all those who love our Lord Jesus Christ in sincerity, taking him as their Prophet, Priest, and King, is one of increasing importance in this age, and one which should be prayerfully and zealously prosecuted, until the various branches of the Church of Christ become one in appearance and action, as they are now one in spirit.

"2. *Resolved,* That while we do not undertake to examine the resolutions of the Conference so critically as to be able to approve every form of expression used therein; nevertheless, we do most cordially approve of the spirit and aim of all their proceedings, and rejoice moreover at the unanimity with which the representatives of so many branches of the Church arrived at their generally just and valuable conclusions.

"3. *Resolved,* That the former Committee of the Assembly, with such additional members as may be now appointed, be continued; and they are hereby authorized to meet and act in such future Conferences as may assemble to promote this important object; of which action they shall make a report to the General Assembly." [Unanimously adopted.]—*Minutes,* 1849, p. 238.

[Next year a report was called for, but none was presented, and the subject disappeared from the Minutes.]—*Minutes,* 1850, p. 440.

CHAPTER IX.

RELATIONS TO THE EPISCOPAL CHURCH.

§ 76. *Mr. Tennent's reasons of dissent from the Church of Ireland.*

"Mr. William Tennent's affair being transmitted by the committee to the Synod, was by them fully considered, being well satisfied with his credentials, and the testimony of some brethren here present, as also they were satisfied with the material reasons which he offered concerning his dissenting from the Established Church in Ireland; being put to a vote of the Synod, it was carried in the affirmative to admit him as a member of the Synod. *Ordered,* that his reasons be inserted in the Synod book *ad futuram rei memoriam.* The Synod also ordered that the Moderator should give him a serious exhortation to continue steadfast in his now holy profession, which was done.

"The reasons of Mr. William Tennent for his dissenting from the Established Church in Ireland, delivered by him to the Reverend Synod, held at Philadelphia the 17th day of September, 1718.

"*Imprimis.* Their government by Bishops, Arch-Bishops, Deacons, Arch-Deacons, Canons, Chapters, Chancellors, Vicars, wholly anti-scriptural.

"2. Their discipline by Surrogates, and Chancellors in their Courts Ecclesiastic, without a foundation in the word of God.

"3. Their abuse of that supposed discipline by commutation.

"4. A Diocesan Bishop cannot be founded *jure divino* upon those Epistles to Timothy or Titus, nor anywhere else in the word of God, and so is a mere human invention.

"5. The usurped power of the Bishops at their yearly visitations, acting all of themselves, without consent of the brethren.

"6. Pluralities of benefices.

"Lastly. The churches conniving at the practice of Arminian doctrines inconsistent with the eternal purpose of God, and an encouragement of vice. Besides, I could not be satisfied with their ceremonial way of worship. These, &c., have so affected my conscience, that I could no longer abide in the Church where the same are practised.

Signed by WILLIAM TENNENT."
—*Minutes*, 1718, p. 51.

§ 77. *A casual correspondence with the Clergy of Philadelphia.*

(*a*) "An address from the clergy of the Church of England, belonging to this city, was brought in and read; wherein they complain that some members of this Synod have intermeddled in their Church affairs to their disliking, and query, whether the paper which they say was signed by the Moderator [Mr. Davies] and some other members, was signed as a Synodical act.

"The Synod assure these Reverend Gentlemen that they never signed it as a Synodical body, nor heard the paper read in Synod, nor was it as much as made known to many of the members of this body. As we have not seen the paper we cannot judge how far they have concerned themselves in the affairs of the Church of England. We desire to intermeddle with no affairs that do not belong to us, but as a body, can neither prevent the private correspondence of our members, nor oblige them to produce their letters; but we presume, if application should be made to the persons who have written, a sight of the paper may be obtained. And we heartily desire that the same good understanding which has hitherto happily subsisted between us and the Reverend Gentlemen of the Church of England may still continue.

"*Ordered*, That the Clerk give a copy of this minute, if desired."—*Minutes*, 1760, p. 306.

(*b*) "A letter from the Convention of the Episcopal Clergy, now in this city, to the Synod, was brought in and read, complaining of a number of our body for interfering in the settlement of Mr. McClenachan in the city of Philadelphia, together with a letter wrote to the Archbishop of Canterbury on this subject."

"The complaint of the Episcopal clergy came to be considered, and Messrs. McDowell, Caleb Smith, Samuel Finly, Wilson, Hector Alison, being appointed a committee to draw up a minute on this subject, brought it in, and is as follows:

"The Synod would be sorry that any occasion of difference should arise between us and that Church, and are of opinion that the brethren mentioned acted without due consideration and improperly in that affair, and particularly for the induction of Mr. McClanachan to this city, for induction in a legal sense is what we disapprove as contrary to our principles. But the members complained of declare as follows, viz. That by induction they did not mean a forcible obtrusion of a minister upon the people against their will, which their principles as Presbyterians would never allow them to propose; but only the Archbishop's influence in settling the gentleman in question, with the consent of the majority of said congregation, which they understood was the true state of the case. And the Synod further think, these brethren should not lie under the imputation of what is quoted from Mr. McClanachan's letter, merely upon his doubtful insinuation, nor be put to the unusual task of clearing themselves, when there is no evidence against them, and we hope this will satisfy the gentlemen who complain."
—*Minutes*, 1764, pp. 311, 312.

CHAPTER X.

CORRESPONDENCE WITH FOREIGN CHURCHES.

TITLE 1.—EARLY RELATIONS.

[For earlier intercourse with the Churches of Europe see above, Book I., § 3; and Book V., §§ 21, 22, 24.]

§ 78. *Stated Correspondence.*

"The committee appointed to prepare a plan of correspondence with foreign churches, brought in one, which is as follows:

"1. That the committee during the session of Synod bring in a copy of a letter or letters to the churches, to be read and approved by them.

"2. That if there be occasion to write to any of the churches at any other time, three at least of the committee shall prepare and send letters, copies of which shall be laid before the Synod at their next meeting.

"3. That letters received by the committee from any of the churches be annually laid before the Synod, as well as the answers given to any of them.

"4. That the churches with whom we shall correspond be Holland, Geneva, Switzerland, the General Assembly of the Church of Scotland or their commission, the Synods of seceding Ministers, the Ministers in and about London, the General Synod of Ireland, and Ministers of Dublin, New England and the Churches in South Carolina.

"The Synod appointed Dr. Alison, Messrs. Richard Treat, Rodgers, Ewing, McWhorter, Joseph Treat, Beatty, and V. Livingston, as a committee to correspond with the Foreign Churches for the ensuing year, to meet this evening at seven o'clock."—*Minutes*, 1766, p. 356.

§ 79.

[This correspondence was maintained until 1771, when occurs the last notice of letters in connection with it.]

TITLE 2.—THE LATER INTERCOURSE.

§ 80. *The subject moved in the Assembly.*

[In 1797 the Synod of New York and New Jersey having moved the Assembly on the subject of more extensive correspondence both in this country and Europe, the following answer was returned.]

§ 81. *Embarrassments to such correspondence.*

"When a plan so benevolent in its nature, and honourable to the enlarged conceptions of its authors, as the one contained in this address, solicits attention, the task becomes painful which requires a detail of the obstacles unfavourable to its adoption or success. In order to commence the correspondence proposed, a more accurate acquaintance with the address of foreign churches appears requisite, than is at present possessed, as the smallest inaccuracy here might have an injurious tendency. The channels of intelligence at the present period are likewise interrupted and obstructed in an uncommon degree, rendering the conveyance of letters highly precarious. The disorders and convulsions of the European world, also afford little ground to expect a calm, deliberate attention to any new proposal from a distant region which, however harmless or laudable in itself, might excite fear and apprehension on one part, with jealousy and suspicion on another. Nor should it be forgotten that former advances of the like kind, made under far more auspicious circumstances, afford little encouragement to renew them. Neither does the history of the Christian church, since it became divided into various persuasions, afford inviting instances, we believe, of the design under contemplation having been frequently attempted, or attended with beneficial consequences. Some of the same remarks apply to the intercourse projected between other denominations in this country and our own, with whom the correspondence moved by us proved of short duration, and yielded no salutary effect. Repeated applications of the same kind from the same quarter may give rise to unfavourable surmises of latent designs, or create suspicions of a meddling dictatorial temper. No considerable change has happened since the preceding effort proved fruitless, to produce a repetition of it. And perhaps the best method of promoting a more intimate connection among various communions is to cultivate a good understanding with each other by personal communications and familiar acquaintance, till predispositions arise for a more intimate relation. It is natural for different denominations to be most tenacious of their peculiar distinctions, whether they regard objects essential or indifferent. These they wish others to adopt, or fear others have an intention to invade. In the course of communicating sentiments, it is entirely within the compass of probability, that something of the kind might be touched which would lead to troublesome discussions without producing a desirable conclusion. Were the prospect of success in the premises even more flattering, our judicatures, it is presumed, find abundant employment in upholding their existence, and discharging their functions; they therefore may not act prudently in extending their services, and voluntarily augmenting the sphere of laborious, expensive, and troublesome action. Nevertheless, seeing time and trial often show the defectiveness of arguments which seem conclusive, to keep alive the hope of being able to engage in the great design recommended, under some of its aspects, and at some future day, it appears desirable, and may prove useful, for the members of our Church to make such inquiries as their prudence shall dictate, and such observations on the subject as opportunity shall afford, and communicate the result at seasonable periods, whereby a subsequent Assembly can form an enlightened judgment concerning the practicability, expediency, and utility of a measure which may be declined at present."—*Minutes,* 1797, p. 124.

§ 82. *The subject referred to the Board of Missions.*

[Again upon a memorial from the same Synod a report was adopted which commends the subject to the Board of Missions, thus]

"Your committee believe that it will correspond with the views of the Synod, and of the Assembly, if the Committee of Missions will institute, in the name of this Assembly, a correspondence in such manner as they may find to be best adapted for obtaining a clear and satisfactory knowledge of the actual state of the Christian Church in the various countries of the East, North, and West, whether in the communion of the Greeks, Roman Catholics, or Protestants, with respect to doctrines, worship, present spirit, and immediate prospects either secular or spiritual, in the respective nations. In this correspondence your committee recommend that a free and particular communication be made of the state of the Churches in the United States of America, and that such propositions be mutually made and received as to them, and the organs of the foreign Churches with whom they correspond, may severally be deemed most useful for exciting, promoting, and directing a universal zeal for purifying the doctrines of the Church, and extending to all nations the light of the gospel, and collecting all nations, when it shall please the wisdom of divine Providence, into the bosom of the kingdom of the Redeemer. All which correspondence it is recommended may be submitted annually, or as often as convenient, to the General Assembly.

"*Resolved*, That the Committee of Missions be authorized to employ a person or persons to make any transcriptions or translations which may be requisite, in carrying on the aforesaid correspondence, and that the expense be defrayed out of the funds of the Assembly."—*Minutes*, 1811, p. 469.

§ 83. *The subject resumed.*

"The committee appointed [in 1819] to inquire into the expediency of collecting information of the doctrine and discipline, and general state of the Protestant Churches in Europe, and into the expediency of establishing a communication with the judicatories of said Churches, or any of them, reported, and their report being read, was adopted, and is as follows, viz.

"That having considered the subject, they are of the opinion that a correspondence with the Protestant Churches of Europe might be productive of important advantages, but that in the present state of those Churches, such correspondence can more advantageously be carried on by individuals connected with the General Assembly, and members of foreign Churches, than by the judicatories of those Churches and this body.

"And the committee were discharged."—*Minutes*, 1820, p. 731.

§ 84. *Subsequent intercourse.*

[In 1828 the Assembly addressed a letter to the Protestants of France which led to an interchange of communications for several years with some of the French Ministers. —*Minutes*, 1828, p. 236; 1829, p. 391; 1830, p. 51; 1831, p. 210.

In 1829 a letter was received from the Board of Congregational Ministers in London, the commencement of an occasional correspondence with them, which did not continue more than six or eight years.—*Minutes*, 1829, pp. 369, 386; 1833, p, 512; 1834, p. 51, &c.

In 1830 a letter was addressed to the Synod of Ulster, the opening of intercourse with the Presbyterian Church in Ireland.—*Minutes*, 1830, p. 23.

In 1833 correspondence was commenced with the United Secession Church of Scotland.—*Minutes*, 1833, p. 475. A letter was at the same time addressed to the General Assembly of the Church of Scotland, to which no reply appears to have been received.

In 1834 a letter from the Presbytery of New Brunswick in British America, opened intercourse with the Presbyterian Church in Canada.—*Minutes*, 1834, p. 34.]

§ 85.

[After the Division of 1838, it was]

"*Resolved*, That letters be addressed to the General Assembly of the Church of Scotland, to the Synod of the Presbyterian Church of Canada, to the General Synod of Ulster, to the Presbyterian Synod of Ireland, to the General Synod of the United Secession Church of Scotland, and to the Congregational Union of England and Wales, in order to convey to said bodies a succinct, yet accurate account of the present state of our Church; and also, in the case of the Church of Scotland, to express our desire of opening with the General Assembly of that Church, a friendly and Christian correspondence."—*Minutes*, 1838, p. 38.

[The result was a transient correspondence.

In 1844 letters were exchanged with the Synod of Australia.—*Minutes*, 1844, p. 402.]

§ 86. *Correspondence with the Continental Churches resumed.*

"The Committee recommend to the General Assembly to enter into correspondence with several ecclesiastical bodies on the continent of Europe, all of them Presbyterian in their organization, and most of them small, but interesting, because of their peculiar position, labours, and trials. These bodies are: The Free Church of France, The Free Church of the Canton of Vaud, The Synod of Geneva, and The Synod of the Waldensian Church. The Committee have reason to believe that a correspondence with these bodies might be highly interesting to us, and profitable to them. They are struggling with many difficulties, and demand, as well as deserve, our sympathy.

"The Presbytery or Synod of Belgium was added to the list of continental bodies with which it is proposed to correspond." — *Minutes*, 1853, p. 452.

§ 87. *Correspondence with the Waldenses.*

(*a*) [The Assembly in 1853 numbered among its corresponding members the Rev J. P. Revel, the Moderator of the Waldensian Synod. The following appeal to the Churches on the object of his visit was subsequently adopted.]

"*The General Assembly of the Presbyterian Church in the United States to the churches under their care—Greeting:*

"*Dearly Beloved Brethren*—It has been our privilege during the present session, to receive as a guest the Rev. J. P. Revel, Moderator of the Waldensian Synod, and representative of that ancient and venerable Church. Standing upon the same platform of doctrine and order with ourselves, being Calvinistic in one, and Presbyterian in the other, this Church is endeared to us on many grounds;—because she can trace her lineage, in a direct historic line, to that primitive Church, which, for aught we know, was founded by Apostolic labours; because through that long night of a thousand years, when the nations of the earth "wandered after the beast," she kept the beacon light of truth and godliness upon her Alpine watchtower; because her mountain fastnesses have afforded an asylum to the persecuted saints of the Lord in every land, during those ages when 'the woman was drunken with the blood of the martyrs of Jesus;' because, during six centuries the grace and power of God have preserved her, like the burning bush, amidst the flames of persecution—and thus she stands forth a precious memorial of God's covenant fidelity, and of Christ's power, as King in Zion, to keep his seed alive upon the earth; because, not needing herself to be reformed, she has in every age earnestly sympathized with every effort to purge the Church of error and impiety; because, through six hundred years she has been a faithful witness for God and the truth, furnishing a noble army of confessors, who have sealed their testimony with their blood; and because, in every age, she has been a Missionary Church, devoted to Evangelical labours—and now, in the first lull of that storm which has so long beaten upon her, she comes forth from the cleft in the rock, and girds herself anew to the propagation of Christianity.

"Though like the conies they are a feeble folk, numbering only 23,000 souls, who glean a scanty subsistence from their mountain terraces, yet 'the abundance of their joy and their deep poverty have abounded unto the riches of their liberality.' They have undertaken not only to sustain their own Pastorates, but to build churches in Turin, Genoa, Pignerol, Nice, and other important places contiguous to their territory; to sustain Missionaries, through whom the word of the Lord may 'sound out into the regions beyond;' and especially to found a Theological School, which shall train a native ministry adapted to the great work of evangelizing Papal Europe. For these various purposes the sum of $50,000 is imperatively needed; which, while it would enrich them, is but the small dust of that wonderful wealth which a benignant Providence has poured into the lap of the American Church. We do the more earnestly commend this great object, Christian brethren, to your sympathy and aid, since Mr. Revel, the representative of this Martyr Church, has time to do little more than to introduce himself to us, and through us to introduce his cause to you. Brethren, it will be well done if it be quickly done. Do with your might whatsoever your hand and your heart may find in this matter; and send your contributions which God may give you grace to afford, to the Hon. Walter Lowrie, Secretary of the Board of Foreign Missions in New York, at as early a period as possible. Yours in the Lord Jesus."

—*Minutes,* 1853, p. 595.

(*b*) *A letter from Mr. Revel.*

[By the Assembly of 1854, a letter was received from Mr. Revel.] "The letter expresses the warmest gratitude of the Vaudois brethren, for the favour with which Dr. Revel and his cause were received by the General Assembly last year, and by the churches under its care. Dr. Revel also suggests, that as their Synod would be in session at the same time with our General Assembly of the present year, one hour of the evening of the 30th inst. be set apart for special prayer, by both bodies, for the following objects:—1. A larger measure of the Holy Spirit upon the members of both bodies, and upon the churches which they represent. 2. The continuance of the blessings of heaven on their labours for the conversion of sinners, and the manifestation of the divine glory. 3. More intimate union, and more hearty and energetic action for the advancement of their common faith." —*Presbyterian, of May 27th,* 1854.

[In accordance with the suggestion contained in this letter, the General Assembly observed the concert of prayer on the evening indicated.]—*Minutes,* 1854, p. 37.

§ 88. *Sympathy for the Free Church of Scotland.*

"Dr. Krebs offered the following minute, which was unanimously adopted, viz.

"Whereas the Church of Scotland is at the present moment engaged in a perilous struggle, in which her dearest rights are involved, and in which the attempt is made to dictate to the flock of Christ who shall be their spiritual leaders and Pastors, thus virtually usurping the place of the Lord Jesus Christ, who is the only Head of his Church, and menacing the people of God with the deprivation of their most sacred privileges; and whereas, the prelacy, papacy, and infidelity of Scotland, rejoicing in the prospect of overturning that noble Church of Christ, (which in the darkest and most appalling periods of persecution boldly maintained its testimony for Christ,) are arrayed with the civil power to despoil the Church of her proper spiritual rights and powers, in hope of counteracting her influence in opposing error in all its forms; therefore,

"*Resolved,* 1. That this General Assembly does most affectionately extend to the Church of Scotland its most tender sympathy in her present season of tribulation, and most devoutly prays that she may be safely guided through her painful conflict to a successful, happy and peaceful issue.

"2. That this General Assembly recognizes the great principles for which the Church of Scotland is contending, and believes them to be just, vital, and scriptural, and that for their defence every temporal sacrifice, even to the sacrifice of life itself, should be cheerfully made.

"3. That in the opinion of this General Assembly no compromise involving the sacrifice or the abatement of these principles should for a moment be listened to, and that the contest should never be relaxed, until the seal of reprobation is indelibly affixed to the odious principle of patronage.

"4. That a copy of these resolutions, and a copy of the resolution respecting the Anniversary Commemoration of the Westminster Assembly, signed by the Moderator and Clerks of this body, be transmitted to the General Assembly of the Kirk of Scotland, and to the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland."—*Minutes*, 1842, p. 43.

§ 89. *Delegates from the Free Church.*

[In 1844 Messrs. Lewis and Chalmers being present as Commissioners on behalf of the Free Church, the following paper was adopted.]

"The General Assembly has heard with the warmest interest the eloquent addresses of the Rev. brethren Lewis and Chalmers, relative to the recent movements of the Free Church of Scotland, with a view to preserve her spiritual purity and independence.

"By the sacrifices she has already made, in her relinquishment of every temporal advantage conferred upon her by the civil power, and by her noble resolution, in reliance on the divine grace and providence, to encounter all the difficulties which may impede her in the prosecution of the work to which God has called her, the Free Church of Scotland has borne a most noble testimony in favour of her devotion to all that is sacred in the rights of conscience, and precious in the principles and privileges of the gospel; of her deep conviction of the superior importance of the approbation of her Lord and Master over the favour of earthly princes, and nobles, and of the treasures of his grace, to the treasures of the world.

"By this truly manly and Christian course, this Church has acquired a just and strong claim upon the admiration and sympathy of all evangelical Christians, and has set before the world a noble example of integrity and self-denial. The conduct of our fathers and brethren, as well as of the people under their care, recalls forcibly to our recollection the glorious struggles of the Church of Scotland in days gone by, when she stood for years against the fierce and persevering assaults of a bigoted hierarchy and tyrannical monarchy, *taking joyfully the spoiling of her goods, and resisting even unto blood*, that she might transmit to posterity unimpaired the spiritual *liberty wherewith Christ had made her free.*

"While we rejoice to recognize in her present struggles the same principles and the same spirit which animated our Presbyterian forefathers in Scotland, and made the history of their persecutions and endurance so interesting and glorious, we cannot refrain from expressing our gratitude to Almighty God, both that the present sons of the Church of Scotland show themselves worthy of their pious and honoured ancestors, and that, by the blessing of God, the principles of civil and religious liberty have been so far established, as to prevent ungodly men inflicting on those who now contend for spiritual freedom, the same extremities of sufferings which were endured by its defenders in former days. Therefore,

"*Resolved*, 1. That this General Assembly express, in behalf of the Presbyterian Church in the Unitnd States, her deep sympathy with our brethren of the Free Church of Scotland, in the sacrifices they have been called to make, and the trials they have yet to endure, in defence of their spiritual liberties.

"*Resolved*, 2. That we hail the present movement of the Free Church of Scotland as an evident token from God of good to his people everywhere, and we would render to Him, as the giver of all grace, our sincere thanks and praises for the spirit of boldness, self-sacrifice and devotion to his holy cause, manifested by our brethren during their recent struggle and present difficulties.

"*Resolved*, 3. That we cordially recommend the Free Church of Scotland, in all her interests and trials, to the sympathies and prayers of all the churches under our care.

"*Resolved*, 4. That we recommend to all those Ministers, Elders and Churches under our care, who have not yet assisted these suffering brethren, to solicit contributions in behalf of the Free Church of Scotland.

"*Resolved*, 5. That this Assembly propose to the General Assembly of the Free Church of Scotland to open a friendly correspondence, by the mutual interchange of commissioners to attend each other's sessions at such times as may be deemed most suitable.

"*Resolved*, 6. That the thanks of this Assembly be tendered to brethren Lewis and Chalmers for the deeply interesting intelligence communicated to us by them in relation to the affairs of the Free Church of Scotland."—*Minutes*, 1844, p. 378.

[Next year a letter was received from the General Assembly of the Free Church. See the next Title.]

TITLE 3.—FOREIGN CORRESPONDENCE AND THE SLAVERY QUESTION.

§ 90.

(*a*) [The General Synod of the United Secession Church in their first letter entered largely into the question of slavery, addressing a very urgent admonition to the General Assembly on the subject. The reply "receives in kindness the observations," and recognizes in them "the reproofs of friends, like precious oil."—*Minutes*, 1834, pp. 62, 64.

The General Assembly of the Presbyterian Church in Ireland in 1844 again introduced the subject. In reply the General Assembly says:]

(*b*) "You refer us to what you call 'an evil which has long disfigured our civil polity,' and submit to our consideration your resolution on the subject of slavery. We receive your communication on this subject with all the frankness and kindness which dictated your whole letter. There is no disposition on our part either to repel the counsel of brethren abroad, or evade responsibility and discussion on this momentous question, at home.

We enclose to you a preamble and resolutions which we have just adopted, with a nearly unanimous vote; in which you will see that we are not contented to slumber amidst the evils connected with slavery, nor to shun investigation of our duty to the bottom.

"You are strangers, we preseme, in a great measure to the principal cause of the aggravations which attend domestic slavery in this country; such as the severity of particular laws enacted in the slave-holding States, and the extreme sensibility with which many of our fellow-citizens there refuse to receive advice and entertain discussion. That cause is mainly the vehemence and fanatical intolerance with which many in what are called the free States urge on the South, instant abolition, without regard to circumstances, consequences, or even warrant from the word of God itself. We hope that a better mind, and one in accordance with the paper we send you, will soon pervade every part of our otherwise harmonious country; and suffer that 'knowledge of Christianity' you mention to penetrate all relations existing among us, and exert its native, free, transforming power over every institution, which either necessity may suffer, or wisdom perpetuate among men."—*Minutes*, 1845, p. 46.

§ 91. *Letter to the Church of Scotland on the subject.*

[At the same time, in reply to the General Assembly of the Free Church of Scotland]—

"We are gratified exceedingly with the spirit of candour and inquiry which pervades your document on the subject of slavery, and leads us to hope that we shall soon be able to acquaint our noble brethren in Scotland, with the true position of the Presbyterian Church in this country.

"That responsibility for the evils of American slavery is shared by our brethren of Great Britain to some extent, that you are restrained from peremptory decision on the question of our particular duty, by ignorance of facts and circumstances, and that you appreciate so much the difficulties of our position, as to admit that a different course from that of the British Churches may be justified among us for the present, are generous sentiments and enlightened Christian moderation, which prove to us that the Free Church of Scotland is as much ennobled by elevation above the prejudices that surround her, as by a memorable exodus from the oppression that enthralled her. Could we allay excitement and restrain impatience, and correct misunderstanding among our brethren of the British Churches, we have no doubt that our course in this most delicate and difficult subject would be so entirely approved, that no intimation of ultimate severance on this account would any more alloy the happiness which your correspondence affords.

"Our modes of thinking in this country have not been moulded by any thing like a civil establishment of religion; by any such connection of Church and State as induces a reciprocal legislation between the civil and ecclesiastical commonwealth. The State never interferes with us as a Church, either to cherish our doctrines or to control our privileges; and she expects in return that we meddle not with her civil and domestic regulations; one of which is slavery. Every man in the Church here has political right and power. As a citizen, he has the utmost opportunity for contending against every social, civil, or moral wrong, which the institutions of his country may ordain or allow. But as a member of the Church, he belongs to a kingdom that is not of this world, that has always been prospered in apostolic and reforming times by separation in counsel from 'the powers that be,' and which, while it fails not to witness against the sins of the land, would rather, as in your own illustrious example, resign even the guardianship of these powers, than permit civil and spiritual enactments either to clash or mingle together.

"We learn our duty, dear brethren, not only from the peculiar circumstances of Providence in our political institutions, but from the great Charter of the Church itself. Here we have a religion of great principles, which it behoves us to promulgate with all possible energy, industry, and faithfulness—principles which in the end will overthrow every form of oppression that is incompatible with the inalienable rights of man. Beyond the assertion of these principles, and their vigorous application to all the existing relations of society around us, we think it not only inexpedient but unwarranted and presumptuous, for any ecclesiastical court to pronounce either dogma or precept. We dare not contract the bond of union among brethren more than Christ has contracted it; nor exclude from the pale of our communion, members that hold a relation which Christ and his Apostles did not declare, among the many specific declarations against prevailing sins, to be incompatible with Christian fellowship. Slavery existed then as well as now, with at least equal atrocity; and in our opposition to its evils, we desire to treat it as they did, rather than reduce their broad precepts to that minute kind of legislation which engenders fanaticism, distracts and enfeebles the Church, and defeats the eventual triumph of the very principles it proposes to enforce.

"Enclosed, we send you a copy of a preamble and resolutions on this subject, which we have just adopted with great unanimity and deliberate firmness, from which you will learn our determination to abide by the example of Christ and his Apostles—to address ourselves, in the spirit of the gospel, more than ever to the work of meliorating evils we cannot redress—improving a relation we cannot dissolve, and disseminating among masters and slaves that pure gospel whose heavenly influence never fails, when free from the extravagance of men, to purify every institution which God approves, and demolish every system that is opposed to the honour of his name, and the best interests of the human race."—*Minutes*, 1845, p. 44.

§ 92.

[In 1846, a second letter on the subject was received from the General Assembly of the Presbyterian Church in Ireland, and elicited the following reply.]

"The General Assembly of the Presbyterian Church in the United States of America, to the General Assembly of the Presbyterian Church in Ireland.

"*Venerable and Beloved Brethren*—We have received, at the commencement of our present sessions in the city of Philadelphia and Commonwealth of Pennsylvania, your letter dated at Dublin, on the 7th day of July, 1845; which is a duplicate of your letter of the preceding year, having prefixed to it a notice of your action touching 'certain resolutions on the subject of slavery, adopted by the Belfast Auxiliary of the British and Foreign Anti-slavery Society.'

"The reason you assign for sending to us a duplicate of your letter of last year, is that you had not, at the date of your last letter, 'been favoured with an acknowledgment' of the former one. We cannot tell how this has happened; since our Assembly of last year, about the end of the month of May, sent you an answer to that letter, which ought to have reached you before the date of your present letter; and long before it was probably despatched by your Moderator and Clerks, seeing it did not reach this continent before the month of February last. A copy of that answer, which was printed in the Appendix to our Minutes of last year, is now sent to you, and will, we hope, reach you in due season.

"Any communications which you may think proper to send to us, no matter what may be their original source, will be treated by us with the consideration which your approval of them cannot fail to entitle them to, in our eyes. We are not aware of any other claim that 'The British and Foreign Anti-slavery Society,' or its Auxiliary at Belfast, has on the notice of this Assembly.

"As it regards the general subject of human liberty, it seems to us that nothing need be said in vindication of the ardent and hereditary devotion of all the people of the United States, and amongst the rest, and perhaps somewhat specially, of the Presbyterian people of this country, to the glorious cause of true and real liberty all over the earth. If our national annals cannot be understood, we should despair of making our sentiments intelligible. We are not aware, however, that subjects of this description are the most appropriate for a correspondence between Churches of the Lord Jesus Christ, since it is their particular mission to give the blessed gospel, and not free institutions, to the human race.

"As it regards the subject of Negro Slavery, now tolerated in about one-half of the confederated States of this Union, it is, perhaps, due to ourselves and to you, seeing the deep interest you manifest in the subject, and the obviously erroneous opinions you have formed, both of it and of our relations to it—that we should make a somewhat more distinct statement than is contained in our former letter.

"The relations of negro slavery as it exists in the States that tolerate it, are two-fold. Chiefly, it is an institution purely civil, depending absolutely upon the will of the civil power in the States respectively in which it exists: secondarily, it has various aspects and relations, purely or mainly moral, in regard to which the several States permit a greater or less degree of intervention. Touching the former aspect of the subject, this General Assembly has no sort of power; any more than we should have, if we met in Great Britain, over the institution of Hereditary Monarchy, or Aristocracy, or a thousand other things, which as republicans, we unanimously condemn, but which you as loyal subjects, cordially approve. Touching the latter aspect of the subject, and especially as regards the conduct of Ministers and members of our own Church, we are of course, deeply concerned; and we beg to assure you, that since the foundation of our Church on this continent to the present moment, it has always recognized and tried to discharge the duties which God, in his providence, has cast upon it, in this regard. That we have done all we could, much less all we should have done, we will no more venture to assert, than we suppose you would contend that you had fully discharged your duties, during the past two centuries, to the millions of Popish idolaters who dwell around you. What we say is, that we think we comprehend our duty, in this respect, and that, from the beginning, our Church has openly recognized it, and tried to perform it, both to the masters and to their slaves: and we add, that it seems to us wholly impossible for our brethren in foreign parts, to understand what we can do, or should do, better than we do ourselves.

"As to the institution of slavery in itself considered, and founding our judgment upon the condition in which it has been exhibited, first and last, in most of the States of this Union, the Presbyterian Church in the United States, has never failed to manifest a profound interest, nor shrunk from bearing a clear and constant testimony. If we have the misfortune to differ from you in regard to any part of the subject, of course we regret it. But you can hardly expect us to change our ancient, deliberate, and settled testimony on a subject for a long time and very carefully examined; nor does it appear to us to be for edification, that our sister Churches in foreign countries should steadily and strenuously condemn us in regard to matters they cannot possibly understand as well as we do, nor possibly feel in regard to them so deep and solemn a responsibility as we do. We have, therefore, only to say that our fathers, from the beginning, as we ourselves now, and the Church constantly, have held and testified, that slavery, as it has long existed, and does still exist in many of the States of this Union, cannot scripturally be made a term of Christian or ministerial communion; and that, on the other hand, it is an institution which this Church never did, and does not now, set itself to defend. This is the substance, very briefly, of the testimony borne from generation to generation by the Presbyterian Church in the United States of America, upon this point.

"As we have already said, our purpose simply is to make a statement, by which you may understand exactly how this Church has always viewed this subject; you will then act as your sense of duty and propriety shall dictate. We have, of course, no idea of discussing at large a question of this sort with you, much less of defending, in a brief letter to you, our conduct or our faith, our Church or our country, against the calumnies of ignorant or corrupt men, either in your country or ours. It is because we love and respect you, that, under all the circumstances of the case, we feel constrained to say a word on the subject; and it is because we are fully convinced of the truth of our opinions, the righteousness of our testimony, and the propriety of our conduct, that we have felt it needful to do nothing more than state distinctly our true position. For the rest, one thing is beyond all controversy: notwithstanding our unworthiness, our God has smiled on us and our fathers, ever since our standard was lifted up in this vast continent —and has so blessed and enlarged us, that in about a century and a half he has brought us from a condition so feeble that we had but a single minister of the gospel, to be perhaps, the most numerous body of orthodox Presbyterians on the face of the earth; and by his grace, we believe we are more united this day, than we ever were before, and as fully resolved, by the help of God, to go forward in the glorious work to which, as we trust, we have been divinely called.

"Praying God to bless you, venerable and beloved, we remain, in the bonds of Christ's gospel, faithfully and cordially your brethren and friends.

"Signed by order of the General Assembly of the Presbyterian Church in the United States of America.

CHARLES HODGE, *Moderator.*
ROBERT DAVIDSON, *Permanent Clerk.*

Attest,
WILLIS LORD, *Stated Clerk.*
Philadelphia, June 1846."

—*Minutes*, 1846, p. 223.

§ 93. *The Synod in Canada.*

[During the same sessions of the Assembly, in which the preceding correspondence took place, a letter was received from the Synod of the Presbyterian Church in Canada, occupied mainly with the subject of slavery; and couched in such terms as precluded any answer, and the correspondence there terminated.]—*Minutes*, 1846, pp. 191, 217.

§ 94. *Further correspondence with the Irish Assembly.*

[The next year the subject was again discussed in a letter from the General Assembly of the Church in Ireland, to which the following reply was addressed.]

(*a*) "With respect to the matter to which the greater part of your letter is devoted, we would simply observe that we have heretofore expressed to you our position; and we would refer you to our former statements on that subject. If we have declined any further discussion with you, in relation to slavery in the United States, it is not because we shrink from any discussion of the question of slavery, or as to the question of our own duty in relation to it. We trust that we are influenced neither by timidity nor by any apprehension that we cannot sustain the conclusions we have deliberately adopted. All that we mean to say is, that, as the subject in all its bearings is before our eyes, as we have anxiously examined the word of God to discover the principles which it discloses, as we have endeavoured to pursue a course, which we believed to be not only strictly conformable to the example and teaching of the Bible, but to have been approved of Heaven, in the actual conditions of slavery as it has been hitherto influenced by the uniform testimonies of our Church, both in the treatment of slaves and in the progress of emancipation; and as there is nothing in the arguments you employ, whether they involve your interpretation of the Scripture, or your impressions, with respect to the aspects of this institution as it exists in the Southern part of this country, or to your own relations to it, with which we have not been entirely familiar, long before you deemed it needful to call our attention to it, we do not regard it for edification, to engage in a controversy, or to protract the discussion with your Assembly, upon this business."—*Minutes*, 1848, p. 176.

(*b*) [Again in 1851, "the Stated Clerk presented and read a letter from the General Assembly of the Presbyterian Church in Ireland;" renewing the agitation of the topic; "which on motion was referred to a select committee to be answered at their discretion."

(*c*) Finally, in 1854, another was received from the same source, expressed in a style of gross arrogance and indignity. It was referred to the Committee on Foreign Correspondence, which subsequently recommended "that the letter from the General Assembly of the Presbyterian Church in Ireland be not answered." The recommendation was adopted.]—*Minutes*, 1854, p. 41.

CHAPTER XI.

ATTITUDE TOWARD THE PAPACY.

§ 95. *It is held to be excommunicate.*

(*a*) "1. *Resolved*, That it is the deliberate and decided judgment of this Assembly, that the Roman Catholic Church has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and therefore cannot be recognized as a Christian Church.

"2. *Resolved*, That it be recommended to all in our communion, to endeavour, by the diffusion of light by means of the pulpit and the press, and all other proper and Christian means, to resist the extension of Romanism, and lead its subjects to the knowledge of the truth, as it is taught in the word of God.

"3. *Resolved*, That it is utterly inconsistent with the strongest obligations of Christian parents to place their children for education in Roman Catholic Seminaries."—*Minutes*, 1835, p. 33.

(*b*) "The committee on the memorial of the Presbytery of Philadelphia, on the subject of Popery, made a report, which was adopted as follows, viz.

"1. *Resolved*, That a Preacher be appointed to deliver a discourse before the next Assembly on some given topic connected with the controversy between Romanists and Protestants.

"2. *Resolved*, That this Assembly most earnestly recommend to the Bishops of the several Congregations under our care, both from the pulpit and through the press, boldly, though temperately, to explain and defend the doctrines and principles of the Reformation, and to point out and expose the errors and superstitions of Popery.

"3. *Resolved*, That as the most effectual antidote, not only against papal, but all other forms of error, it be solemnly enjoined upon all the Bishops and Elders of the several Churches, as also upon our Evangelists in the domestic and foreign fields, diligently and statedly to engage in the instruction of the people, and especially of children and youth, in the Confession of Faith and Catechisms of our Church.

"4. *Resolved*, That this Assembly solemnly and affectionately *warn* all our people of the danger and impropriety of supporting, or in any manner directly or indirectly patronizing or encouraging Popish schools and seminaries.

"5. *Resolved*, That this Assembly recommend to the special attention of all our people the works on the Reformation and Popery, which have been issued by the Board of Publication.

"6. *Resolved*, That the delegates of the several Presbyteries be called on at the next meeting of the Assembly, to report what has been done in compliance with these resolutions.

"The committee that reported the foregoing resolutions were instructed to nominate a Preacher and a subject, as provided by the first resolution.

"*Resolved*, That two brethren be requested to preach on the subject of Popery, at such times during the current Sessions of the Assembly, as shall not be occupied with the ordinary business.

"The Rev. Messrs. Henry A. Boardman, and Robert J. Breckinridge, D. D., were elected for the aforesaid exercises."—*Minutes*, 1841, p. 432.

[In 1852 the Assembly repealed this rule by declining to appoint a Preacher for the next year.]—*Minutes*, 1852, pp. 205, 209.

(*c*) *Romish Schools.*

[See above letters *a* and *b*.]

"What course ought Church Sessions to pursue with members of the Church who send their children to Catholic boarding-schools, where they are entirely deprived of the evangelical means of grace, and are obliged to attend upon papistical services?

"1. *Resolved*, That this Assembly deem such conduct on the part of any Protestant parents, whether Church members or not, as highly injudicious, fraught with great danger to their children, and utterly inconsistent with every principle of Protestantism.

"2. *Resolved*, That we deem such conduct in Church members, whose children have been dedicated to God in baptism, as a violation of their vows made in that ordinance, and a great hinderance to the training up of their children in the nurture and admonition of the Lord.

"3. *Resolved*, That it be recommended to all ministers in our connection where such a practice exists, to present this subject from the pulpit, and in other suitable ways to admonish those who offend."—*Minutes*, 1849, p. 265.

[Of Romish Baptism, see Book III., §§ 15—18.]

PART II.

UNION OF OTHER BODIES WITH THE PRESBYTERIAN CHURCH.

TITLE 1.—THE PRESBYTERY OF SUFFOLK.

§ 96.

"The Presbytery of Suffolk county, on Long Island, by their delegate, Mr. Ebenezer Prime, desired to be admitted as members of this Synod, with the proviso, that one or two of their members in all time to come, be allowed the privilege of representing them in the Synod and acting for them as delegates; and likewise, that some members of New York Presbytery might join them in their Presbyterial judicatories. In answer to which, the Synod does signify that they are willing to make all reasonable allowances for the absence of their members, who live far distant from the place of their convention, and when the Synod shall, on the account of their growing number and distant abode, conclude to form any of its sessions of delegates, they will readily admit that Reverend Presbytery to the common privilege of their body; before which, we judge it would be unprecedented and unequal, and of bad tendency.

"If the Reverend Presbytery aforesaid, is pleased to join with us on the aforesaid terms, then we declare our willingness to receive them, and that such of the Presbytery of New York, who live on Long Island, as are inclined to it, may join with them as members."—*Minutes*, 1748, p. 236.

"The Presbytery of Suffolk by their delegate, Mr. James Brown, signified to the Synod their acceptance of the terms proposed to them the last session; and said Presbytery are accordingly admitted into our Synod, in consequence whereof, Mr. Ebenezer Prime and Mr. James Brown, members of said Presbytery, being present, are now admitted to sit in the Synod as members."—*Minutes*, 1749, p. 238.

TITLE 2.—PRESBYTERY OF DUTCHESS COUNTY.

§ 97.

"A request was brought in from a Presbytery in New York government to the east of North River, desiring to be incorporated with this Synod, and that some members of the Presbyteries of New York and Suffolk, which are contiguous, may be allowed to be joined with them in a Presbyterial capacity. After several members of this body had given full satisfaction concerning their characters, their good standing in the churches, and that it was not from any unbrotherly or unfriendly views, nor from any disaffection to the neighbouring Churches that they desired to unite with us, it is agreed to grant their request, provided that they agree to adopt our Westminster Confession of Faith, and Catechisms, and engage to observe the Directory as a plan of worship, discipline, and government, according to the agreement of this Synod. 'Tis allowed that Mr. John Smith and Mr. Chauncy Graham join with them; and from Suffolk Presbytery, Messrs. Samuel Sachet and Eliphalet Ball; and that they be called by the name of Dutchess County Presbytery."—*Minutes*, 1763, p. 330.

"The Presbytery of Dutchess County being present, report that they have complied with the stipulations of the Synod in the year 1763, and have adopted the Westminster Confession of Faith, and Catechisms, together with the Directory for Worship and Discipline, according to the usage of this Synod, as appears from their minutes, which were produced and read; certain members of said Presbytery being present, were allowed to take their seats accordingly."—*Minutes*, 1766, p. 351.

TITLE 3.—PRESBYTERY OF SOUTH CAROLINA.

§ 98.

(*a*) "A letter from the Presbytery of South Carolina, signifying their desire to unite with this Synod, and requesting to be informed of the terms on which such union may be obtained, was brought in and read. It was agreed to send them the following letter in answer to their proposal.

"*Rev. and Dear Brethren*—We received your letter by the Rev. Mr. Caldwell, proposing an union of your Presbytery with this Synod, and asking the conditions on which it may be obtained. The Synod took your proposal into consideration, and are unanimously of opinion that the union would be for the interest of religion and the comfort of the whole body, and therefore agreed that it should take place for all ecclesiastical purposes, and expect that your Presbytery will attend the meeting of the Synod with all the regularity that your situation will admit. The conditions which we require are only what we suppose you are already agreed in, viz. that all your ministers acknowledge and adopt as the standard of doctrine, the Westminster Confession of Faith, and Catechisms, and the Directory as the plan of your worship and discipline. The Church of Scotland is considered by this Synod as their pattern in general, but we have not as yet expressly adopted by resolution of Synod, or bound ourselves to any other of the standing laws or forms of the Church of Scotland than those above mentioned, intending to lay down such rules for ourselves upon Presbyterian principles in general, as circumstances should from time to time show to be expedient.

"The only difficulty that has been made in this matter is, that we are not certain whether the corporation of the Widows' Fund will think it safe to admit the members of your Presbytery, from their distance and other circumstances. It is, however, the opinion of the members of this Synod, that you either do not intend to ask admission to this fund, which is not mentioned in your letter, or that you are both able and willing to come in upon such terms as will not in the least injure the stock or embarrass the management of that corporation.

"After receiving this letter we expect you will send your answer by such of your members as may attend the next meeting of our Synod, which is to be at Philadelphia, the third Wednesday of May 1771.

"The Moderator is ordered to make out a copy of this, properly attested, and deliver it into the hands of Dr. Rodgers and Mr. Caldwell, to be transmitted to the Moderator of the Presbytery of South Carolina by the first safe opportunity."—*Minutes*, 1770, p. 408.

(*b*) [Nothing more was heard from this Presbytery. It was a Scotch body which existed in the low country of South Carolina as early as 1748, and is probably the same mentioned in the following Chapter as the Presbytery of Charleston. No union took place, and the body is extinct.]—*Letter from the Rev. Dr. Howe.*

TITLE 4.—THE PRESBYTERY OF CHARLESTON.

§ 99.

"The committee to whom was referred by the General Assembly the consideration of an application from the Charleston Presbytery, in South Carolina, to be taken into connection with the Assembly, made their report, which being corrected, was adopted, and is as follows, viz.

"After examining the papers and propositions brought forward by the Charleston Presbytery, the committee think it expedient that the General Assembly refer this business to the consideration of the Synod of the Carolinas, with whom this Presbytery must be connected, if they become a constituent part of our body. That the said Synod be informed that the Presbytery ought, in the event of a connection with us, to be allowed to enjoy and manage, without hinderance or control, all funds and moneys that are now in their possession; and that the congregations under the care of the Presbytery be permitted freely to use the system of psalmody which they have already adopted. That, on the other hand, the Synod must be careful to ascertain that all the Ministers and congregations belonging to the Presbytery do fully adopt, not only the doctrine, but the form of government and discipline of our Church. That the Synod of the Carolinas, under the guidance of these general principles, should be directed, if agreeable to them and to the Presbytery, to receive said Presbytery as a part of that Synod. But if the Synod or the Presbytery find difficulties in finally deciding on this subject, that they may refer such difficulties and transmit all the information they may collect relative to this business, to the next General Assembly."—*Minutes*, 1800, p. 189.

§ 100.

(*a*) "A letter from the Rev. Dr. Buist was presented to the Assembly by the Committee of Overtures, and read, requesting in behalf of the Presbytery of Charleston in South Carolina, that they may be received into connection with the General Assembly of the Presbyterian Church, without connecting themselves with the Synod of the Carolinas.

"Inasmuch as this subject has been regularly before the Assembly in the year 1800, and certain resolutions adopted thereon, which appear not to have been complied with, and the application comes before the Assembly in an informal manner,

"*Resolved*, That the Assembly cannot now act upon the representation of Dr. Buist; but

"*Resolved*, farther, That Dr. Smith be appointed to write to Dr. Buist, informing him, and through him, the Presbytery of Charleston, that the Assembly are by no means indisposed to admit that Presbytery to a union with their body, upon a plan which may be hereafter agreed upon; provided, that the application for that purpose come before them in an orderly manner from the Presbytery of Charleston; provided farther, that it shall be made to appear to the Assembly that the difficulties of their situation or other circumstances, render it inexpedient for that Presbytery to be connected immediately with the Synod of the Carolinas; and provided, that they give the requisite assurance to the Assembly, that the Presbytery and the Churches under their care do fully adopt the standards of doctrine and discipline of the Presbyterian Church in the United States of America."—*Minutes*, 1804, p. 296.

(*b*) [Upon a remonstrance from the Synod of the Carolinas, the Assembly adopted the report of a committee]

"That this subject was regularly before the Assembly of the year 1800; that certain resolutions affecting the case were then adopted, to which that body of men have not conformed, on their part; and that no application has been made by them to this Assembly. Your committee therefore submit the following resolution, viz.

"*Resolved*, That this subject be dismissed."—*Minutes*, 1806, p. 363.

(*c*) "A letter from the Presbytery of Charleston containing a request on behalf of that Presbytery to be united with the General Assembly, was read, and committed to Messrs. Campbell, Hosach, Finley, Couser, and Woodruff, who were directed to report to the Assembly, on the subject."

"The report being read was adopted, and is as follows, viz.

"*Resolved*, That the prayer of the petition be granted, and that said Presbytery, retaining their name and their charter of incorporation, be, and they hereby are taken into connection with the General Assembly; provided however, that the members of said Presbytery shall have adopted the Confession of Faith, and the Constitution of the Presbyterian Church in the United States of America, and shall also effect a compromise or union with the Presbytery of Harmony, which transactions shall be subject to the review and control of the Synod of the Carolinas."—*Minutes*, 1811, pp. 467, 475.

[See above, § 98, *b*.]

TITLE 5.—UNION OF THE ASSOCIATE REFORMED SYNOD.

§ 101. *Proposal by the Assembly.*

"Whereas, the Associate Reformed Church and the Presbyterian Church in the United States of America are one in their Confession of Faith, and Form of Government, and whereas this Assembly knows of no reason why these two ecclesiastical bodies should not become visibly one Church, as we trust we are one in Christ Jesus, to the glory of God, therefore

"*Resolved*, That Dr. Green, Dr. Blatchford, Dr. J. McDowell, Mr. B. Strong, and Mr. Henry Southard, be a committee to confer on this subject with a similar committee from the Associate Reformed Synod, now in session in this city, if they shall see fit to appoint one; and that said committee report the result of their conference as soon as convenient."—*Minutes*, 1821, p. 7.

§ 102. *Articles of union adopted by the Assembly.*

"The Committee appointed by the General Assembly of the Presbyterian Church, and the Committee appointed by the General Synod of the Associate Reformed Church, to confer with respect to a union of the two bodies, met at the house of Jonathan Smith, Esq. The Rev. Dr. Green was chosen Chairman of the meeting, and the Rev. John Lind, Secretary. The business was introduced by prayer by Dr. Green.

"On motion of Dr. Blatchford, seconded by Dr. Mason, it was

"*Resolved unanimously*, As the judgment of the conferring Committees, that a union of the two Churches is both desirable and practicable.

"The following articles were then proposed and unanimously approved, as the basis of such a union.

"1. The different Presbyteries of the Associate Reformed Church shall either retain their separate organization, or shall be amalgamated with those of the General Assembly, at their own choice. In the former case, they shall have as full powers and privileges as any other Presbyteries in the united body, and shall attach themselves to the Synods most convenient.

"2. The Theological Seminary at Princeton, under the care of the General Assembly, and the Theological Seminary of the Associate Reformed Church, shall be consolidated.

"3. *Whereas*, Moneys to the amount of between nine and ten thousand dollars, which were given to the General Synod of the Associate Reformed Church, and of which the interest or product only was to be applied to the support of a Theological Seminary, were necessarily used in the current expenses thereof, which moneys so expended were assumed by the Synod as its own debt, at an interest of seven per cent; the united body agree to make a joint effort to repay the same, and will apply the interest accruing thereon to the maintenance of a Professorship of Biblical Literature in the Seminary at Princeton, analogous to that which now exists in the Associate Reformed Church; and until such Professorship shall be established, the said interest or product shall be used for the general purposes of the Seminary.

"4. The theological library and funds belonging to the Associate Reformed Church shall be transferred, and belong to the Seminary at Princeton.

"These articles having been approved, were ordered to be transcribed and signed, and a copy of them transmitted to the General Assembly of the Presbyterian Church, and the General Synod of the Associate Reformed Church, respectively.

"The meeting was closed with prayer by the Rev. Ebenezer Dickey.

"All which is respectfully submitted.

"Ashbel Green, Samuel Blatchford, John McDowell, Henry Southard, Benjamin Strong, J. M. Mason, Ebenezer Dickey, John Lind, William Wilson, Joseph Cushing."

"The foregoing report having been read [in the Assembly] and duly considered, was unanimously adopted."—*Minutes*, 1821, p. 9.

§ 103. *Referred to the Presbyteries by the Synod.*

"In General Synod of the Associate Reformed Church,

"*Resolved*, That this Synod approve of the plan of union agreed upon by the joint committees; and refer the same to the consideration of the different Presbyteries, with an injunction to report their judgment to this Synod at its next meeting.

"*Philadelphia, May* 23, 1821. —*Minutes*, 1821, p. 11.

§ 104. *The Plan ratified.*

"The following communication from the General Synod of the Associate Reformed Church was received and read, viz.

"*Resolved*, That this Synod approve and hereby do ratify the plan of union between the General Assembly of the Presbyterian Church, and the Associate Reformed Church, proposed by Commissioners from said Churches."

"Extract from the Minutes of the General Synod of the Associate Reformed Church at Philadelphia, 21st May, 1822.

JAMES LAURIE, *Moderator.*
J. ARBUCKLE, *Clerk.*

"*Resolved*, That a copy of the above resolution, authenticated by the Moderator and Clerk, be immediately sent to the General Assembly of the Presbyterian Church, and that Rev. Ebenezer Dickey, and Dr. Robert Patterson, be a committee to wait upon the Assembly with the said resolution. J. ARBUCKLE, *Clerk*."

§ 105. *The Union consummated.*

"The committee from the Synod of the Associate Reformed Church appeared in the Assembly, whereupon,

"*Resolved*, That the Assembly receive this communication with great pleasure; and the Rev. Jonas Coe, D. D., and the Rev. Thomas McAuley, LL.D., the Rev. William Gray, of the Presbytery of New York, and Mr. Divie Bethune, were appointed a committee to wait upon said Synod, and inasmuch as the different Presbyteries under the care of the Synod cannot appoint delegates to attend the present General Assembly, cordially to invite all the delegates to the Synod to take their seats in this house as members of the Assembly.

"*Resolved*, Moreover, that the committee aforesaid be directed to request the members of said Synod to attend this Assembly on to-morrow, at 4 o'clock, P. M., that we may unitedly return thanks to Almighty God, for the consummation of this union."

"The committee appointed to wait on the Synod of the Associate Reformed Church, reported that they had fulfilled the duty assigned them.

"The members of the Synod attended, and an appropriate psalm and hymn were sung, and two appropriate prayers were addressed to the throne of grace, one by a member of the Assembly, and the other by a member of the Synod, and the scene was deeply interesting, and affecting; and exhibited a union of heart, as well as a union in form."—*Minutes*, 1822, pp. 11, 14.

§ 106. *The Library and Funds of the Synod.*

[The Board of Directors of Princeton Seminary report]—"Shortly after the last Assembly rose, this library together with the valuable cases in which it was contained, was delivered by a committee of the late Associate Reformed Synod to a committee of the Board of Directors. The books and cases were received into the Seminary in the month of June last. On this subject the librarian in his report to the Board remarks: "The number of volumes is between 2400 and 2500. They are, with some exceptions, in very good condition as to binding &c., generally excellent editions, and making altogether a collection equally rare and valuable, and fully answering, it is believed, any expectations that may have been formed respecting it."—*Minutes*, 1823, p. 155.

§ 107. *Claims to the Library.*

[In 1822 and 1823, letters were received by the General Assembly from the Associate Reformed Synods of the West and of the South, laying claim to part of the library.]—*Minutes*, 1822, pp. 26, 28, and 1823, p. 215.

"A communication from the Associate Reformed Synod of New York was received, viz. a memorial of said Synod claiming the library, funds, &c. transferred as stated in the memorial, by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton."

"The memorial from the Associate Reformed Synod of New York, claiming the library and funds that had been transferred by the late General Synod of the Associate Reformed Church to the Theological Seminary at Princeton, was, with the leave of the Assembly, withdrawn by one of the Commissioners who had presented it, stating that he took upon himself the responsibility of withdrawing it. The other Commissioner had left the city several days previous. The memorial having been withdrawn, the following resolutions were adopted, viz.

"*Resolved*, 1. That if any of the Presbyteries under the care of the Associate Reformed Synod of New York, shall at any future time, send any of their candidates for the gospel ministry to our Theological Seminary at Princeton, they shall be received on the same terms as candidates from our own Presbyteries, and entitled to all privileges, both from the library and the funds of the institution, which are enjoyed by other students in the same personal circumstances.

"2. That Drs. Nott, Blatchford, and Chester, be a committee to confer with the Associate Reformed Synod of New York, or any committee which that Synod may appoint, on the subject of a friendly correspondence with this body, or of the amalgamation of their churches with the Presbyterian Church in the United States; and that said committee report to the next Assembly any such measures for adoption as the conferring parties may judge best calculated to promote the spiritual welfare of these two Presbyterian denominations.

"After these two resolutions were adopted, Dr. Proudfit, the commissioner present, declared that he was much more pleased and gratified by the adoption of these resolutions than he would have been by the Assembly's granting the claims of the memorial in their whole extent."—*Minutes*, 1823, pp. 121, 138.

§ 108. *The Library transferred to the Associate Reformed Synod of New York.*

"In regard to the Mason Library, and the funds of the Associate Reformed Church, the Trustees have to report, that the Chancellor of New Jersey has given a decree against them.

At the meeting of the Board in September last, a committee was appointed to draw up a statement proper to be adopted by the Trustees, in this state of the business. At the present meeting of the Board, this committee reported; and their report was adopted, and ordered to be incorporated in the report to the Assembly. It is as follows, viz.

The Committee appointed September 1837, on the subject of the Mason Library, respectfully report,

That in 1831, 'the Rev. Joseph M'Carrell and Mr. John Forsyth appeared in the General Assembly as Commissioners from the Associate Reformed Synod of New York, and presented a memorial from said Synod, urging a claim to the library and certain funds, transferred by the General Synod of the Associate Reformed Church, at the time they dissolved, to the General Assembly, and now in possession of the Theological Seminary at Princeton.' The memorial having been referred to a committee, and a report made thereon, it was resolved by the Assembly, 'That the memorial and the report be referred to the Trustees of the Theological Seminary at Princeton, for the purpose of investigating the claims of the memorialists, and if in the judgment of the said Trustees, the property in question belongs either in law or equity to the Associate Reformed Synod of New York, the said Trustees be hereby advised by this Assembly to deliver the property to the Synod aforesaid.' In September 1831, the memorial, with the accompanying documents, was referred by the Board of Trustees to a committee, consisting of the Hon. Charles Ewing, the Hon. Samuel L. Southard, and the Rev. Dr. William W. Phillips. That committee, after a full investigation of the claim, in April 1832, reported their opinion to the Board, and closed their report by saying that, 'in our opinion the property in question does not belong either in law or equity to the Associate Reformed Synod of New York.' This report was unanimously adopted by the Board, and laid before the General Assembly in May 1832, and by the Assembly referred to a committee, consisting of Messrs. Jonas Platt, Jessup, Lumpkin, Banks, and R. J. Breckinridge. Upon the report and recommendation of the committee, the Assembly adopted the following resolution, viz. '*Resolved*, That the said opinion and report, transmitted to this Assembly by the Trustees of the Theological Seminary at Princeton, be accepted and approved; and that said Trustees be and they are hereby empowered to adopt and pursue any measures by amicable suit at law, or *in equity*, or by arbitration, if they deem it expedient or necessary, in order to settle and determine any claim or claims, which the Associate Reformed Synod of New York, or any other person or persons, or body corporate, may make to the property, which is the subject of the opinion referred to.' Other claims to the property having been from time to time preferred to the General Assembly, it was deemed on the part of the Board of Trustees, neither necessary nor expedient, to submit the decision of these conflicting claims to arbitration. Such a course might have afforded ground for cavil or complaint against the Board on the part of some of the claimants. In pursuance of the authority contained in the last preceding resolution of the General Assembly, an appearance was entered on behalf of this Board, to an amicable suit, instituted in the Court of Chancery of the State of New Jersey, by the Trustees of the Associate Reformed Church in Newburgh, and the Trustees of the Associate Reformed Congregation in Little Britain, as well for themselves, as in behalf of all the other Associate Reformed Churches and Congregations in the State of New York, against the Trustees of the Theological Seminary of the Presbyterian Church. This cause having been argued before two successive Chancellors, an interlocutory decree in favour of the complainants was made by his excellency, Philemon Dickerson, then being Chancellor, at July Term, 1837, and a final decree rendered thereon at January Term, 1838.

The decree of the Court is, that the complainants are entitled to recover of the defendants, in specie, the said library of books, papers, records, moneys, and other property received by the said defendants, by virtue of the Act of Union between the General Assembly and the Synod of the Associate Reformed Church, to be delivered to the complainants or their solicitor upon his written order—also all interest actually received by the defendants upon the funds, and that each party pay their own costs.

From the foregoing statement of facts, it is apparent that the object of the General Assembly has been, not so much to establish any right or title of their own to the property in question, as to have conflicting claims fairly settled, and justice done to all parties concerned. In declining to submit the matter to arbitration, and in having the question decided by a competent legal tribunal, upon a full hearing of all the facts involved in the controversy, the Board have, in the opinion of the committee, met the views of the General Assembly, and fully discharged the trust reposed in them. The committee, without entering into the merits of the controversy, or expressing any opinion as to the probable result of an appeal from the decree of the Chancellor, to a higher tribunal, are of opinion that the views of the supreme judicature of the Church will be most strictly complied with, and the interest of the Church itself best promoted, by a submission to the decree of the Chancellor, and an early compliance with its directions. They therefore respectfully recommend that no appeal be taken from the decree of the Court of Chancery aforesaid, but that the library and other property in the possession of the Board be delivered over in pursuance of the decree to the complainants in the cause, or to their lawfully authorized agent."

"The Trustees respectfully request the General Assembly to give them instructions in view of the above statement."—*Minutes*, 1838, p. 60.

(*b*) *Action of the Assembly.*

"The annual report of the Board of Trustees of the Theological Seminary at Princeton was presented, read, and accepted, and it was

"*Resolved*, That the Assembly approve the course pursued by the Trustees of the Theological Seminary at Princeton, in regard to the decision of the Chancellor of the State of New Jersey, directing them to transfer the Mason Library, and accompanying funds, to the Associate Reformed Synod of New York."—*Ibid.* p. 16.

(*c*) "The Board [of Trustees of Princeton Seminary] report that the Mason Library, adjudged by the Chancellor of New Jersey to belong to the Associate Reformed Synod of New York, has been delivered to the agent of that body, and has been removed."—*Minutes*, 1839, p. 194.

PART III.

THE PLAN OF UNION.

TITLE 1.—ORIGIN OF THE PLAN.

§ 109. *Proposed by the Association of Connecticut.*

(*a*) "A communication was read from the General Association of the State of Connecticut, appointing a committee to confer with a committee of the Presbyterian Church, to consider the measures proper to be adopted by the General Association and the General Assembly, for establishing an uniform system of Church government, between the inhabitants of the new settlements, who are attached to the Presbyterian form of government, and those who prefer the Congregational form.

Ordered, That said communication lie on the table."

[It was as follows:]

"The Rev. John Smalley, Levi Hart, and Samuel Blatchford, are hereby appointed a committee of this General Association to confer with a committee to be appointed by the General Assembly of the Presbyterian Church, if they see cause to appoint such committee, to consider the measures proper to be adopted both by this Association and the said Assembly, to prevent alienation, to promote harmony, and to establish, as far as possible, an uniform system of Church Government, between those inhabitants of the new settlements who are attached to the Presbyterian form of Church government and those who are attached to the Congregational form, and to make report to this Association. Any two of the said committee are hereby empowered to act.

Resolved, That a copy of the foregoing proposals be transmitted to the said General Assembly, and that they be respectfully requested by the Moderator of this General Association to concur in the measure now proposed.

By order of the committee. NATHAN WILLIAMS, *Chairman.*

A true copy.—Attest, WM. LYMAN, *Ass't Scribe.*"—*Minutes*, 1801, p. 212.

§ 110. *The Plan adopted.*

"The Rev. Drs. Edwards, McKnight, and Woodhull, the Rev. Mr. Blatchford, and Mr. Hutton, were appointed a committee to consider and digest a plan of government for the Churches in the new settlements, agreeably to the proposals of the General Association of Connecticut, and report the same as soon as convenient."

"The report of the committee appointed to consider and digest a plan of government for the Churches in the new settlements, was taken up and considered, and after mature deliberation on the same, approved, as follows:

§ 111.

"Regulations adopted by the General Assembly of the Presbyterian Church in America, and by the General Association of the State of Connecticut, (provided said Association agree to them,) with a view to prevent alienation, and to promote union and harmony in those new settlements which are composed of inhabitants from these bodies.

"1. It is strictly enjoined on all their missionaries to the new settlements, to endeavour, by all proper means, to promote mutual forbearance, and a spirit of accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational form of Church government.

"2. If in the new settlements any Church of the Congregational order shall settle a Minister of the Presbyterian order, that Church may, if they choose, still conduct their discipline according to the Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that pupose. But if any difficulty shall exist between the Minister and the Church, or any member of it, it shall be referred to the Presbytery to which the Minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

"3. If a Presbyterian Church shall settle a Minister of Congregational principles, that Church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arise between him and his Church, or any member of it, the cause shall be tried by the Association to which the said Minister shall belong, provided both parties agree to it; otherwise by a council, one-half Congregationalists and the other Presbyterians, mutually agreed upon by the parties.

"4. If any Congregation consist partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their uniting in one Church and settling a Minister; and that in this case the Church choose a standing committee from the communicants of said Church, whose business it shall be to call to account every member of the Church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct. That if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery; if he be a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the Church. In the former case, the determination of the Presbytery shall be final, unless the Church shall consent to a further appeal to the Synod, or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the case shall be referred to such a council. And provided the said standing committee of any Church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery, as a Ruling Elder of the Presbyterian Church."—*Minutes,* 1801, pp. 221, 224.

[The plan was ratified by the General Association.]—*Minutes,* 1802, p. 237.

§ 112. *Plan of the Presbytery of Albany in* 1802.

"A communication was received from the Presbytery of Albany, stating that a joint committee, consisting of members of that Presbytery and members from a Presbytery known by the name of the Northern Associate Presbytery, [a Congregational body, in New York,] had met and agreed upon a plan of friendly correspondence between the Ministers and Churches belonging to these Presbyteries, respectively, consisting of three articles, viz.

"The committee has in effect agreed,

"1. That there shall be occasional communion between the members of the particular Churches subordinate to those Presbyteries respectively.

"2. That there be a friendly interchange of services among the Ministers, and,

"3. That each Presbytery, while in session, may invite members occasionally present from the other, to sit as corresponding members.

"That the Presbytery of Albany, having heard the report of the said committee, approved thereof, and resolved to request the General Assembly to sanction the same, and authorize the Presbytery of Albany to adopt it.

"The Assembly, after due examination and deliberation, expressed their approbation of the said plan of correspondence."—*Minutes*, 1802, p. 344.

§ 113. *Plan of the Synod of Albany in* 1808.

"The Synod of Albany requested the Assembly to sanction a plan of union and correspondence between themselves and the Northern Associated Presbytery and the Middle Association, in the Western District in the State of New York, which plan is contained in pages 117—121 of the Synodical Minutes. The plan being read, and the subject discussed,

"*Resolved*, That the Assembly sanction the aforesaid plan."—*Minutes*, 1808, p. 404.

§ 114. *Action in the Synod.*

[The following are the records of Synod on the subject.]

"Oct. 7, 1807.—The Rev. Mr. Samuel Fuller of the Northern Associated Presbytery, and the Rev. Mr. Joshua Leonard, from the Middle Association in the Western District, produced testimonials of their appointment as Commissioners from their respective bodies, for the purpose of forming some union with this Synod. These Commissioners, being requested, stated the views and wishes of their respective bodies. The subject being in some measure discussed, was deferred until to-morrow morning for further consideration.

"Wednesday morning, 9 o'clock.—The Synod resumed the consideration of forming some plan of union and correspondence with the Northern Associated Presbytery, and the Middle Association of the Western District. After mature deliberation, they concluded it to be an object of great importance to the peace, prosperity, and happiness of the congregations under their care, locally situated as they are together, as well as to the advancement of the interests of religion generally, that some plan of union and correspondence should exist between them. Therefore,

"*Resolved*, That the Rev. Messrs. Coe, Oliver, and Woodruff be a committee to prepare a draft of a letter to these ecclesiastical judicatories, stating the readiness of the Synod, with the approbation of the General Assembly, to form as intimate a connection with them as the Constitution of our Church will admit, and inviting them to become constituent branches of the Synod; and assuring them of our cheerfulness in leaving their churches undisturbed in the administration of their own government, until they shall become better acquainted with ours, and shall voluntarily adopt it."

§ 115. *Letter and proposals of the Synod.*

"Friday morning, 9 o'clock.—The Rev. J. Coe, from the committee to prepare the draft of a letter to the Northern Associated Presbytery, and the Middle Association in the Western District, in answer to their application about a union with the Synod, brought in such a draft, which was read, corrected and approved, and is as follows:

COOPERSTOWN, Oct. 9, 1807.

Dear Brethren—We received your communication by the Rev. [Mr. Leonard]* with great pleasure, and were highly gratified with the object of his mission, which has occupied our serious attention. Situated as our judicatories are, in a new country, rapidly increasing in its population; blended as our people are in the same settlements, and holding the same divine doctrines, it is certainly an object of interesting importance that we should be cemented together in some intimate bond of union and correspondence. Such an union would make us better acquainted, and increase our attachment to one another, as servants of our common Lord. It would facilitate the establishment of the gospel in many of the destitute settlements of our country, by uniting our people in a common cause; and it would enable us to combine our exertions more effectually in suppressing error, licentiousness and vice, and promoting the great interests of pure morality and undefiled religion. Prompted by these considerations, and animated with a desire to do all in our power to advance the general interests of the Redeemer's kingdom, the Synod of Albany stand ready, with the approbation of the General Assembly, to form as intimate a connection with your [Association] Presbytery as the Constitution of our Church will admit.

---

* [The brackets inclose words inserted in the letter to the Association, and omitted in that to the Presbytery.]

We most cordially invite you to become a constituent branch of our body, by [assuming the characteristic and scriptural name of Presbytery, and] adopting our standards of doctrine and government, and sit and vote with us in all the great and interesting concerns of the Church. [Deeming the name, however, far less important than the thing, although of consequence to uniformity in the same body, yet should you be solicitous to retain yours, it will not be considered on our part a bar to so desirable a union.]

Nor do we confine our invitation to you as Ministers; but we also extend it to delegates from your churches, whom we are willing to receive as substantially the same with our ruling elders, to assist us in our public deliberations and decisions. Knowing the influence of education, and habit, should the churches under your care prefer transacting their internal concerns in their present mode of Congregational government, we assure them of our cheerfulness in leaving them undisturbed in the administration of that government, unless they shall choose to alter it themselves.

Should you accede to this plan of union and correspondence, and our General Assembly permit us to form it, which we are disposed to think they readily will, we anticipate the auspicious period as just at hand, when all the Congregations of Presbyterian Churches in this northern region will form one great phalanx against the common enemy, and combine their exertions to advance the mediatorial kingdom of our exalted Lord.

We are, Reverend Brethren, with sentiments of respect and esteem,

Yours sincerely."

§ 116. *The Middle Association received by the Synod.*

"Oct. 8, 1808.—Whereas, it appears that the plan of union and correspondence proposed by the Synod at their last meeting between them and the Middle Association on the Military Tract, and its vicinity, has been transmitted to said Association; and whereas the said Association have acceded to said plan of union and correspondence, as appears from the records of said Association, adduced by the Rev. Hugh Wallace, and Deacon Peter Hitchcock, who are deputed to act on this subject; and whereas the General Assembly have permitted the Synod to form this plan of union and correspondence; therefore

Resolved, That the Middle Association on the Military Tract and its vicinity, be received as a constituent branch of the Synod, and they are hereby received accordingly —retaining their own name and usages in the administration of the government of their Churches according to the terms stated in the plan."

"*Ordered*, That the Clerk furnish the Association with an attested copy of the above Minute."

"The Rev. Joshua Leonard, Hugh Wallace, Nathan B. Derrow, Francis Pomeroy, and Reuben Hind; and Messrs. Gilbert Weed, Peter Hitchcock, and Samuel Seward, delegates, members of said Association, being present, took their seats in Synod."—*Minutes, Synod of Albany, published by the Auburn Convention.*

§ 117.

[In the extract from the Minutes of the Assembly for 1809, the statistical table is thus introduced:]

"The General Assembly have under their jurisdiction, 7 Synods, 32 Presbyteries and 1 Association; viz. I. *Synod of Albany:* Presbyteries, 4—Columbia, Albany, Oneida, Geneva. Middle Association," &c.—*Extracts* 1809, p. 227.

TITLE 2.—OPERATION OF THE PLAN.

§ 118. *Case of Daniel W. Lathrop.*

"A commission, signed by the Moderator and Clerk of the Presbytery of Hartford, appointing Mr. Daniel W. Lathrop, one of the Standing Committee of the Church in Ellsworth, a Commissioner to this Assembly, was read.

"A motion was made and seconded, that he be received as a member; after some discussion, the subject of the motion was committed to Dr. Romeyn, Messrs. Winser, and Elias B. Caldwell, who were directed to report to the Assembly to-morrow morning."

"The committee to which was referred the motion relative to Mr. Lathrop, reported, and their report was read, and several amendments having been proposed, the subject, after a discussion of considerable length, was recommitted to the same committee, increased by the addition of Drs. Rice, Spring, and Neill, and the Rev. Matthew R. Dutton, and the committee was directed to report to the Assembly as soon as practicable."

"The committee to which was referred the case of Mr. Lathrop, reported, and their report being read, was, without opposition, adopted, and is as follows, viz.

"Whereas, a conventional agreement was entered into with the General Association of Connecticut, by the General Assembly of the Presbyterian Church, in the year one thousand eight hundred and one, for the purpose of preventing alienation, and promoting harmony in those new settlements which are composed of persons adhering to both those bodies:

"And whereas, in the said agreement it is provided, that in a Church composed in part of Congregationalists and in part of Presbyterians, the Church may choose a standing committee for the exercise of discipline; and moreover, that the standing committee of any Church may depute one of their body to attend the Presbytery, and that the person so deputed may have the same right to sit and act in Presbytery as a Ruling Elder of the Presbyterian Church:

"And, moreover, as in the mixed state of Christian society, contemplated in the agreement aforesaid, Presbyteries have sometimes appointed members of standing committees so admitted into their body as commissioners to represent them in General Assembly; therefore,

"*Resolved*, In order to carry into effect the friendly object of the above agreement, that Daniel W. Lathrop be admitted as a member of this Assembly.

"*Resolved*, That it be affectionately recommended to the brethren who compose mixed societies of this kind, so far as expediency will allow, to conform to the letter of the Constitution of the Presbyterian Church in making their appointments and organizing their Congregations."—*Minutes*, 1820, pp. 721, 722, 724.

§ 119. *Case of Josiah Bissell.*

"Mr. Josiah Bissell, from the Presbytery of Rochester, appeared in the Assembly, and produced a commission as an Elder from that Presbytery. A member of that Presbytery informed the Assembly that Mr. Bissell had not been set apart as an Elder; but that he was appointed, as was supposed by the Presbytery, in conformity with the conventional agreement between the General Assembly and the General Association of Connecticut."

"After considerable discussion, it was

"*Resolved*, That Mr. Bissell be admitted as a member of the Assembly."

§ 120. *Protest in this case.*

"The following protest was offered, and ordered to be entered on the Minutes, viz. "The subscribers enter their dissent and protest against the resolution by which Mr. Josiah Bissell was admitted as a member of this General Assembly, for the following reasons:

"1. Because he was neither an ordained Minister, nor a Ruling Elder; and consequently he was destitute of the qualifications which the Constitution of our Church requires in Commissioners appointed by Presbyteries as their representatives in this body.

"2. Because he was not even a 'Committee-man,' on which ground, some might, in existing circumstances, have been disposed to advocate his admission as a member.

"3. Because he had not, either from the Constitution, or from the Conventional agreement, [the Plan of Union] the shadow of a claim to a seat in this house."

[Signed by forty-two members of the Assembly.]

§ 121.

[In reply, it is said that] "Mr. Bissell was admitted by the Assembly for the following reasons:

"1. The commission which Mr. Bissell produced was in due form, and signed by the proper officers of Presbytery.

"2. Every Presbytery has a right to judge of the qualifications of its own members; and is amenable to Synod, and not to the General Assembly, except by way of appeal, or reference, or complaint, regularly brought up from the inferior judicatories, which has not been done in the present case.

"3. It would be a dangerous precedent, and would lead to the destruction of all order in the Church of Christ, to permit unauthenticated verbal testimony to set aside an authenticated written document."—*Minutes,* 1826, pp. 8, 23, 28.

§ 122. *Case of Clement Tuttle.*

[The Committee of Elections reported]—"With respect to the case of the standing committee-man from Grand River Presbytery, they decline expressing any opinion as to the constitutional question of the right of such to a seat in the Assembly.

"The Assembly proceeded to consider the case of the person denominated 'standing committee' in the commission; and after considerable discussion it was

"*Resolved,* That the member be received and enrolled among the list of members."—*Minutes,* 1831, p. 158.

§ 123. *Protest in this case.*

"The following protest was read, and ordered to be entered on the Minutes, viz.

"At the sessions of the General Assembly, held in Philadelphia in the year 1831, Mr. Clement Tuttle, from the Presbytery of Grand River, was certified to the said General Assembly as a committee-man, in one of the churches under the care of said Presbytery, formed according to the Plan of Accommodation, recommended in the Articles of Agreement, bearing date in the year 1801, between the General Assembly of the Presbyterian Church and the General Association of Connecticut; and was allowed to take his seat, to deliberate and vote as a regular member of this body. Against which decision, and against the right of the said Clement Tuttle to a seat in said body, we protest.

"In the 12th Chap. and 2d Sec. of the Form of Church Government, it is enacted, 'The General Assembly shall consist of an equal delegation of Bishops and Elders from each Presbytery.' Who the persons are that are recognized as Bishops within the body of the Presbyterian Church is distinctly shown in Chap. iv. of the Form of Government. Nor is there the least reason for supposing, nor has any one intimated, that this 'Committee-man' holds his seat here by virtue of the pastoral office.

"In Chap. 5th of the Form of Government, the manner of electing and ordaining Ruling Elders is prescribed; wherein it is rendered necessary that the candidate should specifically receive and adopt the Confession of Faith of our Church, that he should approve of its government and discipline; that he should accept the office and promise faithfully to perform all its duties, and that he should promise to study the peace, unity and purity of the Church. It is furthermore stated in the 6th Sec. of said Chapter, that the office of Ruling Elder is perpetual; and he who holds it can neither lay it aside at pleasure, nor be divested of it but by deposition.

"The nature of some of the duties which the Ruling Elders take upon themselves at their ordination, is particularly set forth in Chap. 9th of the Form of Church Government, from which it appears that the duties there mentioned cannot be performed except by a church officer coming up completely to the Presbyterian idea of a Ruling Elder.

"All the foregoing qualifications must concur in an individual (if he be not a Pastor or Bishop) before he is capable of being voted for as a Commissioner to the General Assembly. All these concurring, he may be voted for; and if elected, must, before his name is enrolled as a member of this body, produce a commission here, under the hand of the Moderator and Clerk of his Presbytery, asserting upon the face of it that he is a Ruling Elder in a particular Congregation. See Chap. xxii., Sec. 2, Form of Government.

"Now there is nothing even conducing to prove that the said Clement Tuttle was ever elected or ordained as a Ruling Elder, in the Presbyterian Church; that he has ever formally and publicly adopted its Confession of Faith, and approved its Discipline and Form of Government; that he has been elected by any Presbytery a Commissioner to this Assembly in the character of a Ruling Elder, nor that he bears any commission certifying any such fact; but on the contrary the commission he produces, shows clearly that he is not a Ruling Elder, but a "Committee-man," and that the Church to which he belongs can be only in part, and for anything that appears, in very small part, a Presbyterian Church.

"Wherefore we do solemnly protest against the decision of the General Assembly, allowing the said Clement Tuttle to take his seat in this body as a Ruling Elder, by virtue of his said commission as a 'Committee-man,' because that decision is contrary to the plain letter of our Church Constitution. And we do protest against the right of the said Clement Tuttle to take a seat in this General Assembly as a Ruling Elder, by virtue of a commission certifying that he holds another name and office, because the neglect and disrepute into which such practices must bring the office of Ruling Elder, are in high degree fatal to the Presbyterian Church.

"The articles of agreement alluded to in the beginning of this paper are supposed to give this individual, and all others similarly situated, a seat in this Assembly. That agreement is one altogether anomalous to our Form of Government, and so far as it does extend, is in derogation of it. The plainest rules of common sense tell us, that the principles of such instruments shall not be extended beyond the cases to which they are applied in terms, and must be strictly limited by the details contained within themselves. The rule is, that a body of men when making such an agreement, shall not be called on to embrace in a codicil of exceptions every point to which a given rule would apply, and except it by saying—this is not granted away—but on the other hand having plainly set down what was *meant*, it is very clear that what is not set down is *not meant*. It is the only rule of sense or safety.

"This being so, those articles can never cover this case, because they expressly stipulate the Church Session and Presbytery, as the Church Courts to which these "Committee-men" may have access in the character of Ruling Elders, and mention no others. As the grant was in derogation of the rights of the Eldership, and adverse to the nature of our Church government, it is manifestly just such a grant, as, if valid at all, could only be so within the strict import of its own terms. We do not feel called on to discuss the fact, whether these articles thus interpreted are constitutional or not. If, however, they are so construed as to place members here who are by our Constitution forbidden to be here, or as in any degree to affect the principles of the organization of this house as clearly defined in our Books, then it is manifest that the articles must be considered utterly null and void. The Constitution cannot be obligatory, and yet something else, which is against and adverse to the Constitution, be obligatory also; unless a sense can be found in which the same proposition is both false and true at the same moment, and at every successive moment.

"If any one will fix with precision the time when the principles of our government shall grow into disesteem, there will no longer remain any difficulty in designating the period, when every other peculiarity of our Church will be viewed with equal aversion. The preservation of the true principles of Presbyterian polity affords the best external security for the preservation of the true principles of Presbyterian doctrines.

"We do therefore consider ourselves to be discharging a high and solemn duty when we thus point to a vital principle in our system of government, wrested from its original design, and thus enter our protest against an unconstitutional act arising therefrom.

[Signed by sixty-seven members of the Assembly.]—*Minutes*, 1831, p. 185.

The reply to the above protest is identical in its arguments with the protest accompanying the following resolution, which was adopted towards the close of the session; the majority having changed in consequence of numbers obtaining leave of absence.

§ 124. *Delegation of Committee-men disapproved.*

"*Resolved*, That in the opinion of the General Assembly the appointment by some Presbyteries, as has occurred in a few cases of members of standing committees to be members of the General Assembly, is inexpedient and of questionable constitutionality, and therefore ought not in future to be made."—*Minutes*, 1831, p. 190.

§ 125. *Protest against this act.*

"The following protest was read and ordered to be entered on the Minutes, viz.

"It appears from the Digest, page 292, that in 1790, only two years after its constitution, the General Assembly adopted measures to form 'a plan of *union* and *correspondence* with the General Association of Connecticut.' This 'union' appears to have been formed upon the principle of tolerance which has always characterized the Presbyterian Church; and it was consummated in 1794 by the appointment of delegates to the two bodies respectively, to whom was given the right of deliberating and voting.

"In 1801 this plan of union was still further extended, and 'a plan of union between Presbyterians and Congregationalists in the new settlements' was agreed upon; which was also called 'a plan of government for the churches in the new settlements.' This plan consisted of a number of regulations of a most liberal character, in which Presbyterians and Congregationalists were harmoniously united in the same Church. The Churches founded upon this mixed plan were allowed to exercise discipline by a *Standing Committee*, which was virtually but another name for Eldership. And in one of the articles of agreement it was provided, that should the said 'Standing Committee of any church depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a Ruling Elder of the Presbyterian Church.' When we consider the nature of this agreement, its principles and objects, that it granted reciprocal rights and privileges, we cannot for a moment doubt, that it was intended to give to such member of a Standing Committee all the Presbyterial rights of every other lay member of Presbytery. What in common language would be understood as the Presbyterial rights of a Ruling Elder, but 'to sit and act' in Presbytery? This phrase would be considered as including *all* Presbyterial rights, unless some exception was made, and one of these rights is eligibility to the General Assembly. This would be evidently according to the very spirit of the compact; and whatever other view might be taken of it, this and this alone, is the plain, natural, common sense construction of the terms of the agreement.

"The principle which admits a member of a Standing Committee to a seat in the Presbytery, in its extension of course admits to the General Assembly, and the infraction of the Constitution is no greater in the one case than in the other; for the Constitution in its *letter* admits Elders only either to Presbytery or Assembly. This plan of union was deemed of so great importance, that it was ordered to be printed, and copies delivered to the missionaries who might be sent by the Assembly, among the people concerned. In pursuance of this plan very many Churches have been formed, and which have always been returned and represented to the Assembly as Presbyterian churches, and have thus constituted an integral part of 'the Presbyterian Church in the United States of America,' and have from time to time been represented in the General Assembly, by Standing Committee-men, in place of Elders.

"The compact in question appears by the Digest, to have been a conventional agreement or treaty, made between two parties, independent of each other, for mutual benefit, and a desire to advance unitedly the cause of religion. When one of the parties becomes dissatisfied, in what mode shall it obtain redress? Certainly not by breaking the treaty, without notice to the other; but by a proposition for an alteration. And this course the Assembly did pursue three years ago in a parallel case before alluded to, by proposing to the General Association of Connecticut, that the right of Delegates to vote should be withdrawn, which was acceded to by that body; and such, in the opinion of the protestants, should have been the course in the present case.

"We also further protest against said resolution because it was adopted after the Assembly had been in session more than two weeks, and when nearly one-third of the members had returned home, and those chiefly residing at a distance, and most interested in the question; and also because this Assembly, on the first day of its session, when full, did by a large majority decide this question by admitting a member of a standing committee to a seat in this house; and the protestants have therefore, as they think, good reason to believe, that had the question been taken at an earlier day of the session, there would have been a majority against it."—*Minutes*, 1831, p. 192.

§ 126. *Two Committee-men allowed to withdraw their commissions.*

"The Committee [of Commissions] reported two commissions for members of Standing Committees, instead of Ruling Elders, from the Presbytery of Grand River. These commissions were referred to the Committee of Elections.

"The Committee of Elections reported that the commissions referred to them from the Presbytery of Grand River had been withdrawn by the persons presenting them."—*Minutes*, 1832, pp. 314, 315.

§ 127. *Committee-men excluded in the South.*

"The records [of the Synod of South Carolina and Georgia] were approved, with the exception of a resolution recorded on pages 218 and 219, on the subject of admitting the representatives of Congregational and Independent Churches to be members of their Presbyteries and Synod, in the same manner as Ruling Elders."—*Minutes*, 1832, p. 331.

§ 128. *Proposed interpretation of the Plan.*

"The following resolutions were offered and seconded, viz.

"1. *Be it Resolved* by this General Assembly, That the Plan of Union of 1801 between the General Assembly of the Presbyterian Church, and the General Association of Connecticut, does not, when properly construed, authorize any Committee-man now to sit and act in any Presbytery as a Ruling Elder, unless he represents a Church composed partly of Presbyterians and partly of Congregationalists; nor even then, unless in the express case of discipline provided for under the fourth head of that Plan of Union.

"2. *Be it further Resolved*, That the said Plan of Union, when truly construed, does not authorize any private person, not being a Committee-man, to sit and act in Presbytery in any case whatever.

"*Be it further Resolved*, That the said Plan of Union, when truly construed, does not authorize any Committee-man to sit or act in any case in any Synod nor in the General Assembly.

"After considerable discussion it was

"*Resolved*, That without expressing an opinion on the resolutions offered, it is inexpedient at this time to consider them."—*Minutes*, 1832, p. 329.

§ 129. *Operation of the Plan in the Synod of the Western Reserve.*

"A motion was made to cite the Synod of the Western Reserve to appear before the next General Assembly; which motion was put upon the docket.

"After considerable discussion the following minute was adopted, viz.

"Whereas, a resolution was introduced citing the Synod of the Western Reserve, to answer certain charges brought by common rumour against the order and discipline of the Presbyteries and Churches belonging to that Synod; viz. that the said Synod is chargeable with delinquency in permitting persons to be received as ordained Ministers coming from other Churches without being required by the Presbyteries to receive and adopt the Confession of Faith of the Presbyterian Church; and whereas, the said Synod is further charged by common fame with having failed to take effectual care that the Presbyteries observe the Constitution of the Church, in this, that many churches have no Ruling Elders connected with them, and that the office of Ruling Elder has been allowed to go into disuse, to a great extent, throughout the bounds of said Synod; after discussion, in which much information respecting the state and proceedings of said Presbyteries and Churches was given,

"*Resolved*, That instead of issuing a citation to the Synod of the Western Reserve, said Synod be directed to review and examine the state of the Presbyteries and Churches under its care, and make a report to the next General Assembly with special reference to these points."—*Minutes*, 1832, pp. 322, 327.

§ 130. *Subsequent action.*

"The Synod of the Western Reserve, agreeably to the directions of the last General Assembly, made a report on the points stated in the Minutes of the last Assembly, which report was read and committed."

"The Committee, to whom was referred the report of the Synod of the Western Reserve, made a report which being read and amended, was adopted and is as follows, viz.

"After having maturely considered the subject referred to them, they recommend to the Assembly, without approving the views of the Synod in relation to order and discipline, as stated in their report, that the report be accepted and printed in the Minutes of the Assembly."

§ 131.

"The report of the Synod is as follows."

"At the stated meeting of the Synod of the Western Reserve, held at Detroit, October 8th, 1833, the following resolution was adopted, viz.

Resolved, That in reference to the points named by the Assembly, as having been charged by common rumour against this Synod; the Synod having, as their custom is, agreeably to the direction of the Assembly, devoted a part of their Sessions to review and examine the state of the Presbyteries and Churches under their care, do report to the next General Assembly:

1. That the Synod see no ground for the charge of delinquency in relation to the permisson alleged in the first specification. The Synod would remark, that previously to the resolution of the Assembly on this subject in 1830, it is believed that a difference of practice prevailed in our Presbyteries, in the reception of members from corresponding Churches; some of them admitting members from such Churches (as has been common in other Presbyteries in different parts of the country,) without any formal profession of adopting the Confession of Faith of the Presbyterian Church. But since the passage of that resolution by the Assembly, the Synod believe that no such practice has obtained in any of our Presbyteries. In respect to the allegation respecting persons licensed and ordained by our Presbyteries, without receiving and adopting the Confession of Faith, the Synod have no knowledge or belief of the prevalence of any such practice in any of our Presbyteries.

2. That in relation to the remaining allegation, viz., on the subject of Ruling Elders, the Synod do not discover any reason for the charge of having violated the Constitution of the Church, inasmuch as that Constitution does not make the Eldership essential to the existence of a Church, and as the number of members in many Churches is too small to admit the election of suitable persons to fill the office; and where this is not the case, the fact of there being Congregationalists intermingled with Presbyterians in many Churches, is a sufficient reason for the non-existence of the Eldership, according to the plan of agreement between the General Assembly, and the General Association of Connecticut; from the spirit of which the Synod believe that none of our Presbyteries have departed.

However, with regard to the charge of the Presbyteries allowing the office of Ruling Elder to go into disuse, the Synod would say, that during the last year, there have been more Ruling Elders elected and ordained in the Churches connected with our Presbyteries, than during any three or four years previously.

By order of the Synod of the Western Reserve. Wm. Hanford, *Stated Clerk*."
—*Minutes*, 1833, pp. 478, 488.

§ 132. *A sentiment in this response condemned.*

"The report of the Committee to examine the Records of the Synod of the Western Reserve, was taken up and adopted, and is as follows, viz. That the Records be approved, with the exception of the sentiment on page 154, that the Eldership is not essential to the existence of the Presbyterian Church. In the opinion of the Committee, the Synod advance a sentiment that contravenes the principles recognized in our Form of Government, Chap. ii., Sec. 4., Chap. iii., Sec. 5, Chap. v., Chap. ix., Sec. 1, 2."—*Minutes*, 1833, p. 489.

§ 133. *Case of Erastus Upson.*

"The Committee [of Commissions] reported that Mr. Erastus Upson, a Standing Committee-man, from the Presbytery of Oswego, had been appointed a member of this body. A motion was made to refer this case to the Committee of Elections, which was negatived. It was then

"*Resolved*, That Mr. Upson have leave to withdraw his application."—*Minutes*, 1833, p. 476.

§ 134.

[For further action upon the Plan of Union, and its ultimate abrogation, see Book VII., §§ 115, I.; 116, *Resolution* 2; 117: 3; 124, VII.; 125, *Resolution* 6; and 144, *et seq.*]

BOOK VII.

HERESIES AND SCHISMS.

PART I.

TESTIMONIES AGAINST ERRORS.

§ 1. *Duty of opposition to error.*

"We live at a time when it becomes a duty peculiarly incumbent, to 'contend earnestly for the faith once delivered to the saints.' It will however be remembered, that the sacred cause of truth can never be promoted by angry controversy or railing accusation. It is therefore recommended to the churches to vindicate the truth, not only by sound and temperate discussion, but also and especially by the manifestation of its sanctifying and transforming power over the life and conversation; and by evincing that 'the like mind is in us which was in Christ Jesus our Lord.'

"It should ever be recollected, that error in doctrine has a native tendency to produce immorality in practice; and therefore, that we should not be carried about by every wind of doctrine. Let us prove all things, and hold fast that which is good. This caution, it is hoped, will be received with attention and solemnity, inasmuch as the Church has been of late invaded by errors which strike at the very foundation of our faith and hope; such as the denial of the Godhead and atonement of the blessed Redeemer, the subjection of the Holy Scripture to the most extravagant impulses of the heart of man. These, and other errors of a dangerous nature, have been industriously, and, alas! that the Assembly should be constrained to add, in some portions of our country, too successfully disseminated."—*Minutes*, 1806, p. 357.

§ 2. *Letter of the General Assembly to the Churches under its care, on the maintenance of doctrinal purity.*

(*a*) "*Dear Brethren*—The General Assembly being the bond of union, correspondence, and mutual confidence among all the churches, has authority to reprove, to warn, or bear testimony against error in doctrine or immorality in practice. It is bound to exercise this prerogative whenever the Church is exposed to any particular danger, or needs admonition or exhortation with regard to any special duty. Believing that the present circumstances of our Church render the duty of maintaining a faithful adherence to our standards of doctrine and discipline peculiarly necessary, the Assembly desire to call attention to this important subject.

"God has been pleased to bring us through a protracted and arduous conflict, in which we have been contending for the truth and order of the Church. While we gratefully acknowledge his goodness in crowning our efforts to sustain our standards with success, it becomes us to look back and see wherein we have sinned, that we may penitently confess our errors, and learn wisdom for our future guidance. It is not our object, on this occasion, to point out the various particulars in which the past conduct of our Church may have offended God, but simply to call the attention of our ministers and members to what, in the judgment of this Assembly, has been the principal source of our long continued difficulties. Our great error has been a want of fidelity to the fundamental principles of our ecclesiastical compact. It is important, therefore, that these principles should be distinctly stated, and the duty of adhering to them be urged upon the Church.

"Our fathers taught that God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith and worship; that saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, and that this communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus. In perfect consistency with these principles of liberty of conscience and communion of saints, they held that every Christian Church or association of Churches is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government, which Christ has appointed.

(*b*) "The terms of Christian communion, adopted by our Church, have been in accordance with the divine command, that we should receive one another as Christ has received us. We have ever admitted to our communion all those who, in the judgment of charity, were the sincere disciples of Jesus Christ. If, in some instances, stricter terms have been insisted upon, if candidates for sealing ordinances have been required to sign pledges, to make profession of anything more than faith, love, and obedience to Jesus Christ, these instances have been few, and unauthorized, and therefore do not affect the general character of our Church. We fully recognize the authority of the command: 'Him that is weak in faith, receive ye, but not to doubtful disputations.' The application of this command is entirely confined to private membership in the Church. It has no reference to the admission of men to offices in the house of God. On the contrary, we observe, that with regard to ministerial communion, or the qualifications for admission into the office of the ministry, the command of God is, that a Bishop must be blameless, apt to teach, holding fast the faithful word, that he may be able by sound doctrine both to exhort and convince the gainsayers. In obedience to this command, the founders of our Church, and all who have entered it with enlightened views and honest intentions, have declared to the world and to all other Christian Churches, that the system of doctrine contained in the Westminster Confession of Faith, and Catechisms, is that sound doctrine which we are to require in all those who seek the office of a Bishop. So also our Form of Government requires of Elders and Deacons, who are not teachers, but rulers and stewards in the house of God, a no less unequivocal and public profession of adherence to our standards; and in this the Scriptures abundantly sustain our principles. When the Elders and Deacons of a church become lax or heretical in their doctrinal views, they may, and often do adopt measures as subversive of the doctrine, which is according to godliness, as could be any measures resorted to by the Pastor of the Church.

"Such are the principles on which our Church was founded, and on which, for more than a century, it was faithfully administered. It is believed, that during all that period no one was debarred from the communion of saints who was regarded as a sincere disciple of Christ, and that no one was admitted to any office in our Church, or if admitted, was allowed to retain his standing, who dissented in any material point from the system of doctrine contained in our standards. That this latter principle of our Constitution has of late years been in many cases culpably disregarded, is a matter of general notoriety. Many Ministers have been received into our Presbyteries who never adopted our Confession of Faith; and many others, Bishops and Elders, who professed to adopt it, have been allowed publicly to avow opinions subversive of its distinguishing doctrines. The General Assembly bears its solemn testimony against this unfaithfulness. It enjoins on the Presbyteries, on the one hand, to abstain from making anything a condition of ministerial communion, which the Constitution does not prescribe; and, on the other, to be firm and faithful in demanding everything which the Constitution enjoins. In giving this injunction, the Assembly requires nothing that is unjust or unreasonable. No man has a right to join any society, unless he is willing to submit to its rules. Much less has any man the right to assume the office of teacher, ruler, or steward in a Church, unless he fully assents to its doctrines. All those who approve of the doctrines which we are pledged to sustain, and who are otherwise qualified for the work, we cordially welcome to our fellowship, and promise them our confidence and support. But we protest against the unfairness of those who adopt our standards in a sense different from their obvious import, contrary to the known and generally received interpretation, as a dishonesty and an injury, against which the Presbyteries are bound to protect the Churches, and against which the Churches should both watch and pray.

(*c*) "The Presbyteries should remember that they are not independent bodies, each acting for itself alone, and therefore at liberty to receive any candidate who they may suppose, is qualified to do good. The Presbyteries are co-ordinate members of an extended communion, bound together by a written compact. When, therefore, they admit a member who has not the constitutional qualifications, they are guilty of a breach of faith. So also the churches and sessions are not at liberty to desire and urge the election and ordination of any of their own number to any office in the Church, or to approve of their continuance in such office, unless they are known to be men who hold fast the form of sound words, and show in doctrine uncorruptness.

"Were the points in regard to which the Presbyteries, Sessions, and Churches are thus exhorted to adhere to the Constitution, mere matters of form, the duty would still be binding, but as they relate to the truth of God, it is the more obligatory and important. The truth is a sacred deposite which we are bound to treasure and transmit uncorrupted. It is the fire upon God's altar which we are to watch, without which there can be no acceptable offering, and which, if once extinguished, can hardly be rekindled. The sanctuary remains dark and desolate for ages. The history of the Christian Church is one solemn admonition on this subject. Indifference to the truth is one of the first and surest indications of the decline of religion in any communion. Men cannot be indifferent to what they see and feel concerns their own salvation. The Assembly, therefore, would deplore any manifestation of such indifference, and would warn all in our communion against its insidious approaches. It may put on the guise of liberality, or assume the name of charity, but its nature is not thereby altered. It is only the more dangerous from these false assumptions.

(*d*) "We should ever remember that truth is in order to goodness; that the great touchstone of truth is its tendency to promote holiness; that no opinion can be either more pernicious or more absurd than that which brings all opinions upon a level, and represents it as of no consequence what a man believes, if he be sincere. On the contrary, we should ever remember that there is an inseparable connection between faith and practice, truth and duty. (Form of Government, Chap. i., Sec. 4.) The Assembly is the more earnest on this subject, as the most subtle errors to which our churches are at present exposed are intimately connected with experimental religion. It is true, indeed, that the forms of error in our day vary from the refinements of Arminianism to the grossest Atheism, from high Arianism to the lowest humanitarianism, and from the most abstruse metaphysical philosophy, touching free will, moral agency, and sin, original and actual, to the bold and daring denial of all accountability and of the moral government of God. It is neither possible nor necessary for the Assembly to enter into a detail of these various and varying forms of error. But it is proper briefly to allude to a few of the more subtle character, held by men who have been and are still desirous of appearing to be entitled to our confidence. We observe, therefore, that it has been openly taught, in works widely circulated and highly recommended, that self-love is the ultimate foundation of moral obligation; that the reason why we are bound to do right is, that it will make us happy; that our obligation to obey God does not arise out of our relation to him as our Creator, nor out of his infinite excellence, but from the fact that he knows best what will promote our happiness. How can a man have proper sentiments towards God who entertains such views? How can self be thus made the centre, the beginning, and the end of religion and morality, and yet true piety flourish in the soul? How is God degraded and man exalted! How is the eternal distinction between right and wrong, holiness and sin, obliterated, and all religion made a mere calculation of profit and loss by such a doctrine!

"It has still more frequently and undisguisedly been taught, that such is the nature of free agency, that God cannot certainly control the acts of moral agents; that he could not prevent the introduction of sin into a moral system, nor even the present amount of sin; that he does all he can for the conversion of all who hear the gospel. This doctrine has, from the beginning of the Christian Church, been the dividing line between the friends and the enemies of the doctrines of grace. It is one of the fundamental principles of that system which is known among us as the new divinity. If this doctrine is true, God is dependent and uncertain in his plans; his promises are all precarious, and prayer is a mockery.

"The doctrine of original sin, as taught in our Confession of Faith, and as held by all the Churches of the Reformation, has been extensively repudiated. Yet this doctrine not only lies at the foundation of the whole system of redemption, but is most intimately connected with religious experience. The new doctrine denies the corruption of our nature; it makes the evil that is in our hearts a light matter, to be overcome by a volition, by a mere change of purpose. Regeneration, therefore, is an easy work; as easy as a change of determination regarding a profession or a journey. The change itself is generally different from what the Christian world has hitherto regarded it. It is a mere choice of a different source of happiness; a choice made from self-love and for self-gratification. What kind of religion is that, brethren, the very essence of which is not the love of God, but the love of self?

The sinner, moreover, according to this system, is not dependent on the sovereign mercy of God; he has, independently of the influence of the Holy Spirit, full power to change his heart, and perfectly keep the law of God. The work of the Spirit, though occasionally introduced into the writings of the advocates of these views, seems entirely out of place and heterogeneous. Instead, therefore, of having the prominence which it has in the word of God, and in the writings of the Reformers, it is subordinate, secondary, and unimportant.

"The Assembly would further remind you, that radical error regarding the priestly office of Christ, and our justification through him, has been and is extensively taught. Our standards of doctrine teach that Christ, as a priest, 'offered himself a sacrifice to satisfy divine justice,' and that we are justified by the righteousness of Christ, consisting in his obedience, and in offering of himself a sacrifice for sin, 'imputed to us, and received by faith alone.' The Scriptures declare that Christ, 'through the eternal Spirit, offered himself without spot to God.' Here is language not equivocal, and it is easy of apprehension. Need we inform you that there are those who subvert this truth—who deny that Christ, as a surety, made a legal satisfaction for our sins, or that he wrought out a righteousness, which is imputable to us for our justification in the sight of God? Such tell you, in the face of the Bible, and of what you have been taught, that justification is a sovereign act of pardon, that it takes place in every instance by a suspension of the regular order of distributive justice, and that the death of Christ was a mere exhibition of the desert of sin in the abstract, producing no other effect than that of changing the moral feelings and character of the sinner. Thus divine truth and justice are dishonoured in our salvation. We are not mistaken when we say to you, that this most unreasonable and pernicious error is extensively propagated. Let it prevail, and God is dishonoured, the only hope of a convinced sinner is taken away, and there remains for him nothing but the wrath of incensed, unappeased justice. As your friends, we warn you to be guarded against such departures from the faith of Jesus to another gospel—a gospel which subverts the foundation of all your hopes; which denies 'that Christ died for our sins, according to the Scriptures;' that 'he *bore our sins* in his own body on the tree;' 'that the Lord laid on him the iniquities of us all;' that 'Christ hath redeemed us from the curse of the law, being made a curse for us;' and that he is thus 'set forth' in the blessed gospel, 'a propitiation, through faith in his blood to declare God's righteousness, in the remission of sins that are past,' that he might be just, 'and yet the justifier of him that believeth in Jesus.' Such truth as the Saviour's actual substitution for sinners, is fundamental to the plan of our salvation, and cannot be surrendered without an entire subversion of the gospel system.

"This whole system, in making self-love the ground of all moral obligation; in denying the corruption of our nature; in exalting the power of man; in depreciating the necessity of the Spirit's influence; in misrepresenting the nature of the work of Christ, is in direct hostility to evangelical religion, and as this Assembly solemnly believes, cannot prevail without bringing death and desolation upon the churches. We, therefore, warn all our Ministers and members against this system of error, and enjoin on all our Presbyteries to be firm and faithful in resisting its approaches. The Assembly lays claim to no new powers, it prescribes no new tests; it lays down no new terms of ministerial communion. It bears its testimony against prevailing errors; and it requires that those who are set as teachers and guides over the churches committed to its care, should preach the doctrines which they profess to believe.

(*e*) "Let our churches and judicatories, then, in humble dependence upon God, and in a spirit of meekness and love, adhere faithfully to the great principles of our ecclesiastical compact; never demanding more than the Constitution requires, and never being contented with less.

"In order to secure doctrinal purity in our Churches, it is absolutely necessary that Presbyteries be faithful in guarding with sedulous care the entrance into the ministry, in regard to the piety, the orthodoxy, and the learning of the candidates. These three grand qualifications are not independent of each other, but intimately connected. Our book of discipline requires, that before any person is received as a candidate, he should be subjected to an examination in regard to his piety and his motives for seeking the sacred office. There is too much reason to fear that this examination, in many Presbyteries, is slight, and little more than a form; as we seldom hear of any persons rejected or kept back for want of evidence that they are truly converted. Unless Presbyteries pay a special attention to this subject, the Church will be overrun and ruined by unconverted Ministers; and such are not only incapable of guiding inquirers in the way to Heaven, but, possessing no sincere love to the distinguishing doctrines of the Bible, they will be constantly inclined to conceal them, to set them aside, or to reject them altogether. On this subject the General Assembly would solemnly admonish all the Ministers and Elders in our communion, to exercise a faithful care; and also to be thorough in the examination into the theological opinions of candidates. It has been found by sad experience, that it is not sufficient for candidates, in the general, to answer the questions proposed in our discipline; this they will often do, while they entertain opinions diametrically repugnant to some plainly expressed articles of faith; and will go on and inculcate their erroneous opinions. This arises from a false notion respecting the true principles on which our formularies should be adopted, of which we have already spoken. Few young men are so lost to honesty, that they will, before Presbytery, avow opinions which they do not believe; although they will often conceal their real opinions, unless they are elicited by a searching examination.

"The General Assembly feel it to be of unspeakable importance, that weak, ignorant, and imprudent men should not be introduced into the ministry. Such men, though incapable of doing much good, even if pious, yet may do immense mischief to the cause of true religion, and only serve to bring the holy ministry into contempt, a result against which we are repeatedly admonished in the sacred Scriptures. It is not enough to increase the number of the clergy. The Church's wants cannot be supplied by merely multiplying the number of Ministers, unless they are well qualified for the duties of the sacred office. Indeed, the greater the number of unsound, or ignorant Ministers, the greater the injury to the Church.

(*f*) Another thing of great importance in securing and promoting purity of doctrine, is the election of suitable men to the office of Ruling Elders. Frequently it is found that men of intelligence and influence, who are members of the Church, shrink from this office on account of the difficulties which attend the performance of its duties. This disposition to avoid the responsibilities of the office, the Assembly cannot but consider as a dereliction of duty deserving censure. A sound, intelligent and faithful eldership is essential to the successful operation of our system. Every effort should be made, therefore, to make this class of office-bearers what the plan of Presbyterian Church Government contemplates.

(*g*) "The General Assembly feel it to be important to enjoin upon all

Pastors the more frequent and diligent use of our formularies of doctrine. They would recommend, that the Sessions of our Churches hold frequent meetings for free conversation, and for the study of our doctrinal formularies, as well as our discipline. They also reiterate the injunction, so often given, that great care be taken in every church, to have the Shorter Catechism taught to all the youth; except that, if a class can be formed for learning the Larger Catechism, such young persons should be encouraged to commit this excellent summary of Christian doctrine. It would be satisfactory to the people, and would confirm them in the belief of the doctrines of our Church, if Ministers would more frequently refer to the language of our Confession and Catechisms, and would occasionally adopt the very words of our formularies, in their sermons and lectures. They also recommend, that with the Catechisms, the Scripture proofs ought to be carefully learned, that the people may have their faith founded, not on the authority of men, but of God.

(*h*) "The General Assembly also feel it to be incumbent on them to give a warning against false teachers. The Scriptures abound with solemn admonitions on this subject, and such admonitions have always been needed, and are at this time peculiarly seasonable. Those, in every age, who have propagated error, have been characterized by various insidious arts, by which the truth has either been subverted, or so adulterated, as to have its beauty disfigured, and its efficacy destroyed or diminished. These false teachers are numerous and cunning and bold. They beguile unstable souls. If it were possible, they would deceive the very elect. It was a commendable feature in the character of one of the churches of Asia, that she had tried certain false teachers, who said that they were apostles, and had found them liars. Remember, brethren, that though an angel from heaven should bring to you any other doctrine, than that ye have already received from the inspired writers, he is accursed. And if any come to you and bring not the doctrines of the gospel, receive him not into your houses, neither bid him God speed, lest ye be partakers with him in his evil deeds. Beware, then, of wolves in sheep's clothing. Beware of those, who, by good words and fair speeches, beguile unstable souls.

(*i*) "The Assembly cannot refrain from a solemn warning to all their Churches against books containing erroneous doctrines, however they may come recommended by men in high places. The Assembly is fully convinced, that all our Ministers and members ought, with the greatest care, to guard this subject, and see that they become not the patrons of books already published or proposed to be published, unless they are well certified of their character.

"The Assembly, moreover, feel constrained to admonish the Churches of the great importance of taking and reading only such periodical papers as have the character of being sound in doctrine, and advocate the genuine principles of Presbyterian government and order. It is by no means our wish to interfere in the least with the liberty of the people to buy and read such publications as they judge best, but it is our privilege and duty in all cases where the truth of God, or the order of his house is concerned, to *admonish* and *warn* all those who in the providence of God are placed under our watch and care. And when but one religious paper is taken by a family, in our connection, it is surely not unreasonable to advise, and expect, that it be one which can be recommended by the Ministers and judicatories of the Presbyterian Church. We are convinced, that the difficulties in which our beloved Church has been involved, have been, in no small degree, owing to the periodical press; and we confidently believe, that unless more care be taken to guard against the circulation of unsuitable papers in our Churches, the same evils from which we have escaped, will again come in upon us, notwithstanding all the efforts of the pulpit to counteract them. But the only effectual remedy for the evil of which we complain is in the hands of the people. Let every member of the Presbyterian Church resolve to introduce at least one weekly paper into his house; and let that be such an one as will, in all respects, have a salutary influence on those who peruse it.

"It would be invidious to designate particular periodicals, and this is entirely unnecessary. Let the person who wishes to subscribe for a religious newspaper take the advice of his Pastor, or of some judicious friend, on whose honesty and judgment he can depend. The General Assembly would press this subject on the attention of their people. It has hitherto been too much overlooked, but is becoming, evidently, of primary importance. It is in vain that the Pastor inculcates sound doctrine on the Sabbath day, if through the week the people are occupied with books, tracts, and papers, which insinuate, and even inculcate, a contrary doctrine.

(*j*) "In conclusion, the General Assembly would solemnly inculcate on all classes of persons, a profound reverence for the Holy Scriptures. These are the oracles of the living God. 'To the law and testimony, if they speak not according to these, it is because there is no light in them.' There are few things more alarming, as it relates to purity of doctrine, than the bold and unauthorized interpretations put on certain portions of the word of God by serious persons, in order to maintain some favourite principle adopted by them, and which before they begin their inquiries, they confidently presume cannot be contrary to the word of God. Instead, therefore, of humbly submitting their own opinions to the divine authority, speaking in the sacred Scriptures, they have the audacity to wrest the truth of God, and bend every thing to suit their own preconceived sentiments. Against all such profane handling of the word of God, the Assembly lifts up its voice of warning.

"And finally, as the Holy Spirit was promised to be a guide into all truth; and as this most precious gift is still granted to the Church in answer to prayer, let all who love the truth and desire to see it universally prevail, never cease to pray for this blessing, which is indeed the rich source of all good things. The strenuous defenders of the truth have been charged with holding and being contented with 'a dead orthodoxy.' Let us roll away this reproach as far as there is any foundation for it. While the truth may be held in unrighteousness, there is surely no natural connection between orthodoxy and dead formality. The importance of truth is such, that there can be no right feeling without it; and although ignorance or error in regard to some truths may be consistent with a state of grace—for otherwise who could be saved?—yet every truth of revelation is precious and important; so that if any portion of it is never brought to bear on the mind and heart, just so far there will be a defect in the Christian character. Just as if a seal on which is engraved a certain image or inscription, if it be ever so little marred or mutilated, in the same degree leaves an imperfect impression on the wax.

"Dear brethren, receive in good part our exhortation. We sincerely aim to promote your spiritual welfare. Our lot is cast in an eventful and critical period, as it relates to our ecclesiastical affairs. After much and long agitation, a great schism has occurred. A large number of those recently comprehended in the same denomination with us have now gone out from us. In this whole transaction the Providence of God has been very remarkable. Let us now endeavour, as becomes the sincere disciples of the meek and lowly Jesus, while we *contend* for the faith once delivered to the saints, to be careful not to *strive* about words to no profit, or with a spirit unbecoming the Christian character. Faith and charity are twin sisters and should never be separated. See that ye love one another with a pure heart, fervently. Brethren, the grace of our Lord Jesus Christ be with you all."—*Minutes*, 1839, p. 183.

§ 3. *Testimony against Universalian and Socinian errors.*

(*a*) "*Whereas*, The doctrine of universal salvation and of the finite duration of hell torments, has been propagated by sundry persons who live in the United States of America, and the people under our care may possibly, from their occasional conversation with the propagators of such a dangerous opinion, be infected by the doctrine, the Synod take this opportunity to declare their utter abhorrence of such doctrines as they apprehend to be subversive of the fundamental principles of religion and morality, and therefore earnestly recommend it to all their Presbyteries and members to be watchful upon this subject, and to guard against the introduction of such tenets amongst our people."—*Minutes*, 1787, p. 540.

(*b*) "If there is a religion revealed by God, it is as important to have correct views of its principles to perform the duties which it enjoins in the various relations of life, as it is to have correct views of morality, that our lives may be moral. Error in principle invariably produces error in practice. To be ever learning and never coming to the knowledge of the truth, is characteristic of none but those who assume for the human understanding the prerogative of sitting in judgment upon the inspired truth of God, either condemning the whole as an imposition, or undertaking to correct its alleged mistakes by abridging and falsifying its contents. Of the former class, we rejoice that their number and influence are diminished. Not many years past, they triumphed, to the regret and anguish of the followers of Christ. With brazen front, infidelity threatened the annihilation of the Church, and the ruin of her Lord's authority. But the Church not merely survives its attacks; she has increased in numbers and in grace, whilst her adversaries are compelled, though unwillingly, to pay homage to the paramount claims of her God and her Saviour, who is King of kings, and Lord of lords. Few are to be found, who respect themselves, openly opposing the truth of God as contained in the Scriptures. There are however, some within our bounds, who, whilst they profess to honour the authority of the Bible, with unhallowed hands would cut out of its pages those passages which command us to honour the Son as we honour the Father, and rob the trembling sinner of the only hope of acceptance with God which his soul can cherish. The well beloved and only begotten Son of God they reduce to the level of frail humanity, and his work of redemption to the mere fact of furnishing us a perfect example of conversation and conduct. By denying his character as a covenant-surety to bear our sins and carry our sorrows, they lower his example as a righteous and holy man, below that which his apostles and primitive followers afford us. And so far as we have had the opportunity of judging from facts which have fallen under our observation, their principles have introduced among all who have embraced them, so great a conformity in their practice to the world which lieth in wickedness, as to render it impossible to discriminate them from the children of that world.

"In connection with these Anti-Trinitarians, for we reject the name which they have assumed of Unitarians, holding the unity of God as strictly as they do, are the Universalists, or the supporters of the doctrine of universal salvation. It is a tribute however, which we owe to truth, to say, that whilst the Anti-Trinitarians, for the sake of consistency are compelled to maintain the ultimate and eternal salvation of all, the Universalists believe in the doctrine of the Trinity, and the atonement of the Lord Jesus. They, however, by assuring all that they will be in the end for ever happy, provide for the gratification of present desires and continuance in sin, whilst they live.

"As these errors in principle do exist in some portion of our Church, though we have good reason to believe that they are not increasing, the Assembly trust that they will be opposed, and their ruinous tendency unfolded, with fidelity and success."—*Minutes*, 1818, p. 677.

(*c*) "In some parts of our land, attempts are made to propagate the most pernicious errors. With a zeal worthy of a better cause, and under lofty pretensions to superior rationality and to deeper discoveries in religion, some are endeavouring to take away the crown from the Redeemer's head; to degrade Him who is the mighty God, and the Prince of Life, to a level with mere men, and to rob us of all our hopes of redemption through his blood. Pretending to a more expanded benevolence to man, and more ennobled ideas of the goodness and mercy of God, they assiduously propagate the sentiment, that all men will ultimately obtain eternal happiness, however sinful their present temper and conduct may be, without any regard to the cleansing of the blood of atonement, or the sanctifying influences of the Spirit of God. Believing that these sentiments are utterly subversive of gospel truth and holiness; that they are alike dishonouring to God, and destructive to the present and eternal welfare of men, we cannot but affectionately warn you against them. 'Beware, brethren, lest ye also, being led away with the error of the wicked, fall from your own steadfastness.' Cherish an ardent attachment to the 'truth which is according to godliness;' and seek to experience in your own souls, its sanctifying influence."—*Minutes*, 1822, p. 30.

PART II.

THE CASE OF MESSRS. COWELL AND TENNENT.

§ 4. *The subject brought into Synod.*

(*a*) "Mr. Gilbert Tennent represented to the Committee [on business] that there had been differing sentiments in some important points of doctrine between himself and Mr. Cowell, upon which there had been sundry large letters passed between them, concerning which he desires the Synod's opinion. It is overtured that this affair be considered by a committee appointed by the Synod, who shall be directed to converse with Mr. Tennent and Mr. Cowell together, that they may see whether they so widely differ in their sentiments as is supposed; and if they find that there be necessity, distinctly to consider the papers; that Mr. Tennent and Mr. Cowell be both directed to refrain from all public discourses upon this controversy, and all methods of spreading it among the populace, until the committee have made their report to the Synod, and that no other member take notice of and divulge the affair."—*Minutes*, 1738, p. 140.

(*b*) "An overture was brought in upon the affair between Messrs. Gilbert Tennent and David Cowell, by the committee appointed for that purpose, which is as follows, viz. The committee having heard Mr. Tennent and Mr. Cowell explain themselves upon the debate between them, think it proper to take this affair under further consideration, that they may have opportunity to peruse the papers that are produced, to give us a fuller view of this controversy, that so we may be prepared to give a report to the next Synod."—*Ibid.*

§ 5. *The issue of it.*

"The committee appointed by the Synod to consider the controversy between Mr. Gilbert Tennent and Mr. David Cowell, brought in the following overture, which being read, the Synod had the great satisfaction to find the contending parties fully agreed in their sentiments upon the point in controversy, according to the doctrine contained in the said overture, viz. Though they apprehend that there are some incautious and unguarded expressions used by both the contending parties, yet they have ground to hope that the principal controversy between them flows from their not having clear ideas of the subject they so earnestly debate about, and not from any dangerous errors they entertain, since they both own that the glory of God is the ultimate end of all things; and as the point under debate concerns an important doctrine of religion, we would take liberty to express our minds with respect to it in a few words, which we hope will be agreeable to the sentiments of the Synod, and readily agreed to by the parties concerned in this dispute. We apprehend that the glory of God was the only motive that influenced him to all his external operations. For since nothing else had an existence, nothing certainly could influence him from without himself. By his glory declarative, we mean the manifestation of his essential and adorable perfections for the great and excellent ends he designed in this manifestation. It is the indispensable duty of every creature, according to its utmost capacity, to aim at the same end which the blessed God has in view, and to endeavour to direct all his actions unto it. The method in which the great God has required us to prosecute this end is by a conformity to his image and example, and a sincere and universal obedience to his laws. In his infinite and astonishing grace he has been pleased inseparably to connect our happiness with the prosecution of this end. This obedience which we are to pay to the divine law, and by which alone we can glorify him, must be performed by us, not only because it is the way to happiness, but because it is infinitely just and reasonable in itself, agreeable to the blessed God, whom we are under indissoluble obligations to obey, and carry on the same designs which he has been pleased to propose in all his actions. And these designs of the glory of God, and our own happiness, are so inseparably connected, that they must never be placed in opposition to each other. For in all cases, he that actively glorifies God, promotes his own happiness, and by a conformity to the divine statutes and laws, which is the only way to happiness, we, in the best manner we are capable, glorify God."—*Minutes*, 1740, p. 148.

[With this result Mr. Tennent was dissatisfied, and urged the Synod to take up and consider the case. But his proposition was rejected.]—*Minutes*, 1740, pp. 151, 152.

PART III.

THE SCHISM OF 1741.

CHAPTER I.

ANTECEDENT DIFFICULTIES.

§ 6. *Act on Ministers intruding on Churches, &c.*

(*a*) "Inasmuch as God, who is a God of order, requires in an especial manner, that all the affairs of his kingdom on earth should be done decently and in order; and inasmuch as there may be frequent occasion in the course of divine providence, for the transportation or moving of Ministers, or probationary Preachers, from one Presbytery to another, for preventing many inconviences that may ensue upon irregular steps that may be taken on such occasions, it is humbly proposed as a fit expedient:

"First. That no probationer take upon him to preach in any vacant Congregation without the order of the Presbytery under whose care he is.

"Secondly. That no such probationer preach to any vacant Congregation without the bounds of the Presbytery to which he belongs, until his way be cleared thereunto by the order and appointment of the Presbytery under whose care and inspection such Congregation is.

"Thirdly. That no Presbytery take upon them to appoint such probationer to preach within their bounds without Presbyterial credentials, or recommendations for that purpose from the Presbytery unto which such probationer belongs.

"Fourthly. That no vacant Congregation take upon them to invite or encourage any Minister, or probationer, to preach among them without the consent and concurrence of their own Presbytery, nor until such probationer has preached before them with approbation.

"Fifthly. That no Minister take upon him to invite any Minister or probationer, from the bounds of another Presbytery, to preach unto any vacant Congregation without the advice and concurrence of the brethren of his own Presbytery.

"To evince the reasonableness of the above particulars, besides the inconveniences that may ensue upon the neglecting of such an order or method, it may be considered that both probationers and vacant Congregations are, and ought to look upon themselves as, under the direction and government of their respective Presbyteries. That they ought to be ordered, directed, and concurred with by them, in all the steps taken in order to their being settled.

"It is also humbly proposed that the Synod would make an order to inquire yearly, at our respective Presbyteries, concerning their observation of the order and agreement of September 1735, in relation to our receiving of Ministers and Preachers from Europe."—*Minutes*, 1737, p. 134.

(*b*) "It was overtured by some members that some order should be made to prevent irregularities that may arise in our Churches, by some Ministers and probationers preaching to vacant Congregations without the bounds of their respective Presbyteries, without allowance from the Presbytery under whose care the said vacant Congregations may be. This was debated for some time, and deferred till next *sederunt*."

"The debate concerning Ministers preaching without the bounds of their own Presbyteries, to vacancies in the bounds of another Presbytery, without the consent of some of the members, was reassumed, and *Overtured upon it*, That no Minister belonging to this Synod shall have liberty to preach in any Congregation belonging to another Presbytery whereof he is not a member, after he is advised by any Minister of such Presbytery, that he thinks his preaching in that Congregation will have a tendency to procure divisions and disorders, until he first obtain liberty from the Presbytery or Synod so to do. This being put to the vote, was approved.

"*Overtured*, That in order to obviate some mistakes, that it is supposed some of the members of the Synod were in, with respect to the preceding overture, that it be voted that every Minister belonging to this Synod has liberty to preach in any vacant Congregation where he shall be occasionally and providentially called, even though he is out of the bounds of the Presbytery to which he belongs, unless he be first advised by some Minister of such Presbytery, that his preaching there is likely to procure divisions and disorders in such Congregation; and even when he is so advised by any Minister of such Presbytery, he may yet preach in such Congregation, if by liberty first obtained from such Presbytery or from the Synod, but not otherwise. Agreed *nemine contradicente*."—*Minutes*, 1738, p. 137.

§ 7. *Act on the examination of Candidates.*

"A proposal was made by the Presbytery of Lewes to this Synod, which is as follows: That this part of the world where God has ordered our lot, labours under a grievous disadvantage for want of the opportunities of Universities, and Professors skilled in the several branches of useful learning, and that many students from Europe are especially cramped in prosecuting their studies, their parents removing to these colonies before they have an opportunity of attending the college, after having spent some years at the grammar-school; and that many persons born in the country groan under the same pressure, whose circumstances are not able to support them to spend a course of years in the European or New England colleges, which discourages much, and must be a detriment to our Church; for we know that natural parts, however great or promising, for want of being well improved, must be marred of their usefulness, and cannot be extensively serviceable to the public; and that want of due care and pains paves the way for ignorance, and this for a formidable train of sad consequences. To prevent this evil, it is humbly proposed as a remedy, that every student who has not studied with approbation, passing the usual courses in some of the New England or European colleges, approved by public authority, shall, before he be encouraged by any Presbytery for the sacred work of the ministry, apply himself to this Synod, and that they appoint a committee of their members yearly, whom they know to be well skilled in the several branches of philosophy, and divinity, and the languages, to examine such students in this place, and finding them well accomplished in those several parts of learning, shall allow them a public testimonial from the Synod, which, till better provision be made, shall in some measure, answer the design of taking a degree in the college. And for encouragement of students, let this be done without putting them to further expenses than attending. And let it be an objection against none—where they have read, or what books; but let all encouragement be only according to merit. And it is hoped this will fill our youth with a laudable emulation; prevent errors young men may imbibe by reading without direction or things of little value; will banish ignorance, fill our infant Church with men eminent for parts, and learning, and advance the glory of God, and the honour of our Synod both at home and among our neighbours, who conceive a low opinion of us for want of such favourable opportunities. 'Tis further proposed, that all that are not licensed to preach the gospel, what university or college soever they come from, may undergo the same trials. But inasmuch as this act cannot be put in force this year, without discouraging such as may not be apprized of it, 'tis ordered, that there be two Standing Committees to act in the above affair for this year, one to the northward and the other to the southward of Philadelphia, and that Messrs. John Thomson, George Gillespie, Thomas Evans, Henry Hook, James Anderson, James Martin, Francis Alison, be a Committee for the Presbyteries southward of Philadelphia. And that Messrs. Andrews, Robert Cross, Gilbert Tennent, Pemberton, Dickinson, Cowell, and Pierson, be a Committee to the northward. Approved by a great majority."—*Minutes,* 1738, p. 141.

§ 8. *This act amended.*

"The New Brunswick Presbytery having brought a paper of objections against the act made last year, touching the previous examination of candidates, the Synod consented to review that act, and upon deliberation agreed to the following overture, which they substitute in the room of it, viz. It being the first article in our excellent Directory for the examination of the candidates for the sacred Ministry, that they be inquired of, what degrees they have taken in the university, &c. And it being oftentimes impracticable for us in these remote parts of the earth, to obtain an answer to these questions, of those who propose themselves to examination, many of our candidates not having enjoyed the advantage of a university education, and it being our desire to come to the nearest conformity to the incomparable prescriptions of the Directory, that our circumstances will admit of, and after long deliberation of the most proper expedients to comply with the intentions of the Directory, where we cannot exactly fulfil the letter of it; the Synod agree and determine, that every person who proposes himself to trial as a candidate for the Ministry, and who has not a diploma, or the usual certificates from an European or New England university, shall be examined by the whole Synod, or its commission, as to the preparatory studies which we generally pass through at the college, and if they find him qualified, they shall give him a certificate, which shall be received by our respective Presbyteries as equivalent to a diploma or certificate from the college. This we trust will have a happy tendency to prevent unqualified men from creeping in among us, and answer, in the best manner our present circumstances are capable of, the design which our Directory has in view, and with which by inclination and duty, we are all bound to comply to our utmost ability. This was agreed to by a great majority.—*Minutes,* 1739, p. 146.

"Mr. Gilbert Tennent protested in behalf of himself and such as should join with him, viz. William Tennent, sen'r, William Tennent, jun'r, Samuel Blair, Eleazer Wales, Charles Tennent, Ministers. Thomas Worthington, David Chambers, William McCrea, John Weir, Elders; against the above-mentioned act respecting the trial of candidates."—*Ibid.*

§ 9. *The act on Ministerial intrusion, amended.*

"The act made last year with respect to Ministers preaching out of their own bounds, being taken under a review, the Synod determine, that if any Minister in the bounds of any of our Presbyteries, judge that the preaching of any Minister or candidate of a neighbouring Presbytery in any Congregation, has had a tendency to promote division among them, or hinder the orderly settlement of a gospel Ministry, in that case he shall complain to the Presbytery in whose bounds the said Congregation is, and that the Minister who is supposed to be the cause of the foresaid division shall be obliged to appear before them, and it shall be left to them to determine whether he shall preach any more in the bounds of that Congregation, and he shall be bound to stand to their determination, until they shall see cause to remove their prohibition, or the Synod shall have opportunity to take the affair under cognizance. Approved, *nemine contradicente.*"—*Minutes,* 1739, p. 146.

§ 10. *The rule for examination disregarded by the Presbytery of New Brunswick.*

"It appearing by the Presbytery book of New Brunswick that notwithing the Synod's agreement last year, that no candidate for the Ministry who has had a private education, should be admitted to trials, in order to be licensed to preach the gospel by any Presbytery within our bounds, until such candidate's learning were previously examined by a committee appointed for that purpose, that the Presbytery of New Brunswick have admitted to trials and licensed Mr. John Rowland to preach the gospel without his submitting to such preparatory examination as was appointed. The Synod do therefore judge the proceedings of the said Presbytery of New Brunswick to be very disorderly, and do admonish the said Presbytery to avoid such divisive courses for the future; and do determine not to admit the said Mr. John Rowland to be a preacher of the gospel within our bounds, nor encourage any of our people to accept him until he submit to such examinations as were appointed by this Synod for those that have had a private education."—*Minutes,* 1739, p. 147.

§ 11. *New proposals for accommodation.*

"Upon reading over the minutes of the last year, the act about the previous trial of candidates for the ministry, which has been the occasion of much debate in the Synod, and protested against by some of the brethren, came under consideration, upon which a paper was brought in and read, containing proposals for accommodating of the said unhappy debates. Which being new to the Synod, they resolved, that in compliance with the desire of several other members of the Synod, as well as the protesting brethren, each of them should have a copy of the proposals to consider of till to-morrow morning.

"The other act, relating to Ministers preaching within the bounds of other Presbyteries than that to which he or they do belong, coming in course to be considered, the Synod agree to defer any debates about that matter till the preceding affair be issued."—*Minutes,* 1740, p. 151.

§ 12.

"The affair between the Synod and the brethren dissatisfied with the act last year, came under consideration, and the protesting brethren declaring their dissatisfaction with the proposals for accommodation that were laid before them; the Synod therefore still desiring that that unhappy difference may be accommodated, recommend it to any brethren of the Synod to consider any further expedient to that end, to be brought in the next *sederunt.*

[Next day] "The affair between the Synod and the protesting brethren, reassumed, and an overture was brought in by one of the brethren as an expedient to accommodate the difference that has arisen and yet subsists on account of an act of last year, and much discourse was had upon it. It was agreed by all the members, the protesting brethren as well as others, that the Synod are proper judges of the qualifications of their own members. But the protesting brethren thought the inserting that agreement into our minutes unnecessary.

"The uncomfortable debate about the agreement of the Synod last year, to bring under the examination of the Synod such persons as have had a private education in order to the sacred ministry, being reassumed, it was put to vote whether the said agreement should be repeated or continued until some other expedient could be found that will answer the design of that agreement to the Synod's satisfaction, and it was voted that it shall continue at present.

"The protesting brethren renewing their former protest against the present proceeding, the following members joined with them in their protestation, viz. Messrs. John Cross, Alexander Craighead, Robert Cummins, John Henry, James Cockran, William Emmitt, James Miller, Richard Walker, James McKoy, Robert Matthews, Daniel Henderson, Joseph Steel, Hugh Lynn, George Gillespie, and Alexander Hutchinson, desired their dissent might be entered."—*Minutes*, 1740, p. 153.

§ 13. *Proposed interpretation of the acts.*

"An overture was brought in upon the two late acts in order to explain them, which is as follows: The Synod having the last year, *nemine contradicente,* come into an agreement, that no Minister shall preach out of the bounds of his Presbytery in any Congregation, after his being warned by the Presbytery, in whose bounds such Congregation is, that his preaching there is a cause of division in the Congregation, and that he is therefore to desist, which was agreed to in order to prevent divisions in our Congregations: But finding that some of our brethren are now dissatisfied with that agreement, and that it is wrong interpreted and misunderstood by many of our people, as though it was calculated to prevent itinerant preaching: The Synod do now declare, that they never thought of opposing, but do heartily rejoice in the labours of the ministry in other places besides their own particular charge. And that they may not give any umbrage to the contrary they do now repeal that agreement, and do agree that our Ministers shall, in that respect, conduct themselves as though it had never been; and to obviate all misrepresentations that are like to be made of our agreement the last year, to bring such candidates of the ministry under the examination of the Synod, or the commission of the Synod as to their proficiency in human learning, who have had a private education, the Synod declare, that they do not thereby call in question the power of subordinate Presbyteries to ordain Ministers, but only assert their own right to judge of the qualifications of their own members. And though they do not deny but that such as are brought into the ministry contrary to this agreement may be truly gospel Ministers, yet inasmuch as they cannot but think that agreement needful to be insisted on, in order to the well being of this part of the Church of Christ, they cannot admit them when so brought into the ministry to be members of this Synod, until they submit to the said agreement, though they do consent, that they be in all other respects treated and considered as Ministers of the gospel, anything that may be otherwise construed in any of our former proceedings, notwithstanding.

Two expedients for peace were proposed to answer the end of the act for preserving learning by examination for candidates, which were taken under consideration till the next *sederunt.*

[Next sederunt "the further consideration of the above said overture deferred," and not resumed.]—*Minutes,* 1740, p. 153.

CHAPTER II.

THE DIVISION TAKES PLACE.

§ 14. *The Old Side Protestation.*

"A protestation was brought in by Mr. Cross, read, and signed by several members, which is kept, *in retentis.*—*Minutes,* 1741, p. 157.

"*A Protestation presented to the Synod, June* 1, 1741.

Reverend Fathers and Brethren—We, the Ministers of Jesus Christ, and members of the Synod of Philadelphia, being wounded and grieved at our very hearts, at the dreadful divisions, distractions, and convulsions, which all of a sudden have seized this infant Church to such a degree, that unless He, who is King in Zion, do graciously and seasonably interpose for our relief, she is in no small danger of expiring outright, and that quickly, as to the form, order, and constitution of an organized Church, which hath subsisted for above these thirty years past, in a very great degree of comely order and sweet harmony, until of late; we say, we being deeply afflicted with these things which lie heavy on our spirits, and being sensible that it is our indispensable duty to do what lies in our power, in a lawful way, according to the light and direction of the inspired oracles, to preserve this swooning Church from a total expiration: And after the deliberate and unprejudiced inquiry into the causes of these confusions which rage so among us, both Ministers and people, we evidently seeing, and being fully persuaded in our judgments, that, besides our misimprovement of, and unfruitfulness under, gospel light, liberty, and privileges, that great decay of practical godliness in the life and power of it, and many abounding immoralities: we say, besides these, our sins, which we judge to be the meritorious cause of our present doleful distractions, the awful judgment we at present groan under, we evidently see that our protesting brethren and their adherents, were the direct and proper cause thereof, by their unwearied, unscriptural, anti-Presbyterial, and uncharitable, divisive practices, which they have been pursuing, with all the industry they were capable of, with any probability of success, for above these twelve months past especially, besides too much of the like practices for some years before, though not with such barefaced arrogance and boldness.

And being fully convinced in our judgments, that it is our duty to bear testimony against these disorderly proceedings, according to our stations, capacity, and trust reposed in us by our exalted Lord, as watchmen on the walls of his Zion, we having endeavoured sincerely to seek counsel and direction from God, who hath promised to give wisdom to those that ask him in faith, yea, hath promised his Holy Spirit to lead his people and servants into all truth, and being clearly convinced in our consciences, that it is a duty called unto in this present juncture of affairs:

Reverend Fathers and Brethren, we hereby humbly and solemnly protest, in the presence of the great and eternal God, and his elect angels, as well as in the presence of all here present, and particularly to you, Reverend Brethren, in our own names, and in the names of all, both Ministers and people, who shall adhere to us, as follows:

1. We protest that it is the indispensable duty of this Synod, to maintain and stand by the principles of doctrine, worship, and government, of the Church of Christ, as the same are summed up in the Confession of Faith, Catechisms, and Directory, composed by the Westminster Assembly, as being agreeable to the word of God, and which this Synod have owned, acknowledged, and adopted, as may appear by our Synodical records of the years 1729, 1736, which we desire to be read publicly.

2. We protest that no person, Minister or Elder, should be allowed to sit and vote in this Synod, who hath not received, adopted, or subscribed, the said Confessions, Catechisms, and Directory, as our Presbyteries respectively do, according to our last explication of the adopting act; or who is either accused or convicted, or may be convicted before this Synod, or any of our Presbyteries, of holding or maintaining any doctrine, or who act and persist in any practice contrary to any of those doctrines, or rules contained in said Directory, or contrary to any of the known rights of Presbytery, or orders made or agreed to by this Synod, and which stand yet unrepealed, unless, or until he renounce such doctrine, and being found guilty, acknowledge, confess, and profess his sorrow for such sinful disorder to the satisfaction of this Synod, or such inferior judicatory as the Synod shall appoint or empower for that purpose.

3. We protest that all our protesting brethren have at present no right to sit and vote as members of this Synod, having forfeited their right of being accounted members of it for many reasons, a few of which we shall mention afterwards.

4. We protest that, if, notwithstanding of this our protestation, these brethren be allowed to sit and vote in this Synod, without giving suitable satisfaction to the Synod, and particularly to us, who now enter this protestation, and those who adhere to us in it, that whatsoever shall be done, voted, or transacted by them, contrary to our judgment, shall be of no force or obligation to us, being done and acted by a judicatory consisting in part of members who have no authority to act with us in ecclesiastical matters.

5. We protest that, if, notwithstanding this our protestation, and contrary to the true intent and meaning of it, these protesting brethren, and such as adhere to them, or support and countenance them in their anti-Presbyterial practices, shall continue to act as they have done this last year, in that case, we, and as many as have clearness to join with us, and maintain the rights of this judicatory, shall be accounted in nowise disorderly, but the true Presbyterian Church in this province; and they shall be looked upon as guilty ot schism, and the breach of the rules of Presbyterial government, which Christ has established in his Church, which we are ready at all times to demonstrate to the world.

Reverend and dear Brethren, we beseech you to hear us with patience, while we lay before you as briefly as we can, some of the reasons that move us thus to protest, and more particularly, why we protest against our protesting brethren's being allowed to sit as members of this Synod.

1. Their heterodox and anarchical principles expressed in their Apology, pages twenty-eight and thirty-nine, where they expressly deny that Presbyteries have authority to oblige their dissenting members, and that Synods should go any further, in judging of appeals or references, &c. than to give their best advice, which is plainly to divest the officers and judicatories of Christ's kingdom of all authority, (and plainly contradicts the thirty-first article of our Confession of Faith, section three, which these brethren pretend to adopt,) agreeable to which is the whole superstructure of arguments which they advance and maintain against not only our Synodical acts, but also all authority to make any acts or orders that shall bind their dissenting members, throughout their whole Apology.

2. Their protesting against the Synod's act in relation to the examination of candidates, together with their proceeding to license and ordain men to the Ministry of the gospel, in opposition to, and in contempt of, said act of Synod.

3. Their making irregular irruptions upon the Congregations to which they have no immediate relation, without order, concurrence, or allowance of the Presbyteries or Ministers to which Congregations belong, thereby sowing the seeds of division among people, and doing what they can to alienate and fill their minds with unjust prejudices against their lawfully called Pastors.

4. Their principles and practice of rash judging and condemning all who do not fall in with their measures, both Ministers and people, as carnal, graceless, and enemies to the work of God, and what not, as appears in Mr. Gilbert Tennent's sermon against unconverted Ministers, and his and Mr. Blair's papers of May last, which were read in open Synod; which rash judging has been the constant practice of our protesting brethren, and their irregular probationers, for above these twelve months past, in their disorderly itinerations and preaching through our Congregations, by which, (alas! for it,) most of our Congregations, through weakness and credulity, are so shattered and divided, and shaken in their principles, that few or none of us can say we enjoy the comfort, or have the success among our people, which otherwise we might, and which we enjoyed heretofore.

5. Their industriously persuading people to believe that the call of God whereby he

calls men to the Ministry, does not consist in their being regularly ordained and set apart to that work, according to the institution and rules of the word; but in some invisible motions and workings of the Spirit, which none can be conscious or sensible of but the person himself, and with respect to which he is liable to be deceived, or play the hypocrite. That the gospel preached in truth by unconverted Ministers, can be of no saving benefit to souls; and their pointing out such Ministers, whom they condemn as graceless by their rash judging spirit, they effectually carry the point with the poor credulous people, who, in imitation of their example, and under their patrociny, judge their Ministers to be graceless, and forsake their Ministers as hurtful rather than profitable.

6. Their preaching the terrors of the law in such a manner and dialect as has no precedent in the word of God, but rather appears to be borrowed from a worse dialect; and so industriously working on the passions and affections of weak minds, as to cause them to cry out in a hideous manner, and fall down in convulsion-like fits, to the marring of the profiting both of themselves and others, who are so taken up in seeing and hearing these odd symptoms, that they cannot attend to or hear what the Preacher says; and then, after all, boasting of these things as the work of God, which we are persuaded do proceed from an inferior or worse cause.

7. Their, or some of them, preaching and maintaining that all true converts are as certain of their gracious state as a person can be of what he knows by his outward senses; and are able to give a narrative of the time and manner of their conversion, or else they conclude them to be in a natural or graceless state, and that a gracious person can judge of another's gracious state otherwise than by his profession and life. That people are under no sacred tie or relation to their own Pastors lawfully called, but may leave them when they please, and ought to go where they think they get most good.

For these and many other reasons, we protest, before the eternal God, his holy angels, and you, Reverend Brethren, and before all here present, that these brethren have no right to be acknowledged as members of this judicatory of Christ, whose principles and practices are so diametrically opposite to our doctrine, and principles of government and order, which the great King of the Church hath laid down in his word.

How absurd and monstrous must that union be, where one part of the members own themselves obliged, in conscience, to the judical determinations of the whole, founded on the word of God, or else relinquish membership; and another part declare, they are not obliged and will not submit, unless the determination be according to their minds, and consequently will submit to no rule, in making of which they are in the negative.

Again, how monstrously absurd is it, that they should so much as desire to join with us, or we with them, as a judicatory, made up of authoritative officers of Jesus Christ, while they openly condemn us wholesale; and, when they please, apply their condemnatory sentences to particular brethren by name, without judicial process, or proving them guilty of heresy or immorality, and at the same time will not hold Christian communion with them.

Again, how absurd is the union, while some of the members of the same body, which meet once a year, and join as a judicatory of Christ, do all the rest of the year what they can, openly and above board, to persuade the people and flocks of their brethren and fellow members, to separate from their own Pastors, as graceless hypocrites, and yet they do not separate from them themselves, but join with them once every year, as members of the same judicatory of Christ, and oftener, when Presbyteries are mixed. Is it not most unreasonable, stupid indolence in us, to join with such as are avowedly tearing us in pieces like beasts of prey?

Again, is not the continuance of union with our protesting brethren very absurd, when it is so notorious that both their doctrine and practice are so directly contrary to the adopting act, whereby both they and we have adopted the Confession of Faith, Catechisms and Directory, composed by the Westminster Assembly?

Finally, is not continuance of union absurd with those who would arrogate to themselves a right and power to palm and obtrude members on our Synod, contrary to the minds and judgment of the body?

In fine, a continued union, in our judgment, is most absurd and inconsistent, when it is so notorious, that our doctrine and principles of Church government, in many points, are not only diverse, but directly opposite. For how can two walk together, except they be agreed?

Reverend Fathers and Brethren, these are a part, and but a part of our reasons why we protest as above, and which we have only hinted at, but have forborne to enlarge on them, as we might, the matter and substance of them are so well known to you all, and the whole world about us, that we judged this hint sufficient at present, to declare our serious and deliberate judgment in the matter; and as we profess ourselves to be resolvedly against principles and practice of both anarchy and schism, so we hope that God, whom we desire to serve and obey, the Lord Jesus Christ, whose Ministers we are, will both direct and enable us to conduct ourselves in these trying times, so as our consciences shall not reproach us as long as we live. Let God arise, and let his enemies be scattered, and let them that hate him fly before him, but let the righteous be glad, yea, let them exceedingly rejoice. And may the Spirit of life and comfort revive and comfort this poor swooning and fainting Church, quicken her to spiritual life, and restore her to the exercise of true charity, peace and order.

Although we can freely, and from the bottom of our hearts, justify the divine proceedings against us, in suffering us to fall into these confusions for our sins, and particularly for the great decay of the life and power of godliness among all ranks, both Ministers and people, yet we think it to be our present duty to bear testimony against these prevailing disorders, judging that to give way to the breaking down the hedge of discipline and government from about Christ's vineyard, is far from being the proper method of causing his tender plants to grow in grace and fruitfulness.

As it is our duty in our station, without delay, to set about a reformation of the evils whereby we have provoked God against ourselves, so we judge the strict observation of his laws of government and order, and not the breaking of them, to be one necessary mean and method of this necessary and much to be desired reformation. And we doubt not, but when our God sees us duly humbled and penitent for our sins, he will yet return to us in mercy, and cause us to flourish in spiritual life, love, unity, and order, though perhaps we may not live to see it, yet this testimony that we now bear, may be of some good use to our children yet unborn, when God shall arise and have mercy on Zion.

Ministers—Robert Cross, John Thomson, Francis Alison, Robert Cathcart, Richard Zanchy, John Elder, John Craig, Samuel Caven, Samuel Thomson, Adam Boyd, James Martin, Robert Jamison.

Elders—Robert Porter, Robert McKnight, William McCulloch, John McEwen, Robert Rowland, Robert Craig, James Kerr, Alexander McKnight."

§ 15. *The New Brunswick party withdraw.*

"Upon this it was canvassed by the former protesting brethren, whether they or we were to be looked upon as the Synod. We maintained that they had no right to sit whether they were the major or minor number. Then they motioned that we should examine this point, and that the major number was the Synod. They were found to be the minor party, and upon this they withdrew. After this the Synod proceeded to business."—*Minutes*, 1741, p. 158.

§ 16. *The Synod re-adopts the Westminster Standards.*

"*Overtured*, That every member of this Synod, whether Minister or Elder, do sincerely and heartily receive, own, acknowledge, or subscribe, the Westminster Confession of Faith, and Larger and Shorter Catechisms, as the confession of his faith, and the Directory, as far as circumstances will allow and admit in this infant Church, for the rule of Church order. *Ordered*, That every Session do oblige their Elders at their admission to do the same. This was readily approved, *nemine contradicente*."—*Minutes*, 1741, p. 159.

CHAPTER III.

NEGOTIATIONS OF THE NEW YORK BRETHREN.

§ 17. *Measures proposed.*

"Upon a motion made by the Moderator,* that our Synod should hold a conference with the Brunswick brethren that they rejected last year, in order to accommodate the difference and make up that unhappy breach, it is agreed, that Messrs. Dickinson, Pemberton, Pierson, Cross, Andrews, Thomson, Cathcart, David Evans, and Alison, meet with these brethren, and try all methods consistent with gospel truth, to prepare the way for healing the said breach. Agreed that the conference be held at the usual place of the Synod's meeting, at three in the afternoon, and that the Synod adjourn till nine o'clock to-morrow morning."

---

* Mr. Dickinson.

"*Ordered*, That the Synod be resolved into an *interloquitur* of Ministers and Elders, to manage the conference with the ejected brethren, who are allowed if they see cause, to bring with them the Ministers that they ordained, that were never allowed to be Ministers of this Synod, and all their respective Elders.

"After a great deal of time spent to no purpose, the interloquitur found that all attempts for a coalition were vain and fruitless, and therefore it is agreed to adjourn till three o'clock, afternoon. Concluded with prayer."

"The Synod entered upon the affair complained of by the ejected members, and the question put for the managing said affair was, who should be the judges of the case? The ejected members would submit the business to the consideration of none as judges, but such as had not signed the protest last year. And the protesting brethren answered to the point: That they, with the members that had adhered to them, after ejecting said members, were the Synod, and acted as such in the rejection, and in so doing they only cast out such members as they judged had rendered themselves unworthy of membership, by openly maintaining and practising things subversive of their constitution, and therefore would not be called to account by absent members, or by any judicature on earth, but were willing to give the reasons of their conduct to their absent brethren, and to the public to consider or review it.—*Minutes*, 1742, p. 162.

§ 18. *Protest of the New York members.*

[**After renewed ineffectual efforts by way of interloquitur,**]

"A protest was given in by some members of our Synod, which is as follows, viz.

"To the Reverend Synod now sitting in Philadelphia: We the subscribers, in our own and in the name of all that shall see meet to join with us, look upon ourselves obliged in the most public manner, to declare our opinions with respect to the division made in our Synod the last year, by a protest that was delivered in by several of our members.

"First. We declare against the excluding the Presbytery of New Brunswick and their adherents, from the communion of the Synod by a protest, without giving them a previous trial, as an illegal and unprecedented procedure, contrary to the rules of the gospel and subversive of our excellent constitution.

"Secondly. We declare and protest against the conduct of our brethren, the last year's protestors, in refusing to have the legality of their said protest tried by the present Synod.

"Thirdly. We therefore declare and protest, that these members of the New Brunswick Presbytery, and their adherents, that were excluded by the last year's protest, are to be owned and esteemed as members of this Synod, until they are excluded by a regular and impartial process against them, according to the methods prescribed in sacred Scripture, and practised by the Churches of the Presbyterian persuasion.

"Fourthly. We protest against all passages in any of the pamphlets which have been lately published in these parts, which seem to reflect upon the work of divine power and grace, which has been carrying on in so wonderful a manner in many of our Congregations, and declare to all the world, that we look upon it to be the indispensable duty of all our Ministers to encourage that glorious work with their most faithful and diligent endeavours. And in like manner, we protest and declare against all divisive and irregular methods and practises, by which the peace and good order of our Churches have been broken in upon.

"This is what our duty to God, and our regard to the peace and prosperity of his Church oblige us to protest and declare, and we desire it may be recorded in the Minutes of the Synod *in perpetuam rei memoriam.*

Jonathan Dickinson,
John Pierson,
Ebenezer Pemberton,
Simon Horton,
Daniel Elmer,
Azariah Horton,
Nathaniel Hazard,
David Whitehead,
Silas Leonard,
Timothy Whitehead.

Philadelphia, May 29, 1742."—*Minutes* 1742, *p.* 163.

§ 19. *Abortive negotiations.*

"An overture was brought by the Presbytery of New York, which was ordered to be read, and was as followeth, viz.

"*At a Presbytery convened at Newark, May* 15, 1743.

"An overture from the Presbytery of New York, to be proposed to the Synod of Philadelphia, at their next meeting.

"The Presbytery taking into consideration the melancholy divisions that have of late obtained in the Synod, to the great dishonour of God, the scandal of our holy profession, the prejudice of our religious interests, and the too great encouragement of those dangerous errors and delusions which are making such a progress amongst us; think it our duty to contribute all we can towards healing these breaches, and promoting the unity of the Spirit in the bonds of peace, and do therefore propose:

"1. That inasmuch as the Presbytery cannot see how the excluding the Presbytery of New Brunswick, and those other Ministers that join with them by a protestation, without a particular hearing, and deliberate vote of the Synod, formed upon such a distinct hearing of the case, can be agreeable to the laws of Christ, or any rules of discipline that have ever been known among any churches of our profession: We therefore propose that the said protestation be withdrawn, and those members peaceably take their place in the Synod as formerly.

"2. Whereas it is of greatest necessity that the education of our candidates for the ministry be well regulated, and that our former difference upon that subject be healed, we propose that all such, who for the future shall be privately educated with a design for improvement in the ministry of the gospel, shall submit to the former agreement of the Synod in that case, or else sent to one of the colleges in New England, and accept of such a station there as they are found qualified for, and that they continue there at least one year, and obtain their degree of bachelor of arts; and in case there should be any pious and promising youths that are privately educated for the ministry, who cannot well bear the charge of continuing so long at the college, they shall, upon the commendation of their respective Presbyteries, and the approbation of the Synod, or commission of the Synod, have such allowances from the Synod for their support at the college, as the Synod or their commission shall think proper, and so much of the income of the fund as is sufficient, shall be appropriated to that purpose.

"3. Whereas there have been differences among us with respect to itinerant preaching, with the consequences of it, we propose that there be an united agreement of the Synod, that all our pulpits be open to those Ministers that are in our communion, and we unanimously resolve to invite each other to preach in our respective parishes as occasion offers. And for any Minister to refuse another Minister the use of his pulpit when regularly applied to, and to continue in that refusal from time to time, shall be looked upon as an unbrotherly practice, tending to division and separation among us. Provided always, that the Minister refusing his pulpit as aforesaid, has not such reason for his conduct as shall be approved by the Presbytery, or Synod, or commission of the Synod; and that there may be no schism or confusion maintained in our Congregations, it be proposed that all our Ministers shall be obliged, that they will not for the future promote or encourage any divisions or separations, neither by setting up separate meetings in any of our Congregations, nor by any methods whatsoever endeavouring to alienate the affections of the people from their Minister; but that every one of us shall do what we can to assist one another, and strengthen each other's hands in the work of the Lord; and every contravention of this article shall be looked upon as just matter of censure either by Presbytery or Synod.

"4. It is also proposed that, if any of our Ministers either really have, or suppose they have, just matter of complaint against any of their brethren in the ministry within our bounds, with respect either to his doctrine, manner of preaching, diligence in his discharge of the more public or private parts of his ministerial duties, or with respect to his conduct or conversation, such Minister shall first, in a kind, tender, and affectionate manner, particularly make known the matter of his complaint to such of his brethren in a private conference; and if these endeavours fail of desired success, he shall put into his hands a written copy of his complaints, with a citation to answer them before his Presbytery, or before the Synod, or commission of the Synod, as the complainant shall think fit.

"5. It is also proposed that all former matters of difference and debate in the Synod, be now entirely buried in oblivion, and that each Minister of the Synod do from this time treat one another with the same intimate love, kindness, and respect, as if such differences had never been. This article not being to be understood as excluding any of our Ministers from reasoning either publicly or privately in a brotherly, or a Christian manner, against any point of doctrine which they suppose erroneous or dangerous.

"6. The Presbytery considering the absolute necessity of union and good agreement in a religious society, since a kingdom divided against itself cannot stand, do earnestly pray, that this or some other plan of accommodation be come into at this meeting of the Synod. But if our hopes in that matter should prove abortive, and no methods can be obtained, it is proposed that this Synod do unitedly agree that another Synod be erected, by the name of the Synod of New York, and that any of our members shall have liberty to join themselves to which of the two Synods they shall think fit; and in order to our communion one with another, and to consult the general interest of religion in these parts, it is proposed that there be two correspondents sent yearly from each Synod to the other.

EBENEZER PEMBERTON, *Moderator.*"

—*Minutes*, 1743, p. 166.

§ 20.

"Some remarks upon the above overture were read; and after some consideration, it was put to vote, whether this overture was to be accepted as a plan of accommodation or not, and it was unanimously voted in the negative.

"A paper was upon this given in by Mr. Jonathan Dickinson, in his own name, and in the names of Messrs. Ebenezer Pemberton, John Pierson, and Aaron Burr, having previously declared that they complain of no unfriendly or unbrotherly treatment from the Synod with relation to themselves, but that their conduct in this affair may be liable to misrepresentations, which said paper is as follows:

"As I look upon myself to be a member of the Synod of Philadelphia, and have a continued right to sit and act in the same as such, so I look upon the New Brunswick Presbytery, and those other brethren that adhere to them, and are therefore shut out of the Synod on that account, to be truly members of this Synod as myself, or any others whatsoever, and have a just claim to sit and act with us. I cannot, therefore, at present, see my way clear to sit and act as though we were the Synod of Philadelphia, while the New Brunswick Presbytery, and the other members with them, are kept out of the Synod in the manner they now are."

§ 21.

"A proposal of agreement and union between us and the brethren of New Brunswick was sent to those brethren by Mr. Aaron Burr, which is as followeth, viz.

"Proposals made to the New Brunswick brethren, in order to their being admitted to take their places in the Synod, upon a Scripture foundation.

"Forasmuch as we are informed that the New Brunswick brethren are willing and desirous of reconciliation and union with the Synod, and to know on what terms this may be obtained: That the said brethren may be fully persuaded that we have no delight in division for its own sake, but on the contrary, are sincerely desirous of union and peace upon just and reasonable terms, so that upon our cordial agreement there be a foundation laid, that, through God's blessing, may prevent the havoc and destruction of the Church threatened by our common enemies. Therefore we propose,

"1. That as they desire to be received and treated as members of our Synod they will submit to the determinations and conclusions of our judicatures, even in those cases wherein they are negatives in giving their votes, and so allow a determination to be by the majority, or else no longer plead a right of membership; and that they renounce their principles delivered in their Apology, especially that whereby they declare that Presbyteries and Synods have no right to make any agreements, or come to any determinations by votes that shall bind any members who do not give their consent to those conclusions or determinations. For without this recantation they can never be members of this Synod, seeing they put in a claim for arbitrary power to destroy and overturn all our agreements, and to despise and disregard our censures, as they have already professedly done, in licensing and ordaining so many men for the work of the Ministry.

"2. If they profess they will use all endeavours to secure a learned Ministry, we desire that they testify this by desisting from licensing or ordaining men for the work of the Ministry, who have not complied with the Synod's agreement, or the alternative proposed in the last year's conference with these brethren, and that they give up all those persons that they have heretofore licensed or ordained in opposition to our public agreement, to be examined and tried by the Synod whether they have suitable ministerial qualifications, or that they will not maintain ministerial communion with any of them for the future, who refuse to be examined by the Synod, or who, upon examination, are found deficient, until they give suitable satisfaction.

"3. That for the future they will desist from either acting or preaching, or sending their Missionaries within the bounds of our Presbyteries, or fixed pastoral charges as heretofore; that they will not encourage new separate societies in Congregations as heretofore, nor supply with preaching the societies they have made or occasioned, among the people under our care, but declare that all such practices are of pernicious tendency, and inconsistent with the Presbyterian plan.

"4. That they will not publicly nor privately, endeavour to diminish the character of any Minister as graceless, unconverted, or unworthy of his office, until he be tried by a proper judicature and censured; and that they claim no right to judge of men's spiritual estates towards God, so as to determine whether they be gracious or graceless, if sound in the faith, and of a gospel life and conversation, and that they condemn all such practices.

"5. That they renounce all such tenets or doctrines that have been advanced in Mr. Tennent's Nottingham sermon, which are contrary to our Presbyterian plan and subversive of gospel order, and a floodgate to let in divisions and disorders into the Church, such as an allowance to Church members to guess at the spiritual state of their Pastors, and upon this guess, without further trial, to leave them as graceless and unconverted; their asserting an inward call to the Ministry, in opposition and contradiction to the outward call, or ordaining to the gospel Ministry, and all who maintain them can be no members of a Presbyterian society or church, because they take all government out of the hands of a Synod or Presbytery, and give it to any person that hath ignorance and impudence enough to bring God's house into confusion.

"6. That they acknowledge that too many of them have been guilty in all these points, and that notwithstanding whatever zeal and intention to advance a work of grace they might have been influenced by, yet now they are convinced that these practices have had a dreadful tendency to promote and spread the divisions and confusions that perplex and disturb this Church.

"7. We propose that, if they have any ground of complaint against any of our members, with respect to their doctrine, their conversation, or diligence in the Ministry, that they shall be welcome to table the charge against them in a proper judicatory, whether they comply with these terms or not; and that, if they satisfy us in these points, and accept their seats in our Synod, all other grounds of complaint shall be removed, either by public trial, or such other method as they and we in conjunction shall determine, and will best promote the glory of God, and the good of his Church. And we declare that if all or any of these brethren accept these terms, or any other that we and they can devise or come to, that will lay a foundation to secure these important rights of societies, a learned and pious Ministry, and to prevent errors and divisions, in a way agreeable to God's word, and the Presbyterian constitution, we are heartily willing to receive them; and we desire that they may give us their answer to these heads as soon as they can conveniently.

§ 22.

"These proposals were sent in an extra-judicial way to the Brunswick brethren, upon reading of which in open Synod, it was agreed that these proposals were reasonable, in order to open a way toward an accommodation and interview between these brethren and us. And to these we received an answer by Mr. William Tennent, junior, which is as followeth:

"Upon a paper sent to us from the Ministers that protested against us, proposing certain terms of union, this conjunct meeting of the Presbyteries of New Brunswick and New Castle does judge that there can be no regular methods of proceeding towards the compassing a stated union between them and us, until their illegal protest be withdrawn; yet so they and we may both stand upon an equal foot in the regular trial of the differences between us. That their paper contains sundry misrepresentations and unreasonable demands, and that we have several charges against them to be satisfied in, before we could come into a settled union with them."—*Minutes*, 1743, p. 168.

§ 23. *Further overtures from New York Presbytery.*

"Messrs. Dickinson, Pierson, and Pemberton, in the name of the New York Presbytery, and by a commission from them, desire that the Synod appoint a committee to confer with them to try whether an overture can be prepared, removing any grounds of dissatisfaction or difference between them and the Synod."—*Minutes*, 1745, p. 178.

§ 24. *Reply of the Synod.*

"The committee appointed to draw a plan, &c. being inquired at, answer that they have drawn a plan to be now laid before the Synod. Previous to reading it, some inquired at their New York brethren, whom of the New Brunswick brethren they alleged to be members, whether all that are now of that party, or only such of them as enjoyed membership before, and they declared they account only such as have been members and had their seats, to be now members, and no others.

"The overture drawn up by the committee was read twice, and the vote put, whether it was a proper plan for accommodation to be now proposed, and it was voted proper to propose it, and it is as follows:

"I. The glory of God and the advancement of Christ's kingdom, by the persuading souls to embrace the Lord Jesus on gospel terms, and by preserving peace, truth, and good order in the churches, ought to be the grand design of all Christians, and of the ministers of the gospel in particular. But to our great concern and sorrow, the disorderly intrusions into the pastoral charges of Ministers, and surmises that were raised to blacken their characters as carnal and unconverted; the bold violation of our Synodical acts and regulations, and the new method of itinerant preaching where there is a stated gospel ministry, hath, in a great measure, marred this noble design, by rending the churches of Christ, and filling the minds of people with uncharitable opinions of one another.

To check these evils prevailing by means of some claiming to themselves a privilege, under pretence of extraordinaries, to trample under foot the rights of mankind, to destroy all pastoral relation, and to lay aside, at least for a season, that form of government and discipline that was practised and used in our Presbyterian Churches, a number of the Synod of Philadelphia protested against such illegal, disorderly practices in the year 1741. And being wearied with fruitless attempts to redress these delusive, unscriptural methods of proceeding, determined to withdraw from Synodical communion, unless such as were guilty of such practices gave proper satisfaction according to gospel rules. The majority of the Synod then present, made this protest their act, and declared that those brethren should either give such satisfaction, or withdraw from membership, upon which they chose to withdraw.

"This method of procedure was complained of next year, as contrary to the method of proceeding in our Churches, by some members that were absent when this separation was made. Upon which it was proposed that the whole affair should be reviewed by the Synod then met, and if anything was found illegal, it should be redressed. But these brethren could find clearness to do nothing, till these disorderly brethren who withdrew should again be allowed to take their seats as members, which the majority of the Synod could not comply with. Upon which they entered a declaration against the method of proceeding the year before. At our next Synod meeting, they proposed methods to heal the breach between those brethren who withdrew and the Synod; which occasioned the Synod to send them proposals of peace, which they rejected, and still continued their divisive practices of counteracting the Synod's regulations, and crumbling of Congregations to pieces, erecting altar against altar, to the great scandal of religion and ruin of vital piety. Those brethren from the Presbytery of New York, who were dissatisfied at the method by which that party stand excluded, having on this occasion laboured to have their own scruples removed, and at the same time to have peace and unity restored among all that ever were members of the Synod; all the Synod now met, heartily concur with them in this noble undertaking, if it can be obtained in such a method as may and will maintain sound doctrine, and preserve the peace and good order of the Church.

"In order to accomplish this, these brethren proposed it as an expedient to remove their scruples and heal all our divisions, that every person that is or has been a member, shall now voluntarily subscribe the essential agreements on which our Synod formerly was established, and which are the general approved agreements of our Churches. And as we think that a subscription of these articles will be a renouncing disorder and divisive practice, and will, when obtained, lay a foundation for maintaining peace, truth, and good order, which was what was desired in the protest, by which the Brunswick brethren stand excluded; we, therefore, in compliance with the request of these brethren, and in order to remove all scruples, propose that all that are now or ever have been members of this Synod, shall subscribe the following fundamental articles and agreements as their acts, and all who will do so shall be members of this Synod.

"II. That in all prudential acts for the regular management of the affairs of the Church of God among us, every member shall either actively concur or peaceably submit to, and not counteract such things as are determined by the majority, as being founded upon God's word; or if any do declare they have not freedom of conscience to comply, they shall withdraw, and no more be acknowledged as members of this Synod, unless they afterwards find clearness and so return and comply.

"III. That if any member suppose he has reason of complaint against any of his brethren for unsound doctrine, or irregularities of life, or unfaithfulness in his pastoral office, he shall proceed in a Christian way according to the rules of God's word, and our known methods of discipline, and shall not in public or private spread his surmises, offences, or scandals, without proceeding as aforesaid; or else be accounted guilty of unchristian conduct, and liable to censure. Accordingly we look upon such practices to be contrary to the gospel, and of pernicious tendency to the Church of Christ.

"IV. That no member of this Synod shall preach in the Congregation of another brother without judicial appointment, or being invited by his brother to preach for him. And whoever acts contrary, shall be deemed guilty of unbrotherly treatment and divisive practice, and be censured accordingly; and the same way, no Presbytery shall invade the charge and rights of other Presbyteries. And all erections within the bounds of regulated Congregations, that have been or shall be set up by such itinerant preaching and divisive practices, shall be deemed contrary to the peace and good order of this Church, and consequently shall not be maintained or supported by any member belonging to us.

"V. We agree, that none who have not heretofore enjoyed membership in this Synod, shall be admitted thereto without submitting to the manner of admission determined by our former acts; and such as may and shall be provided in that case, and complying with these general articles now agreed upon: and all such as upon proper trial shall be duly qualified with respect to learning, soundness in the faith, and a gospel conversation, shall, upon agreeing to these articles, and submitting to our method of Church government, be cordially admitted to Synodical communion.

"VI. We agree that each member of this Synod shall keep a day of public and solemn fasting, and thereupon confess and bewail the prevailing evils of infidelity, profaneness, the untenderness and barrenness of professors, and the decay of religion in general; and particularly the debates, divisive practices, uncharitable censures, and unbrotherly treatment that have torn and divided the Church of Christ in these parts, to the dishonour of God, the hurt of practical piety, the offence and scandal of the weak, and the hardening the wicked, and the opening the mouths of the profane; and deprecate the divine displeasure, and implore the blessing of God upon this and all other proper means for the advancement of true and undefiled religion, and the maintaining and propagating the great truths of the gospel, and the peace, unity, and increase of this infant Church."—*Minutes*, 1745, p. 179

§ 25. *The New York members withdraw.*

"The brethren of New York Presbytery immediately answered, they would not accept this plan, nor be united with us upon it; and therefore as being commissioned by New York Presbytery to transact in this affair, they desire that a copy of this overture may be given them to carry to their Presbytery.

"Propose to the Synod that it should be mutually agreed, that they be allowed with the consent of this body, to erect another Synod, under the name of the Synod of New York. This they desire to do with the consent of this body, that they may not be thought to set up and act in opposition to this, and that there may be a foundation for the two Synods to consult and act in mutual concert with one another hereafter, and maintain love and brotherly kindness with each other.

"The Synod appoint Messrs. Thomson, Alison, Griffith, and McDowell, to prepare an answer to this proposal, and bring it into the Synod the next *sederunt.*"

"The committee appointed to draw up an answer to the proposal of the New York brethren, brought in one accordingly, which was considered, and after much discourse upon it, was approven as it here follows: The unhappy divisions which have subsisted among us for some years, cannot but deeply affect all that wish the welfare of Zion; and it particularly affects us, that some of our brethren of New York do not at present see their way clear to continue in Synodical communion with us; and though we judge they have no just ground to withdraw from us, yet seeing they propose to erect themselves into a Synod at New York, and now desire to do this in the most friendly manner possible, we declare, if they or any of them do so, we shall endeavour to maintain charitable and Christian affections toward them, and show the same upon all occasions, by such correspondence and fellowship, as we shall think duty and consistent with a good conscience."—*Minutes*, 1745, p. 181.

§ 26. *Erection of the Synod of New York.*

"*Elizabethtown, New Jersey, September* 19*th*, 1745.

"The Ministers and Elders whose names are presently to be inserted, convened and formed themselves into a Synod, under the name or title of the Synod of New York.

"Ministers of the Presbytery of New York: Messrs. Jonathan Dickinson, John Pierson, Ebenezer Pemberton, Simon Horton, Aaron Burr, Azariah Horton, Timothy Jones, Eliab Byram, Robert Sturgeon.

"Ministers of New Brunswick Presbytery: Messrs. Gilbert Tennent, Joseph Lamb, William Tennent, Richard Treat, James McCrea, William Robinson, David Youngs, Charles Beatty, Charles McKnight.

"Ministers of New Castle Presbytery: Messrs. Samuel Blair, Samuel Finly, Charles Tennent, John Blair.

"Elders—Joseph Woodruffe, Nathaniel Hazard, Joseph Prudden, Benjamin Leonard, John Ayres, Samuel Hazard, Robert Cummins, John Craig, Richard Walker, Peter Peryen, John Love, Alexander Moody.

"The Ministers and Elders before mentioned, first considered and agreed upon the following articles, as the plan and foundation of their Synodical union.

"1. They agree that the Westminster Confession of Faith, with the Larger and Shorter Catechisms, be the public confession of their faith in such manner as was agreed unto by the Synod of Philadelphia, in the year 1729; and to be inserted in the latter end of this book. And they declare their approbation of the Directory of the Assembly of Divines at Westminster, as the general plan of worship and discipline.

"2. They agree that in matters of discipline, and those things that relate to the peace and good order of our Churches, they shall be determined according to the major vote of Ministers and Elders, with which vote every member shall actively concur or pacifically acquiesce; but if any member cannot in conscience agree to the determination of the majority, but supposes himself obliged to act contrary thereunto, and the Synod think themselves obliged to insist upon it as essentially necessary to the well-being of our Churches, in that case such dissenting member promises peaceably to withdraw from the body, without endeavouring to raise any dispute or contention upon the debated point, or any unjust alienation of affection from them.

"3. If any member of their body supposes that he hath anything to object against any of his brethren with respect to error in doctrine, immorality in life, or negligence in his ministry, he shall not on any account, propagate the scandal, until the person objected against is dealt with according to the rules of the gospel, and the known methods of their discipline.

"4. They agree, that all who have a competent degree of ministerial knowledge, are orthodox in their doctrine, regular in their lives, and diligent in their endeavours to promote the important designs of vital godliness, and that will submit to their discipline, shall be cheerfully admitted into their communion.

"And they do also agree, that in order to avoid all divisive methods among their Ministers and Congregations, and to strengthen the discipline of Christ in the Churches, in these parts, they will maintain a correspondence with the Synod of Philadelphia in this their first meeting, by appointing two of their members to meet with the said Synod of Philadelphia at their next convention, and to concert with them such measures as may best promote the precious interests of Christ's kingdom in these parts.

"And that they may in no respect encourage any factious separating practices or principles, they agree that they will not intermeddle with judicially hearing the complaints, or with supplying with Ministers and candidates such parties of men, as shall separate from any Presbyterian or Congregational Churches that are not within their bounds, unless the matters of controversy be submitted to their jurisdiction or advice by both parties. Thereupon,

"The Synod opened by prayer."—*Minutes*, 1745, p. 233.

CHAPTER IV.

SUBSEQUENT TRANSACTIONS AND REUNION.

§ 27. *The Synod's account of the schism, to the President and Fellows of Yale College.*

"*Philadelphia, May* 30*th*, 1746.

"*Very Reverend Sir:*—We received the favour of yours of the 21st of November last, and acknowledge our obligation to the President and Fellows of Yale College for considering our request and expressing their readiness to promote the interest of religion and learning among us.

"We agree with you that the affair is of great importance, and are willing to satisfy you to the utmost as to the plan and constitution of our school, and the present state of our Synod, under whose care it is. Some years ago our Synod found the interest of Christ's kingdom likely to suffer in these parts for want of a College for the education of young men. And our supplies either from Europe or New England were few in proportion to the numerous vacancies in our growing settlements. Mr. William Tennent set up a school among us, where some were educated, and afterwards admitted to the ministry without sufficient qualifications as was judged by many of the Synod. And what made the matter look worse, those that were educated in this private way decried the usefulness of some parts of learning that we thought very necessary. It was therefore agreed to try to erect a College, and apply to our friends in Britain, and Ireland, and New England, to assist us. We wrote to the Association of Boston on this head, and had a very favourable answer. But when we were thus projecting our plan, and appointing Commissioners to Britain, &c., to promote the thing, the war with Spain was proclaimed, which put a stop to our proceedings then. The Synod then came to a public agreement to take all private schools where young men were educated for the ministry, so far under their care as to appoint a committee of our Synod to examine all such as had not obtained degrees in the European or New England Colleges, and give them certificates if they were found qualified, which was to serve our Presbyteries instead of a college diploma, till better provision could be made. Mr. Gilbert Tennent cried out that this was to prevent his father's school for training gracious men for the ministry; and he, and some of his adherents, protested against it, and counteracted this our public agreement, admitting men to the ministry which we judged unfit for that office, which course they persisted in, though admonished and reproved by us for such unwarrantable proceedings. While these debates subsisted, Mr. Whitefield came into the country, whom they drew into their party to encourage divisions. And they and he have been the sad instruments of dividing our Churches. And by his interest Mr. Gilbert Tennent grew hardy enough to tell our Synod he would oppose their design of getting assistance to erect a college wherever we should make application, and would maintain young men at his father's school in opposition to us. This, with his and his adherents' divisive practices, obliged the Synod to exclude him and others of his stamp, from their communion. In this situation our affairs grew worse; for our vacancies were numerous, and we found it hard in such trouble to engage such gentlemen either from New England or Europe to come among us, as our best friends in those places could recommend as steadfast in the faith, and men of parts and education. Upon this the Synod erected a school in the year 1744. It was agreed that the said school should be opened under the inspection of the Synod, where the languages, philosophy, and divinity should be taught gratis, to all that should comply with the regulation of the school, being persons of good character and behaviour. They appointed a master and tutor for this business, who were to be paid by such contributions as the Synod could obtain for this purpose; and agreed, from year to year to appoint trustees to meet twice a year to inspect the master's diligence and method of teaching, who direct what authors are chiefly to be read in the several branches of learning, to examine the scholars as to their proficiency and good conduct, and apply the money procured to such uses as they judge proper, and who order all affairs relating unto the school. And the trustees are yearly to be accountable to the Synod, and to make report of their proceedings, and the state of the school. And it is agreed, that after said scholars pass the course of studies prescribed them, they shall be publicly examined by the said trustees, and such Ministers as the Synod shall think fit to appoint, and if approved, receive testimonials of their approbation, and without such testimonials none of the Presbyteries under the care of our Synod shall improve any of our scholars in the ministry. From this narrative you see how narrow our foundation is, and yet how necessary it was that we should do something of this nature to prevent our being overrun with ignorance and confusion. You see how we have been straitened by the endeavours of some that belonged to our body, who in their zeal have spoken diminutively of all the Reformed Churches, and endeavoured to pour contempt on Colleges and Universities. We hope, therefore, you will enable us to make a stand against those evils, and to be united with you in this grand design, is one reason of our present application. We can with pleasure inform you that our poor undertaking has been so blessed by Providence as to exceed our expectations. Several Ministers and gentlemen have helped us to books to begin a library; and we hope that in time we may obtain assistance from England, Ireland, and elsewhere, to enable us to found a College, though the troubles of the times hinder our application at present. We have not obtained a charter as yet, but have reason to hope we may procure one if there be occasion; but have another way judged by our best lawyers a good foundation to secure donations, by appointing trustees and obliging them to give declarations of trust. We have also, belonging to our Synod, a considerable fund for public uses, but have no occasion hitherto to apply any of it to the use of the school, being otherwise supplied. What hath been said may satisfy you that our school is under such regulation as does as nearly correspond with yours as our present circumstances will admit; but we shall readily make any amendments that you desire if it be in our power. We are obliged to admit boys to read grammar, but are determined to recommend none but such as have made a good proficiency in the languages, and are in some measure acquainted with the usual course of study in the arts and sciences now used in the British Colleges, though we freely acknowledge our vast disadvantages, especially in natural philosophy, and will cheerfully agree, as far as our circumstances will permit, that the same, or generally the same, authors, on the arts and sciences be taught in our school as are used by you; and would gladly be favoured with a particular account of them. The time of stay with you which you mention, and the expenses, we think reasonable; yet, as learning is not in the same esteem in this government as in New England, we beg all the indulgence your constitution can allow us, lest parents grudge expenses if they run high. We heartily agree that our scholars be examined by the President and Fellows, and be treated only according to their proficiency; that they be obliged to bring recommendations from our Synod, or trustees of the school, and shall claim no precedency in your classes, nor the privilege of freshmen, but what are consistent with the good order of your College. Nor do we plead any such privilege for any but the inhabitants of Pennsylvania, or the parts that are as far distant from New Haven, and are educated under our care, and have Synodical recommendations. We further assure you, that improving in the ministry such scholars as you expelled, has been as offensive to us as to you. And those which joined with the Tennents and their party in this affair, as we understand, have withdrawn from our Synodical communion, and joined with them entirely under the denomination of the Synod of New York. As to the Synod's constitution, we are unanimously agreed in the same plan in every respect on which we constituted, and continued in our most flourishing circumstances; so we are, to a man, dissatisfied with the late divisive practices, and would soon, we hope, be in a flourishing state again had we Ministers to supply our vacancies. We excluded from Synodical communion, as we remarked already, the four Tennents, Blair, Craighead, (who is since turned a rigid Covenanter, or Cameronian,) Treat, and Mr. Wales. These, especially the Tennents, Blair, and Treat, being the ringleaders of our divisions, and the destroyers of good learning and gospel order among us; and they, with a few others that joined with them, erected themselves into a separate body, and licensed and ordained men for the work of the ministry that were generally ignorant, and warm in the divisive scheme, and they have troubled Virginia, and the New English government, and as we are informed, pretend that they belong to our body. But we can assure you, that Mr. Gilbert Tennent, and his adherents, were disowned as members, and excluded communion, before his famous tour through the Churches of New England. Some of our brethren of New York Presbytery, whom we esteem and regard, particularly Messrs. Dickinson, Pierson, and Pemberton, have always as freely, till lately, blamed those practices as any of us; but now, through some unhappy bias, are become warm advocates for them, and blaming our method of excluding them, have for two or three years past laboured to procure them seats among us, without acknowledging their faults in dividing our Churches, and promising amendment before we receive them again. And we believe that their partiality for these men might occasion them to join in encouraging some of your disorderly scholars, which we are far from vindicating. When these gentlemen could not succeed in their attempt to bring in those itinerants without acknowledging their faults as we said, they withdrew from the Synod, declaring that they had no other ground to do so but our excluding those members in a way they disliked; and last September they erected themselves into a Synod, which goes under the name of the Synod of New York. And we have now before us a letter desiring correspondence with them, by receiving two or three of their members to sit with us yearly, and sending as many to them. They do also propose that we should every third year meet in some convenient place, by delegates, to order public affairs for the glory of God, and good of the Church. The proposals seem fair, but till these dividers of our Churches, and who chiefly make up that body, declare against the late divisive, uncharitable practices; till they show us in what way they intend to have their youth educated for the ministry, and be as ready to discourage all such methods of bringing all good learning into contempt as the shepherd's tent, we shall be shy to comply with their proposals. Thus, sir, we have given you a just account both of the Synod and school at present, by which you may understand the difficulties we labour under; and we doubt not but your sincere desire to promote the interest of religion and learning among us will incline you to do all in your power for our help and encouragement. You will be pleased to communicate this to the corporation, and if they think fit to take any notice of it, we will depend on them to favour us with an answer. We heartily wish the Divine blessing on your labours in the ministry, and in training up youth for that sacred work, and pray that your College may flourish and become more and more a blessing, not only to New England, but the neighbouring Colonies, and we beg leave to assure you that to maintain a Christian, friendly correspondence with you, will be a great pleasure to, very Reverend Sir, your affectionate brethren, and humble servants."—*Minutes, P.*, 1746, p. 186.

§ 28. *Proposals for a reunion.*

"The motion for making proposals of union to the Synod of Philadelphia reassumed, and after much reasoning upon it, it was carried by a great majority of votes, that proposals for an union be made to the Synod of Philadelphia in the following words, viz.

"The Synod of New York are deeply sensible of the many unhappy consequences that flow from our present divided state, and have with pleasure observed a spirit of moderation increasing between many of the members of both Synods; this opens a door of hope, that if we were united in one body, we might be able to carry on the designs of religion in future peace and agreement to our mutual satisfaction; and though we retain the same sentiments of the work of God which we formerly did, yet we esteem mutual forbearance our duty, since we all profess the same Confession of Faith and Directory of Worship. We would, therefore, humbly propose to our brethren of the Synod of Philadelphia, that all our former differences be buried in perpetual oblivion, and that for the time to come, both Synods be united into one, and that henceforth there be no contentions among us; but to carry towards each other in the most peaceable and brotherly manner, which we are persuaded will be for the honour of our Master, the credit of our profession, and the edification of the Churches committed to our care. Accordingly we appoint the Rev. Messrs. John Pierson, Gilbert Tennent, Ebenezer Pemberton, and Aaron Burr, to be our delegates to wait upon the Synod of Philadelphia with these proposals. And if the Synod of Philadelphia see meet to join with us in this design, and will please to appoint a commission to meet for that purpose, we appoint the Rev. Messrs. John Pierson, Ebenezer Pemberton, Aaron Burr, Gilbert and William Tennent, Richard Treat, Samuel or John Blair, John Roan, Samuel Finly, Ebenezer Prime, David Bostwick, and James Brown, (whom we appoint a commission of the Synod for the ensuing year,) to meet with the commission of the Synod of Philadelphia, at such time and place as they shall choose, to determine the affair of the union, agreeable to the preliminary articles concluded upon by this Synod; and it is agreed that any other of our members who shall please to meet with the commission, shall have liberty of voting and acting in said affair equally with the members of said commission. Which articles proposed as a general plan of union, are as follows, viz.

"1. To preserve the common peace, we would propose that all names of distinction which have been made use of in the late times, be for ever abolished.

"2. That every member assent unto and adopt the Confession of Faith and Directory, according to the plan formerly agreed to by the Synod of Philadelphia, in the years ———.

"3. That every member promise, that after any question has been determined by the major vote, he will actively concur or passively submit to the judgment of the body; but if his conscience permit him to do neither of these, that then he shall be obliged peaceably to withdraw from our Synodical communion, without any attempt to make a schism or division among us. Yet this is not intended to extend to any cases but those which the Synod judges essential in matters of doctrine or discipline.

"4. That all our respective congregations and vacancies be acknowledged as Congregations belonging to the Synod, but continue under the care of the same Presbytery as now they are, until a favourable opportunity presents for an advantageous alteration.

"5. That we all agree to esteem and treat it as a censurable evil, to accuse any of our members of error in doctrine or immorality in conversation, any otherwise than by private reproof, till the accusation has been brought before a regular judicature and issued according to the known rules of our discipline."—*Minutes*, 1749, p. 238.

§ 29. *Difficulties in the way.*

[These proposals were readily entertained by the Synod of Philadelphia. But when it was attempted to draw out in detail the principles upon which the two bodies should be reunited, difficulties arose, which postponed the result from year to year. One chief difficulty was in regard to the protestation of 1741, the New York Synod insisting that as a preliminary measure the Synod of Philadelphia should annul it. At length the New York brethren declared]

"We must own that our insisting on the Synod's disannulling the protestation of 1741, could have no propriety in it, but from our apprehension that the Synod of Philadelphia, as a Synod, had approved and adopted said protestation; and consequently if our brethren shall declare, that in their Synodical capacity they do not adopt it, this will remove the ground of our insisting any further on this point with the Synod."—*Minutes*, 1756, p. 221.

[To this the Philadelphia Synod replied]

"We desire to unite on the same terms, on which the members of both Synods were united when one body. And we are glad to join with the Synod of New York in an expedient to cut off all debates about the protestation of 1741. We allow the protestors the right of private judgment, and you will allow that we 'neither can disannul nor withdraw their protestation;' but in *a Synodical capacity*, at your desire, we declare and do assure you that we neither adopted nor do adopt said protestation as a term of ministerial communion; it was never mentioned to any of our members as a term of communion more than any of the other protestations delivered into our Synod on occasion of those differences. We only adopt and desire to adhere to our standards, as we agreed when formerly united in one body; we adopt no other.

"We refer these proposals to the serious consideration of the Synod of New York; we are in earnest for peace and union, and we hope they are so too. As it may be necessary that a committee of both Synods meet to adjust matters previous to an union, we appoint the commission of our Synod, on timely notice given, to meet with such members as they may appoint for this purpose, at Philadelphia or any other convenient place."—*Minutes*, 1756, p. 223.

§ 30. *Commissions of the Synods.*

[In accordance with this appointment]

"The commissions of the Synods of Philadelphia and New York met at the place appointed, and reported to their Synods the result of the conference; pursuant hereunto the Synod of New York sent us a copy of a minute, requesting that commissions of both Synods meet on the Monday next preceding the meeting of both Synods, according to our agreement, to prepare matters for both Synods and their happy union.

"*Ordered*, That the commission of our Synod meet with the commission of the Synod of New York for this purpose, on the Monday immediately before the meeting of our Synod."—*Minutes*, 1757, p. 225.

§ 31. *The union consummated.*

"Our members of the committee appointed to meet with those of New York Synod, report that they met on Saturday last, and communicated the amendments proposed by each Synod in the plan of union, and conferred upon them.

"*Ordered*, That these members lay the amendments proposed by the Synod of New York before this Synod, which they did.

"The Synod considered them, and agreed they should be allowed.

"*Ordered*, That the same members of the above mentioned committee inform the Synod of New York of this agreement.

"The members went and informed them accordingly, and soon returned and acquainted this Synod that the Synod of New York had also agreed to admit the amendments proposed in this Synod, and therefore thought the affair was now ripe for the two Synods to meet together and complete the agreement.

"The plan as now prepared was finally put to the vote, and was unanimously approved as a satisfactory plan for uniting upon.

"*Agreed* that this Synod meet with the Synod of New York at 3 o'clock, P. M., and that this be notified to them.

"Adjourned till 3 o'clock, P. M. and concluded with prayer.

"*N. B. At* 3 *o'clock, P. M. the two Synods met.*

"The Plan of Union was now read before them, and unanimously agreed to.

"The Synods being now united, a new book was opened, and the whole plan and articles of union entered, as may be seen in that book, where the minutes of the new united Synod are recorded."—*Minutes*, 1758, p. 231.

§ 32. *Terms of the reunion.*

"The Synods of New York and Philadelphia taking into serious consideration the present divided state of the Presbyterian Church in this land, and being deeply sensible that the division of the Church tends to weaken its interests, to dishonour religion, and consequently its glorious Author; to render government and discipline ineffectual, and finally to dissolve its very frame; and being desirous to pursue such measures as may most tend to the glory of God and the establishment and edification of his people, do judge it to be our indispensable duty to study the things that make for peace, and to endeavour the healing of that breach which has for some time subsisted amongst us, that so its hurtful consequences may not extend to posterity; that all occasion of reproach upon our society may be removed, and that we may carry on the great designs of religion to better advantage than we can do in a divided state; and since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government, and discipline, there is the greater reason to endeavour the compromising those differences, which were agitated many years ago with too great warmth and animosity, and unite in one body.

"For which end, and that no jealousies or grounds of alienation may remain, and also to prevent future breaches of like nature, we agree to unite and do unite in one body, under the name of the Synod of New York and Philadelphia, on the following plan.

"1. Both Synods having always approved and received the Westminster

Confession of Faith, and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, founded on the word of God, we do still receive the same as the confession of our faith, and also adhere to the plan of worship, government, and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach according to the form of sound words in said Confession and Catechisms, and avoid and oppose all errors contrary thereto.

"II. That when any matter is determined by a major vote, every member shall either actively concur with, or passively submit to such determination; or, if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our communion, without attempting to make any schism. Provided always, that this shall be understood to extend only to such determinations as the body shall judge indispensable in doctrine or Presbyterian government.

"III. That any member or members, for the exoneration of his or their conscience before God, have a right to protest against any act or procedure of our highest judicature, because there is no further appeal to another for redress; and to require that such protestation be recorded in their minutes. And as such a protest is a solemn appeal from the bar of said judicature, no member is liable to prosecution on the account of his protesting. Provided always, that it shall be deemed irregular and unlawful, to enter a protestation against any member or members, or to protest facts or accusations instead of proving them, unless a fair trial be refused, even by the highest judicature. And it is agreed, that protestations are only to be entered against the public acts, judgments, or determinations of the judicature with which the protester's conscience is offended.

"IV. As the protestation entered in the Synod of Philadelphia, *Ann. Dom.* 1741, has been apprehended to have been approved and received by an act of said Synod, and on that account was judged a sufficient obstacle to a union; the said Synod declare, that they never judicially adopted the said protestation, nor do account it a Synodical act, but that it is to be considered as the act of those only who subscribed it; and therefore cannot in its nature be a valid objection to the union of the two Synods, especially considering that a very great majority of both Synods have become members since the said protestation was entered.

"V. That it shall be esteemed and treated as a censurable evil, to accuse any member of heterodoxy, insufficiency, or immorality, in a calumniating manner, or otherwise than by private brotherly admonition, or by a regular process according to our known rules of judicial trial in cases of scandal; and it shall be considered in the same view, if any Presbytery appoint supplies within the bounds of another Presbytery without their concurrence; or if any member officiate in another's congregation, without asking and obtaining his consent, or the Session's in case the Minister be absent; yet it shall be esteemed unbrotherly for any one, in ordinary circumstances, to refuse his consent to a regular member when it is requested.

"VI. That no Presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion, and skill in divinity and cases of conscience; and declare his acceptance of the Westminster Confession and Catechisms as the confession of his faith, and promise subjection to the Presbyterian plan of government in the Westminster Directory.

"VII. The Synods declare it is their earnest desire, that a complete union may be obtained as soon as possible, and agree that the united Synod shall model the several Presbyteries in such manner as shall appear to them most expedient. Provided nevertheless, that Presbyteries, where an alteration does not appear to be for edification, continue in their present form. As to divided Congregations it is agreed, that such as have settled Ministers on both sides be allowed to continue as they are; that where those of one side have a settled Minister, the other being vacant, may join with the settled Minister, if a majority choose so to do; that when both sides are vacant they shall be at liberty to unite together.

"VIII. As the late religious appearances occasioned much speculation and debate, the members of the New York Synod, in order to prevent any misapprehensions, declare their adherence to their former sentiments in favour of them, that a blessed work of God's Holy Spirit in the conversion of numbers was then carried on; and for the satisfaction of all concerned, this united Synod agree in declaring, that as all mankind are naturally dead in trespasses and sins, an entire change of heart and life is necessary to make them meet for the service and enjoyment of God; that such a change can be only effected by the powerful operations of the divine Spirit; that when sinners are made sensible of their lost condition and absolute inability to recover themselves, are enlightened in the knowledge of Christ, and convinced of his ability and willingness to save, and upon gospel encouragements do choose him for their Saviour, and renouncing their own righteousness in point of merit, depend upon his imputed righteousness for their justification before God, and on his wisdom and strength for guidance and support; when upon these apprehensions and exercises their souls are comforted, notwithstanding all their past guilt, and rejoice in God through Jesus Christ; when they hate and bewail their sins of heart and life, delight in the laws of God without exception, reverently and diligently attend his ordinances, become humble and self denied, and make it the business of their lives to please and glorify God, and to do good to their fellow men; this is to be acknowledged as a gracious work of God, even though it should be attended with unusual bodily commotions or some more exceptionable circumstances, by means of infirmity, temptations, or remaining corruptions; and wherever religious appearances are attended with the good effects above mentioned, we desire to rejoice in and thank God for them.

"But on the other hand, when persons seeming to be under a religious concern, imagine that they have visions of the human nature of Jesus Christ, or hear voices, or see external lights, or have fainting and convulsion-like fits, and on the account of these judge themselves to be truly converted; though they have not the scriptural characters of a work of God above described, we believe such persons are under a dangerous delusion; and we testify our utter disapprobation of such a delusion, wherever it attends any religious appearances, in any Church or time.

"Now as both Synods are agreed in their sentiments concerning the nature of a work of grace, and declare their desire and purpose to promote it, different judgments respecting particular matters of fact, ought not to prevent their union; especially as many of the present members have entered into the ministry since the time of the aforesaid religious appearances.

"Upon the whole, as the design of our union is the advancement of the Mediator's kingdom; and as the wise and faithful discharge of the ministerial function is the principal appointed mean for that glorious end, we judge, that this is a proper occasion to manifest our sincere intention, unitedly to exert ourselves to fulfil the ministry we have received of the Lord Jesus. Accordingly, we unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness; to take heed to our doctrine, that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians; thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and strengthen each other's hands in promoting the knowledge of divine truth, and diffusing the savour of piety among our people.

"Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith, worship, and government, and entertain the same hope of glory. And we desire that they would improve the present union for their mutual edification, combine to strengthen the common interests of religion, and go hand in hand in the path of life; which we pray the God of all grace would please to effect, for Christ's sake. Amen.

"The Synod agree, that all former differences and disputes are laid aside and buried; and that no future inquiry or vote shall be proposed in this Synod concerning these things; but if any member seek a Synodical inquiry, or declaration about any of the matters of our past differences, it shall be deemed a censurable breach of this agreement, and be refused, and he be rebuked accordingly."—*Minutes,* 1758, p. 285.

PART IV.

CASE OF THE REV. SAMUEL HARKER.

§ 33. *A committee to deal with Mr. Harker.*

"A reference was brought into the Synod from the New Brunswick Presbytery, respecting Mr. Samuel Harker, one of their members, as having imbibed and vented certain erroneous doctrines; the further consideration of this affair deferred till the next *sederunt.*"

"The affair of Mr. Harker resumed. The Synod, after serious consideration had, do agree that inasmuch as Mr. Harker is absent they cannot proceed to a regular determination of said affair, and do therefore appoint Messrs. Gilbert Tennent, Richard Treat, Samuel Finly, and John Blair, to deal with him as they shall have opportunity, in such manner as shall appear to them best adapted for his conviction; and refer the further determination to the next Synod, if there shall be need; and in the mean time the Synod does recommend it to the Presbytery of New Brunswick, to take such measures as they shall judge best to prevent the spread and hurtful influence of these errors."—*Minutes,* 1758, pp. 283, 284.

§ 34. *Report of the Committee.*

"Mr. Harker's affair was taken into consideration. The committee appointed last year to converse with him brought in the following report:

"That they met at the Rev. Mr. John Pierson's, *ubi post preces sederunt,* Ministers—Messrs. John Pierson, Caleb Smith, Jacob Green, Timothy Jones, Azariah Horton, Samuel Kennedy, and Jonathan Elmore, correspondent.

"Ministers absent—Messrs. Alexander Cummins, Charles Beatty.

"Mr. Pierson chosen Moderator, and Mr. Kennedy, Clerk.

"Mr. Samuel Harker's paper, containing his principles, together with some arguments to support them, was read and maturely deliberated upon; and the committee being in doubt what Mr. Harker's real sentiments were, as they appeared not to be clearly expressed in said paper, proceeded to query with him largely on the several heads, and were well pleased to find, on inquiry, that Mr. Harker's sentiments in some points, which on first view of his paper appeared erroneous, were in substance (though far from being happily and cautiously expressed) agreeable to the opinion of the generality of our orthodox divines, particularly as to all men's being in the covenant, and the regenerate's not being probationers for heaven; as Mr. Harker means, by the former, no more than this, viz. that the covenant respects the whole human race, in the proposals thereof; and by the latter, only designs, that every regenerate person has a sure and unfailing title to heaven, by virtue of their being interested in the merits of Christ. But the committee were sorry to find, that in two branches of doctrine Mr.

Harker appears really to have fallen into an error, particularly in holding, that according to the tenor of the covenant of grace, God has bound himself, by promise, to bestow saving blessings upon the faith and endeavours of unregenerate men; and that God has predestinated persons to salvation, upon a foresight of their faith and good works, or compliance with the terms of the covenant. On both which heads, the committee laboured to convince Mr. Harker of his mistake, but without being so happy as to succeed in their endeavours, at least from what then appeared. Finally, they recommended to Mr. Harker greater caution in his phraseology, and that where he could with a safe conscience, he would aim at the common forms of sound words, without affecting to deviate from the usual modes of expression among orthodox divines. Concluded with prayer."

"As the Synod apprehend they had some success, but find him mistaken in the two above propositions, still it is thought expedient to try yet whether further converse may convince him; the Synod agree that he meet with Messrs. Samuel and James Finly, Blair, Robert and Sampson Smith, at Nottingham, the second Tuesday of November next. And in his return meet with Messrs. Gilbert Tennent, Treat, Ewing, and Dr. Alison, in this city, to converse on these points."—*Minutes*, 1760, p. 301.

§ 35. *The case further continued.*

"Mr. Harker's case came to be considered. He declared to the Synod, that he had prepared his sentiments for the press, yet if the Synod would take the trouble to read his performance, and convince him that he is wrong, he would amend what is so, otherwise he would think himself obliged to print without delay. The Synod have not sufficient time to read and dispute every point in his performance, which they may judge erroneous or suspicious. Several members of this body have heard him discourse on these subjects, and have read some parts of his performance, who think he labours under several mistakes; but as the whole Synod cannot form a judgment upon his sentiments from the report of a few who may understand them, they only at present declare to the world, that as far as they have been acquainted with his opinions, they do not approve of some of them.

"The Synod further agree, that if Mr. Harker, notwithstanding this disapprobation, shall proceed to print, every member may bring in their remarks upon his book to the next Synod in order to their further notice, and that Dr. Alison, Messrs. Treat, Ewing, Samuel Finly, Steel, and McDowell, or any three of them, be in particular a committee for this purpose."—*Minutes*, 1761, p. 308.

§ 36. *Mr. Harker's book condemned.*

"As Mr. Harker has, without the approbation of the Synod, printed a book containing his principles, Messrs. Spencer, Rodgers, Blair, Lawrence, McDowell, Wilson, and Robert Smith, are appointed as a committee to examine said book, and to bring in a report before the Synod breaks up."—*Minutes*, 1762, p. 315.

[The committee did not report until next meeting of the Synod, when]

"The Synod proceeded to consider Mr. Harker's principles, collected from his book by the committee, which are in substance as follows:

"1. That the covenant of grace is in such a sense conditional, that fallen mankind in their unregenerate state, by the general assistances given to all under the gospel, have a sufficient ability to fulfil the conditions thereof, and so, by their own endeavours to ensure to themselves regenerating grace and all saving blessings.

"2. That God has bound himself by promise to give them regenerating grace, upon their fulfilling what he, (Mr. Harker,) calls the direct conditions of obtaining it, and upon the whole, makes a certain and an infallible connection between their endeavours and the aforesaid blessings.

"3. That God's prescience of future events, is previous to and not dependent on his decrees, that his decrees have no influence on his own conduct, and that the foresight of faith was the ground of the decree of election.

It is further observed, that he often uses inaccurate, unintelligible, and dangerous modes of expression, that tend to lead people into false notions in several important matters, as that Adam was the federal father of his posterity in the second covenant as well as in the first; that the regenerate are not in a state of probation for heaven, and several such like.

"The Synod judge that these principles are of a hurtful and dangerous tendency, giving a false view of the covenant of grace, perverting it into a new modelled covenant of works, and misrepresents the doctrine of the divine decrees as held by the best Reformed Churches, and in fine, are contrary to the word of God and our approved standards of doctrine.

"The Synod called in Mr. Harker and questioned him in many particulars, and the further consideration of his affair is deferred till to-morrow morning."

§ 37. *Final issue of the case.*

"Mr. Harker's affair was resumed, and the Synod, upon mature deliberation, came to the following judgment, viz.

"The Synod considering that Mr. Harker has for several years been dealt with in the tenderest manner, and much pains taken by his brethren in private, and in the Presbytery to which he belongs, and by committees which the Synod appointed to confer with him, in order to reclaim him from his erroneous notions; but that instead of succeeding in these attempts, he appeared to be the rather confirmed and resolute in propagating his opinions among the people, by a variety of methods, to the great scandal of the Church, seducing and perplexing the unwary and unstable: and as he has departed from the truth, and opposed this Church in some important articles, and misrepresented the Church of Scotland, his doctrine and practice have a schismatical tendency. On the whole, though the exclusion of a member be grievous, yet we judge that the said Mr. Samuel Harker cannot consistently be continued a member of this body, and accordingly declare him disqualified for preaching or exercising his ministry in any Congregation or vacancy under our care; and do hereby order, that all be duly warned not to receive his doctrines, nor admit his ministrations, until it shall please God to convince him of his mistakes, and to bring him to the acknowledgment of the truth, and recover him from the error of his ways."

"Upon hearing the foregoing minute read, Mr. Harker requested a copy, which the Synod ordered to be given him, properly attested.

"After some time Mr. Harker came in, and desired to be informed by the Synod, what they designed by their determination respecting him as to its nature and extent. The Synod were much divided in their opinions; but the majority of the Synod returned the following answer: That as by our determination in the forenoon he is declared disqualified for exercising any part of the ministerial office in any of the Congregations or vacancies under our care; so by a parity of reason we judge him disqualified to exercise it anywhere, while he retains his present sentiments."—*Minutes*, 1763, p. 329.

PART V.

THE DONEGAL SCHISM.

§ 38. *Occasion of the schism.*

[The two Synods had been in the habit of pursuing different methods to ascertain the piety of candidates for the ministry. The New York Synod pursued the plan now generally adopted, of interrogating candidates as to their personal experiences; whilst that of Philadelphia, thinking such a course an unwarrantable inquisition, sought to secure the same object by inquiries as to what the candidate supposed to be the evidences of conversion, and whether he apprehended himself to possess those evidences. The New York Synod having been the more numerous body, its members soon began to urge the adoption of their views by all the Presbyteries. The question was at length brought into the Synod.]

§ 39. *The question at issue.*

"The Synod apprehending they have, from much conversation on the subject in their late character of a committee, obtained sufficient light to proceed in answering the question under consideration, order, that the sentiments of the Synod be taken by calling the roll in order, to which the affair was stated in the very words of the question, viz. 'Whether a candidate's declaration of his own personal exercises and experiences in religion, given in the way of a narrative of these, or answer to questions put to him concerning them, should be required by a judicature, as one appointed, warrantable and useful mean of forming a judgment of his experimental acquaintance with religion, according to which judgment they are to admit or reject him.'

"And the state of the question being put, affirm or deny, it was carried in the affirmative, there being thirteen negative, and one *non liquet.*

"In consequence of some conversation, *pro* and *con,* respecting the sixth article of the Plan of Union, two papers were brought in, which are as follows, viz.

"1. Proposed, Whether the question now answered in the affirmative be, in the sentiments of the Synod, an agreement or compliance with the most plain sense and meaning of a part of the sixth article of the Plan of Union, where it is said, 'No Presbytery shall license or ordain any candidate to the ministry until he give them a competent satisfaction as to his experimental acquaintance with religion.' And, also, agreeable to the order or direction in the Westminster Directory, wherein a Presbytery is directed to inquire touching the grace of God in him, (viz. a person offering himself as a candidate.)

"The 2d proposed, Whether said answer in the affirmative was not a direct and open violation of the sixth article of the union, by which both Synods were allowed to follow their own judgment for obtaining competent satisfaction as to a candidate's learning and experimental acquaintance with religion. For it was well known to the Synod of New York, that the Presbyteries belonging to the Synod of Philadelphia did not examine a candidate's experiences in order to have competent satisfaction of his experimental acquaintance with religion, nor do they think this method scriptural or warrantable; and in all the proposals between the two Synods prior to their union this method was not once mentioned; and the Synod of New York proposed then, and in the seventh article of the union they agreed, that the Presbyteries might continue to act separately, as they had done, by which agreement they confirmed the method used by the Synod in Philadelphia for licensing candidates.

"The sentiments of several members of the Synod, how they understood the sixth article of the Plan of Union, was required on this occasion, and, on calling the roll, it appears that the members of the late Synod of New York that were at making the union, do in general agree in understanding the article so as to enjoin such a declaration of experiences; and the members of the late Synod of Philadelphia, that were at making that union, do in general agree in understanding that article so as not to enjoin such a declaration; and each declare that they so understood it at the time of making the union."—*Minutes*, 1762, p. 318.

§ 40. *Mediation of the New York Presbytery.*

"When the Synod seemed to be greatly perplexed, and unable to accommodate this difference about examining the experiences of candidates, an overture was brought in by two members of the Presbytery of New York, in the name and by the appointment of that Presbytery, who, fearing a breach in the Synod on this question, chose to be absent."—*Minutes*, 1762, p. 319.

§ 41. *Compromise proposed.*

"The overtures for an accommodation were resumed. As the affair is of great importance, the entering into a consideration of the matter was preceded by solemn prayer to God for his gracious presence and direction.

"Whereas some members complain of two determinations of this Synod: The first was a resolution of a query concerning the examination of a candidate's experience, in order to his admission or rejection: The other was, the obvious sense of the sixth article of the Plan of Union, apprehending that by said determinations the Synod laid an obligation on them to act according to the sentiments expressed by said determinations:

"Now to give relief and full satisfaction to such brethren, the Synod declares they had no designs by these determinations, to lay the least obligation or restraint on said members with respect to their conduct, but only to express their own sense of the meaning of that article, and their sentiments of the query; and hereupon the members declared themselves satisfied, and withdrew their protest.

"The affair respecting the inquiry into the religious exercises or experiences of persons offering themselves as candidates for the ministry, was maturely considered; and, as a number of the members of the Synod do declare they cannot esteem an inquiry into a person's religious experiences, a proper, warrantable, or useful mean of obtaining a competent satisfaction of a candidate's experimental acquaintance with religion, and therefore cannot in conscience make use of it: The Synod earnestly desiring that all due liberty of conscience be preserved inviolate, and that peace and harmony be maintained and promoted, do agree that, when any person shall offer himself as a candidate for the ministry to any of our Presbyteries, every member of the Presbytery may use that way which he in conscience looks upon proper, to obtain a competent satisfaction of the person's experimental acquaintance with religion, and that then the Presbytery, as a Presbytery, shall determine whether they will take him on further trials. This agreement did not satisfy a number of the Synod."—*Ibid.* p. 321.

§ 42. *Difficulties in Donegal Presbytery.*

[The difficulties thus developed were brought to a crisis in the Presbytery of Donegal. Originally belonging to the old-side party, it had been so remodelled as to give a majority to the New York members, who insisted on changing the mode of examination.]

"A petition from the Presbytery of Donegal was brought into the Synod by the Committee of Overtures, praying to be erected into two Presbyteries, or that the members added to the Donegal Presbytery, when the Presbyteries were new modelled, be ordered to return to their former judicatures."

"The petition of the Presbytery of Donegal, and the appeal of some members were further considered, and it was agreed not to grant the petition."—*Minutes*, 1765, pp. 347, 348.

§ 43. *The Secession.*

[Various expedients were proposed by the Synod, none of which secured the relief sought by the Donegal party. In consequence of the determinations thus had, the following declinature was handed in to the Synod.]

"To the Rev. Synod of New York and Philadelphia:

"We, the subscribers, humbly beg leave to show, that though we much desire to be in union and friendship with this reverend body, and would not knowingly be the real authors of any discord in the Church of Christ, yet the determinations of the Synod consequent on our petition presented last year, and again to this present meeting, seem so grievous and oppressive to us, and threatening to the credit and interest of religion, that we find ourselves obliged to declare to this Rev. Synod, that we cannot submit to them, that we hereby decline all authority and jurisdiction of this body, and that no judgment or determination thereof shall bind us, or affect our persons or ministry until these differences of sentiment be removed by better light, and satisfactory means be found to reconcile and unite us with this reverend body again. And as we earnestly desire and pray for this, we reserve to ourselves, and expect the liberty at any time, respectfully to offer such proposals as we may think likely to answer that end, and upon our satisfying the Reverend Synod, or they us, to return to our enjoyment of our privileges with them; and in the meantime we shall endeavour to carry respectfully toward this Rev. Synod, avoiding whatever might unnecessarily inflame unchristian passions, or tend to hinder the influence of our brethren in their labours in the gospel, and expect to be mutually treated by our brethren as Ministers of Christ.

"The reasons inducing us to this mournful step, are principally such as these:

"1. That the determinations mentioned had not the least apparent tendency to relieve, but seem rather calculated to increase our grievances, and only to suppress our complaints and influence in judicatures together.

"2. We petitioned only for a thing lawful and often precedented in Presbyterian Synods, and which was wisely requested by the Synod of New York, and stipulated for in our Plan of Union; and yet we think ourselves hereupon treated so untenderly, so arbitrarily, and so contrary to the love and friendship that is expected by the distressed, that had the matter denied us even been of little importance, yet it seems inconsistent with our duty and safety to own and be subject to a jurisdiction so exercised.

"3. We cannot but observe the proceedings of this Reverend Synod in this as well as in many other affairs, appear plainly calculated to bear down one part of this united Synod, and suppress their influence, contrary to the equality and right of members, and to the nature and whole professed design of our union.

"We pray and crave that this our declinature, and these our reasons, be entered in the records of this Synod, earnestly wishing that the Lord may yet rectify all hurtful mistakes and heal all discords among us; and in the meantime, as we cannot enjoy the benefit of the Plan of Union in peace, and according to the true intent thereof, we declare ourselves to be the Presbytery of Donegal, and members of the Synod of Philadelphia, as before the conjunction of the two Synods.

"Signed by us, in our own names and in the names of our brethren,

JOSEPH TATE,
JOHN BEARD."

—*Minutes*, 1766, p. 358.

§ 44. *Overtures for reunion.*

"A letter was brought into the Synod, directed to the Moderator, signed by the Rev. Messrs. John Elder, and John Steel, as Moderator and Clerk of a Presbytery which they call the Presbytery of Donegal, representing that they had been forced by sundry petitions to apply to Synod to be erected into two Presbyteries, which petitions not having had desired success, they were laid under the disagreeable necessity of entering a declinature from the jurisdiction of the Synod; and declaring withal their readiness to return into communion with the Synod, provided they might be erected by them into a separate Presbytery; which letter was read, and ordered to lie on the table for a second reading. From all which the Synod observe that the brethren of Donegal Presbytery, who petitioned for being erected into a separate Presbytery, in the year 1765, adopt the declinature entered last year, by Messrs. Beard and Tate, and consequently must not now be considered as members of this body."—*Minutes*, 1767, p. 366.

[This request was refused by the Synod.]—*Ibid.* p. 372, and 1768, p. 383.

§ 45. *Reunion with the Synod.*

"Upon reading the minute of yesterday concerning the brethren who call themselves the Presbytery of Donegal, Mr. Tate said, that he and his brethren with him were not authorized to make any other proposals to the Synod besides those mentioned in their petition, yet he believed that if the Synod would allow the Rev. Messrs. Sampson Smith and Beard to join the Presbytery of New Castle, Mr. Thompson that of Donegal, and the Rev. Messrs. Steel, Elder, and McMordie, the second Presbytery of Philadelphia, it might heal the breach; in the meantime he desired liberty to join the second Presbytery of Philadelphia. The Rev. Mr. Lang being present, being asked whether he was willing to be joined to the Presbytery of Donegal, answered, that he rather chose to belong to the second Presbytery of Philadelphia, but if the Synod judged it the best expedient for peace, and the rest of his dissatisfied brethren would come into the general plan, he would consent.

"Therefore, after due deliberation the Synod came to this conclusion, viz. That although they highly disapprove of the conduct of these brethren since their departure from the Synod, yet for the sake of peace they authorize the above mentioned Presbyteries to receive them in the following manner, viz. the Rev. Messrs. Thompson and Lang into the Presbytery of Donegal, the Rev. Messrs. Beard and S. Smith into the Presbytery of New Castle, and the Rev. Messrs. Steel, Elder, Tate, and McMordie, into the second Presbytery of Philadelphia, provided that they apply for admission the first convenient opportunity. But the Synod agree that this regulation is not intended to subject these vacancies that now are or hereafter shall be in the bounds of the Presbytery of Donegal to any other Presbytery, nor shall they apply at any time to any other without express leave obtained from that Presbytery. And it is further agreed, that if any of said brethren comply with said regulations, they shall previously and expressly withdraw their declinature entered at New York, 1766, and without this they shall not be admitted as members of this Synod or of any of its Presbyteries."—*Minutes*, 1768, p. 383.

[The reports of the Presbyteries at the next meeting of Synod showed the reception by them of the seceding members severally as above ordered.]—*Minutes*, 1769, pp. 390, 391.

PART VI.

DISORDERS IN ABINGDON PRESBYTERY.

CHAPTER I.

FIRST DEVELOPMENT OF DISORDER.

§ 46. *A Commission of the General Synod.*

"The Synod being informed that several disorders, and disagreeable circumstances have taken place in some of the Churches in the western parts, especially within the bounds of the Presbytery of Abingdon, to the great prejudice of the interests of religion in those parts, did appoint Mr. McCorkle, Mr. Scott, Mr. Moses Hoge, Mr. Francis Cummings, Mr. John Smith and Mr. Vance, or a majority of them, with an Elder to accompany each, as a committee, in the name of the Synod, to meet at Salem Church, on the waters of Nolachucky, on the second Wednesday of October next, with power to them to call before them such persons concerned in these disturbances, as are members of or under the authority of this Synod, to hear and consider what shall be represented to them, and take proof of disputed allegations, if necessary; to endeavour with prudence and meekness to accommodate the differences; where this cannot be wholly effected, and matters appear to them to be ripe for decision, and they be unanimous, to give judgment; if not unanimous, that they cite all whom they think necessary, to appear before the Synod or General Assembly* at the next meeting, to have the matter fully judged, only taking care in any case where proof is necessary, that it be taken upon the spot that there may be no unnecessary delay of a final and effectual settlement. They are also empowered, if there appear to them any urgent, or very doubtful censures inflicted by any of the parties upon others, to suspend the execution till the meeting of the Synod or General Assembly.

"The members of the Presbytery of Abingdon are required by Synod to read the above appointment publicly in their Congregations, at least four weeks before the meeting of the committee, and this reading shall be considered as a citation to all parties concerned, to appear; and if any fail to appear, the committee, however, shall proceed to take evidence as they shall see cause; and no evidence pretended to be produced afterwards, shall be admitted to invalidate the measures of the committee, or to prevent the decision of Synod."—*Minutes,* 1786, p. 525.

---

* [The General Synod was at the time engaged in the preliminary arrangements for the organization of the General Assembly.]

§ 47. *The subject in Synod the next year.*

"*Ordered,* To put off till the afternoon the further consideration of the draught of a plan of government and discipline, in order to inquire into certain disturbances which have taken place in the western parts of the Church, and especially within the bounds of the Presbytery of Abingdon; for the settlement of which a committee was appointed at the sessions of Synod in 1786, to meet at Salem, in Nola Chuckey, last October.

"Mr. Hoge, one of the committee, informed the Synod that he was the only member who attended; the reasons given by the other members of that committee present in Synod for their not attending, were sustained.

"The Committee of Overtures also reported a petition from several Elders and members of the Presbyterian Church in Nola Chuckey, setting forth that they were in distressed circumstances, principally on account of some irregular proceedings of the Presbytery of Abingdon, and requesting the interposition of the Synod in the premises. Upon inquiring into the nature of the uneasiness subsisting in the Churches there, as referred to in the petition, and confirmed by the minutes of last Synod, it appeared that the Presbytery of Abingdon was charged with having taken upon trial, and licensed, Mr. James Balch, under improper circumstances, and particularly while under suspension by Orange Presbytery; that some members of Abingdon Presbytery were also charged with having countenanced certain violent proceedings of a tumultuous mob, contrary to the ministerial and Christian character, and that several other irregularities in that district occasioned an interruption of the peace of the Churches.

"The Synod, upon a full and careful investigation of the subject, resolved, that the said James Balch, having been restored to the communion of the Church by the Presbytery of Hanover, after a period of several years, upon a certificate exhibited to them from the Presbytery of Orange, became a proper candidate for Presbyterial trials, and at his licensure, the Presbytery, then met according to adjournment, was competent to that business, and that, therefore, the proceedings of the Presbytery be sustained. With regard to the other subjects of difference existing within these bounds, inasmuch as several of the parties concerned were present, it was resolved, that Drs. Witherspoon, Rodgers, Sproat, Ewing, Duffield, McWhorter, and Messrs. Vangelder, Snowden, and Taggert, Elders, should be a committee to meet in the afternoon, to endeavour to bring the aforesaid parties to an amicable compromise, and to lay the foundation, if possible, to prevent all disputes on the subjects alleged in future; and that the said committee make report to Synod on the result of their endeavours."—*Minutes,* 1787, p. 536.

§ 48. *Decision of the Synod.*

"The committee appointed yesterday to converse with the brethren of Abingdon Presbytery, who were present, and to endeavour to accommodate the matters of uneasiness among them, met agreeably to order, and report as follows:

"That they heard the Abingdon brethren more fully than they had been heard before Synod, and find one source of uneasiness in addition to what had been mentioned in their county, and among themselves, was about psalmody; and the committee after hearing them fully, recommended to those brethren, in a spirit of Christian love, to forgive one another, and bury in oblivion all that had passed; and they readily and cheerfully complied with the recommendation, and in evidence of their peace and amity took each other by the right hand; and they promised forbearance towards each other in those matters wherein they had differed in judgment, and to encourage, strengthen, and support each other, in advancing the common cause of their Divine Redeemer. It gave your committee the highest pleasure to see these differences and dissensions terminated in so happy an issue, and they doubt not it will have a salutary influence upon the peace of the Church in those parts; and in order to accomplish this desirable end, that there may be peace and brotherly love among the people as well as the Ministers, your committee propose the following resolutions, which the Synod adopted, and resolved accordingly:

"1st. That in respect to political differences in that part of the country, which occasioned a mob or riot, the Synod highly disapprove of, and condemn all such tumultuous and riotous proceedings; but as it appears by a paper signed by a number who acknowledge themselves the authors of the tumult, and also from the testimony of Colonel Cook, that Mr. Balch had no hand in that affair, and that he did take some pains to restrain those unhappy proceedings from going so far as they did, therefore, all things considered, we do not think him blamable in that matter.

"2d. In respect to psalmody, the Synod have allowed the use of the Imitation of the Psalms of David [Watts's] for many years, to such congregations as choose them, and still allow of the same, but they are far from disapproving of Rouse's version, commonly called the Old Psalms, in those who were in the use of them and chose them, but are of opinion that either may be used by the Churches, as each Congregation may judge most for their peace and edification; and therefore highly disapprove of public, severe, and unchristian censures being passed upon either of the systems of psalmody; and recommend it to all Ministers in those parts of the Church, to be more tender and charitable on these heads.

"3d. In regard to the Presbytery's excluding two Elders from sitting in the judicature at a certain time, the Synod are of opinion, that the Presbytery had some support for so doing from common custom and usage, but that there was too scrupulous an exactness attended to in that matter, and hope that such events will be guarded against in future.

"4th. In respect to the letter addressed to Mr. Balch, through the medium of the press, and supposed to be written by the Rev. William Graham, of Rockbridge County, Virginia, the Synod look upon the same as very unchristian, and unwarrantable treatment of a brother; and the Synod do order the Presbytery of Lexington to cite Mr. Graham before them, and make due inquiry whether he be the author, and into the reasons of his conduct in that matter, and censure or acquit him as the nature of the case may appear, and report their proceedings herein to the next Synod.

"*Ordered*, That the whole of the proceedings had upon the affairs of Abingdon Presbytery, both at the last Synod and at the present sessions, be inserted in the Presbytery book of Abingdon, and that the Ministers of that Presbytery read them from their pulpits."—*Minutes*, 1787, p. 537.

[The political differences above alluded to, grew out of the abortive attempt to erect a new State west of the mountains, by the name of Frankland. Mr. Graham, upon application to him, drafted a constitution for the new State. In the opposition, Mr. Hezekiah Balch took part. The excitement rose to such a height, that the effigy of Mr. Graham, with that of the Rev. Mr. Houston, was burnt.

§49. *Mr. Graham in Presbytery.*

[In obedience to the direction of the Synod, the Presbytery of Lexington called Mr. Graham to their bar. He acknowledged himself the author of the letter to Mr. Balch,] "and produced several depositions to prove the truth of the facts with which he charged Mr. Balch, and especially of his approving of the conduct of the mob in Frankland in burning the effigies of Messrs. Graham and Houston. The Presbytery, therefore, on mature deliberation, agree that although they could wish that Mr. Graham had been more temperate in his satire, and more gentle in his expostulations, yet that the treatment he met with was so grossly injurious, that they cannot suppose him to merit a formal censure of this Presbytery, on account of said letter."—*Minutes of Presbytery, in Foote's Virginia.*

[Probably the excitement of this controversy prepared the way for the schism in the Presbytery of Abingdon.]

CHAPTER II.

CASE OF REV. HEZEKIAH BALCH.

§ 50. *Origin of the case.*

[Mr. Balch having made a trip into New England, imbibed the theological opinions which were put forth in Dr. Hopkins's "System of Doctrines," then recently published. These new opinions Mr. Balch published in the form of Articles of Faith, in the Knoxville Gazette. In propagating these views, he was overbearing and abusive. The subject was brought before the Presbytery of Abingdon, and upon some unmeaning apologies from Mr. Balch, it was dismissed. Such was the state of excitement produced by these transactions, that five of the leading Ministers in the Presbytery, Messrs. Charles Cummins, Edward Crawford, Samuel Doake, Joseph Lake, and James Balch, in 1797, withdrew and constituted as The Independent Abingdon Presbytery; professing at the same time their readiness to the Presbytery so soon as a proper exercise of discipline should be used with Balch and his adherents.]*

§ 51. *First action of the Assembly.*

"The Committee of Overtures laid before the Assembly sundry papers relative to the situation of the Church within the bounds of the Presbytery of Abingdon; and after some progress made in reading them, the Assembly adjourned till half-past 3 o'clock, P. M."

"As it appears that the business is now pending before the Synod of the Carolinas, and there is an adjourned meeting of said Synod with a view to issue it, the Assembly ought not judicially to interfere in it till it shall be decided upon by the Synod, and a regular appeal be made from said decision, or the whole matter be referred by that judicatory to the Assembly; and they hereby recommend to the Synod of the Carolinas to continue their laudable and prudent endeavours to bring the present dispute to a speedy issue.

"On motion, it was agreed, That a committee be appointed to draft an address to the Ministers and other members within the bounds of the Presbytery of Abingdon, upon the subject of the disturbances there, and that Dr. Smith, Mr. Arthur, Mr. Davis, and Mr. Southard, be a committee to report to-morrow morning."—*Minutes,* 1797, pp. 125, 127.

§ 52. *The Pastoral Letter.*

"The General Assembly of the Presbyterian Church in the United States, to the Ministers and other members of the Churches within the bounds of the Presbytery of Abingdon.

"*Friends and Fellow Christians*—It is with extreme sorrow and regret that we are constrained to address you on the present occasion. At our present sessions we have learned, from various information, that ferments, animosities, and divisions exist, in an alarming degree amongst you, who have heretofore been united under one common denomination. In directing our attention to these circumstances, we perceive with pain, that novel opinions, or at least opinions presented in a novel dress and appearance, have been openly and extensively circulated amongst you, and have excited unusual alarm; whilst at the same time they have given rise to much contention. We are also apprehensive, that in opposing what is thought to be a departure from the plainness and simplicity of our received doctrines, some of our brethren have been precipitate in their conduct. They appear to have separated from their brethren, without having in a constitutional manner obtained the advice and decision of the different judicatories whose authority they had been used to acknowledge.

---

* Foote's North Carolina, p. 293.

"Whilst we express our deep concern at these unhappy circumstances, we do not conceive ourselves warranted to enter into a judicial investigation of them, nor to form any decision thereon at present; as they have not yet been brought regularly before us. We have, therefore, thought proper to leave the whole matter to the Synod of the Carolinas, in whose judgment, fidelity, zeal, and discretion, we have the greatest reliance; and whose members must have the best opportunities of being acquainted with all the facts and circumstances. But whilst we thus express our confidence that the competent judicatory will discharge their duty faithfully, we think it our duty to say something with regard to ourselves. We take the present occasion of declaring our uniform adherence to the doctrines contained in our Confession of Faith, in their present plain and intelligible form; and our fixed determination to maintain them against all innovations. We earnestly wish that nothing subversive of these doctrines may be suffered to exist, or to be circulated amongst the churches; we hope that even new explanations of our known principles, by unusual and offensive phrases, will be cautiously guarded against, lest the feelings of Christians should be wounded, the cause of religion injured, and the enemy take occasion to triumph and blaspheme. We are also extremely anxious that the peace of the Church, as well as its purity of doctrine, may be preserved inviolate; that everything calculated to inflame the passions, to invert the order of the Church, or to interrupt and disturb its union, will be cautiously avoided. We are willing to hope, that both Ministers and private Christians will feel all the force of the Saviour's character and example, who was meek and unassuming, who, when he was reviled, reviled not again, and who invites us to learn of him the same temper. We conjure you, brethren, to consider the nature and genius of our holy and peaceful religion, and to act under its influence. Pray for the Spirit of grace to be poured forth upon the Church in a plentiful effusion, as the best enlightener of the mind and healer of divisions. Consider the eternal obligations under which you are held to promote the glory of our common Lord and Saviour, and to contribute, as Christians, your united efforts towards the increase, purity, peace, and prosperity of his Church. This duty is clear and express; and the obligation seems to acquire peculiar force at this time of general calamity to religion, and of more fearful expectation. When infidelity is bold, and in the expectation of its friends, almost triumphant; when the most pernicious errors are adopted and published by professed Christians; and when indifference, formality, and abounding iniquity amongst many of better principles, afford sad symptoms of the decline of pure religion, it is high time for the Ministers and other members of the Church of Christ to awake to a sense of their situation and duty. In this way the Spirit of the Lord may lift up a standard against the common enemy when he comes in like a flood.

"We cannot forbear to urge upon all who may have been dissatisfied with the conduct of their judicatories, or who may have been influenced by extraordinary misrepresentations, to return into a connection with their brethren, not doubting but that they will be treated with tenderness and regard.

"Finally, we sincerely wish and request that all parties may submit to the jurisdiction, advice, and decisions of the Synod of the Carolinas; that their hands may be strengthened in checking error, healing divisions, and maintaining the strict and prudent exercise of discipline. But whilst we thus exhort to a Christian submission to the authority of your brethren in the Lord, we at the same time assure you, that the door is ever open for appeal to the supreme judicatory of our Church, in every case where it may be apprehended by you to be necessary."—*Minutes*, 1797, p. 129.

§ 53. *The Commission of Synod.*

[The Synod of the Carolinas suspended the seceding members and appointed a Commission to meet at Mt. Bethel, Tennessee, to adjudicate upon the matters at issue.

The Commission met in November 1797. The Rev. Samuel Doake, Jacob Lake, and James Balch, appeared, and upon disavowing the Independent Presbytery, and making proper acknowledgments, were restored. Several parties were tried and censured for disorders arising out of the doctrinal controversy, and the creed of Mr. Balch was referred to the General Assembly.]

§ 54. *Balch in the General Assembly.*

"The consideration of the references relative to Mr. Balch was resumed; and after some amendments made on the draught brought in by the Committee, it was adopted, and is as follows, viz.

"They remark upon the first article of the creed aforesaid, that Mr. Balch is erroneous in making disinterested benevolence the only definition of holiness, or true religion; because this may perplex the minds of those not accustomed to abstract speculations, is questionable in itself, and may convey the idea that an absolute God, or a God out of Christ, is the object of the highest affection to the renewed mind.

"On the second article, they remark, that he has confounded self-love with selfishness in an abstract speculation, calculated to puzzle plain Christians, and lead to unprofitable disputes.

"On the third article, they remark, that the transferring of personal sin, or righteousness, has never been held by Calvinistic divines, nor by any person in our Church, so far as is known to us, and therefore that Mr. Balch's observations on that subject appear to be either nugatory or calculated to mislead. With regard to his doctrine of original sin, it is to be observed, that he is erroneous in representing personal corruption as not derived from Adam; making Adam's sin to be imputed to his posterity, in consequence of a corrupt nature *already possessed*, and derived from *we know not what;* thus, in effect, setting aside the idea of Adam's being the federal head or representative of his descendants, and the whole doctrine of the covenant of works.

"It is also manifest that Mr. Balch is greatly erroneous in asserting that the formal cause of a believer's justification, is the imputation of the fruits and effects of Christ's righteousness, and not that righteousness itself; because righteousness, and that alone, is the formal demand of the law, and consequently the sinner's violation of the divine law can be pardoned only in virtue of the Redeemer's perfect righteousness being imputed to him and reckoned as his. It is also not true that the benefits of Christ's righteousness are, with strict propriety, said to be imputed at all; as these benefits flow to and are possessed by the believer as a consequence of his justification, and having an interest in the infinite merits of the Saviour.

"On the fourth article no remark is necessary.

"On the fifth, they remark, that Mr. Balch appears to confound sentiment with the mere perception of truth, whereas it always partakes of the disposition of the heart, and consequently involves in it either sin or holiness. The article as stated by him, contradicts the principle laid down in the introduction to our Form of Government, and levels the important distinction between truth and falsehood, so as to be liable to the construction that it is no matter what a man believes. And though Mr. Balch may not, and probably did not, intend to insinuate anything disrespectful to the Holy Scriptures, where he asserts that 'there are wrong sentiments in the Bible,' yet, as his expression is liable to such a construction, we judge it highly censurable.

"On the sixth and seventh articles, no remarks seem to be necessary, except that the offence given by the reflection cast on his brethren, the Presbyterians, in the seventh, has been sufficiently removed by his candid acknowledgment before the Synod and General Assembly.

"The eighth, ninth, and tenth articles require no remark, except that they appear to be unimportant.

"On the twelfth article, they remark, that his observation upon love, as exercised by the human race, so far as it may be applicable to a state of infancy, is unintelligible; and that though a distinction may be made between regeneration and conversion, yet the terms in which the article is expressed are exceptionable, as they seem to discourage the use of the means of grace.

"On the thirteenth article, they remark, that in making repentance and faith to proceed wholly from love or charity, Mr. Balch has expressed an opinion unnecessary and improper.

"In regard to the subject of false doctrine, in discoursing from Psalm li. 5, and Isa. xlviii. 8, nothing seems necessary to be added to the remarks made on the subject of original sin, as contained in Mr. Balch's creed, except that he charges Calvinistic divines with holding sentiments relative to infants which they do not hold; and that he makes positive declarations in regard to the state of infants, when it has pleased a wise and holy God to be silent on this subject in the revelation of his will.

"On the whole, your committee recommend that Mr. Balch be required to acknowledge before the Assembly that he was wrong in the publication of his creed; that in the particulars specified above, he renounce the errors pointed out; that he engage to teach nothing hereafter of a similar nature; that the Moderator admonish him of the divisions, disorder, trouble, and inconvenience which he has occasioned to the Church and its judicatories, by his imprudent and unwarrantable conduct, and warn him against doing anything in time to come, that may tend to produce such serious and lamentable evils.

"That if Mr. Balch submit to this, he be considered as in good standing with the Church, and that the reference and the queries of the Synod of the Carolinas be considered as fully answered by the adoption of these measures."

"From this decision, Mr. Langdon [delegate from the Association of Connecticut] and Mr. Williams dissented.

"*Resolved*—two-thirds of the House consenting—to reconsider, in the decision on the case of Mr. Balch, these words, 'he renounce the errors therein pointed out.'

"It was moved that these words be stricken out of said decision.

"This motion was determined in the negative; and Mr. Irwin and Mr. Langdon asked, and obtained leave, to have their dissent from the opinion of the Assembly in this last vote, entered on the Minutes."

"Mr. Balch appeared before the General Assembly, and made the following declaration, viz.

"I do fully acknowledge that I was wrong in publishing my Creed. I do solemnly declare, however, as in the presence of my final Judge, that I never did entertain the ideas, nor intend to teach the doctrines which are pointed out as errors in the statement of the Assembly; but as I cannot so well judge as the Assembly what ideas my language actually conveys, and the Assembly declares that my language has conveyed these ideas and doctrines to their minds, I do fully and cheerfully renounce them as wrong and improper; and I do solemnly and sincerely engage, in a reliance on divine grace, never hereafter to teach or preach what the Assembly have stated as erroneous; and I do finally and cheerfully submit myself to the admonition which the Assembly may see meet to give for my irregularities, which I acknowledge to deserve censure, and for which I am sincerely sorry."

"Whereupon the Moderator gave to Mr. Balch the solemn admonition agreed to; and then the Assembly declared themselves fully satisfied in the case of Mr. Balch, and that he is, and ought to be considered as in good standing with the Church.

"The whole transaction was concluded with prayer."—*Minutes,* 1798, pp. 155, 157, 158.

§ 55. *Subsequent charges against Mr. Balch.*

[At the sessions of Synod in the fall of the same year, 1798, a reference came up from the Presbytery of Union, (formed by the division of Abingdon the previous year,) of charges against Mr. Balch comprehending several matters, of some of which he was acquitted; and in one or two points convicted of censurable conduct. One charge, however, viz. "saying, since his return from the General Assembly, that he was fifty thousand times stronger in belief of that definition of holiness, (alluding to his Creed) than he was before he went away"—he confessed, and that his only objection was, it was not strong enough; instead of fifty thousand times, he would say, five hundred thousand times. The following extracts from the Minutes of Synod show the result.]

§ 56.

"The Synod, after mature deliberation, judge that Mr. Balch has acted with duplicity in expressing himself as laid down in the charge, considering the judgment of the Assembly, and his submission to that judgment."

"The Synod do hereby suspend him from the exercise of his office as a Minister of the gospel, and refer him to the Presbytery of Union, to which he belongs, who will be adequate to the removal of the suspension, when reformation on the part of Mr. Balch shall open the way."

§ 57.

[Mr. Balch was subsequently restored. The seed thus early sown by Mr. Balch and others, who, sympathizing with him, more cautiously preached the same doctrines, brought forth its fruit when, at the time of the New-school Schism of 1838, East Tennessee was in a great measure lost to the Church.]

§ 58. *The Independent Presbytery in the Assembly.*

"A reference from the Synod of the Carolinas, in the case of Mr. Edward Crawford's suspension was read. There were also read two letters from Mr. Crawford, a minute of the Presbytery of Abingdon, at their sessions of August 1796; a representation from the same Presbytery to the Synod of the Carolinas on the conduct of the Independent Brethren; a letter from the Synod of the Carolinas at their sessions of November 1796, to the Independent Brethren; a reference from the Presbytery of Abingdon at their sessions in June 1797, to the Synod of the Carolinas, on Mr. Balch's Creed; and a minute from the records of the same Presbytery, containing proposals of accommodation to the Independent Brethren. And after some deliberation on these subjects they were postponed for further consideration."

"The consideration of the reference from the Synod of the Carolinas, respecting Mr. Crawford, was resumed, and after deliberation, the Assembly adjudged—That the proceedings of the Synod, so far as the matter has appeared to the Assembly, have been regular and constitutional, and that Mr. Crawford ought to have submitted to the act of suspension when fully informed of it, and ought to have returned with the other Independent Brethren at the meeting of the Commission of Synod, that he might have been restored to orderly standing; but inasmuch as he has not done this, and has moreover, in his letters to this Assembly, ill-treated the Synod of the Carolinas, the Assembly deem it their duty to continue his suspension until he shall make proper acknowledgments to the Synod, and submit himself to the order and discipline of the Church, and be in regular manner restored.

"And whereas, There appears in one of the letters of Mr. Crawford to this Assembly complaints against the Rev. James Hall, amounting to a charge of falsehood and forgery, the Assembly proceeded to examine certain documents from the Synod of the Carolinas, relative to these matters, which incontestably prove these charges to be unfounded. And for the vindication of the character of this brother, and the information of all concerned,

"*Ordered*, That the Stated Clerk transmit to Mr. Crawford an attested copy of the above Minute, and that the Rev. Mr. Doak read a copy thereof from the pulpit in the Congregations lately under the pastoral care of Mr. Crawford."—*Minutes*, 1798, p. 157.

PART VII.

THE NEW-LIGHT HERESY.

§ 59. *The origin of it.*

[The Hopkinsian principles which in the Carolinas and Tennessee were developed in the heresies of Balch and Davis, yielded a still more abundant harvest in Kentucky, in the Pelagianism of Thomas B. Craighead, and of the followers of Barton W. Stone, which in the latter case were fully ripened into a Socinian apostasy.

At the second meeting of the Synod of Kentucky, held in 1803, it appeared on review of the records of the Presbytery of Washington, that a memorial had been presented to the Presbytery, charging two of its members, Messrs. Richard McNemar and John Thompson, with holding certain dangerous errors. It also appeared that at a previous meeting of the Presbytery, McNemar had been subjected to a judicial examination, and convicted and censured for holding Arminian tenets; and yet the memorial had been utterly disregarded, and a call was put into McNemar's hands. The Synod approved the examination of McNemar, and censured the neglect of the memorial, and then resolved upon an examination of Messrs. Thompson and McNemar, with a view to ascertaining the correctness of the charges against them. At this juncture, the Rev. Messrs. Robert Marshall, Barton W. Stone, Richard McNemar, John Thompson, and John Dunlavy, laid in a protest and declinature of the jurisdiction of the Synod, and withdrew.

A committee was appointed by the Synod to endeavour to reclaim them, but without effect. The next day, the seceders came into the Synod in a body, and informed it that they had formed themselves into a Presbytery. Upon this the Synod suspended them severally from the office of the Ministry, and declared their pulpits vacant, and referred them to their several Presbyteries, to be restored upon repentance.

Such was the case presented to the General Assembly in 1804.]

§ 60. *A Committee to visit the Synod of Kentucky.*

"A letter was received, signed by the Rev. Messrs. James Blythe, John Lyle, and Robert Stuart, as a committee of the Presbytery of West Lexington, praying the attention of this Assembly to the unhappy division which has taken place in the Synod of Kentucky; and that measures may be taken by the Assembly for healing the breach, or at least preventing the extension of it. Certain pamphlets accompanying the said letter, were also laid before the Assembly."—*Minutes*, 1804, p. 293.

"The committee to whom was referred the subject of the division in the Synod of Kentucky, reported. The report was read, amended, and adopted, as follows:

"Your committee, having attended carefully to the pamphlets and letter on that subject, are of opinion the business comes before the Assembly in so informal a manner, that no regular judicial process can issue thereon in the present Assembly; and that the most eligible measures the Assembly can take in the case, will be to appoint a committee of three members to meet with the Synod, or a committee of the Synod of Kentucky, and endeavour to heal the disorders which appear from the above pamphlets and letters to have taken place in the bounds of said Synod.

"Your committee beg leave further to report, that in their opinion the appointment of a committee of this Assembly, and the adoption of the pastoral letter read last evening, will supersede the necessity of a letter addressed particularly to Messrs. Blythe, Lyle and Stuart."—*Minutes*, 1804, p. 311.

[Drs. Hall and Green, and Mr. Marques, were appointed the committee, and Messrs. Alexander, Le Grand, and Baxter, alternates.]—*Ibid.*

§ 61. *Proceedings of the Committee of Visitation.*

"The committee appointed yesterday to draught and lay before this Assembly a statement of the proceedings of the Synod of Kentucky, and of the committee of last Assembly that met with them, respecting the division of that Synod, exhibited the following report, viz.

"Your committee have had the subject of their appointment under consideration, and submit the following statement of facts, derived from authentic sources, viz. The Rev. Dr. Hall, the Rev. Messrs. Marques and Le Grand, being the full complement of the committee appointed for the purpose by last Assembly, met with the Synod of Kentucky the 16th day of October last; the members of the Synod were generally present, and all the dissenting brethren, except one, who was said to be sick. They had various interviews with the protesters in private, but found every effort of friendly accommodation counteracted by marks of prejudice, obstinacy, and premeditated decision.

(*a*) "Agreeably to the suggestion of the General Assembly, a committee was appointed by the Synod, to confer with the committee of the Assembly.

"In a conference between this joint committee and the dissenters, the following questions were proposed by the committee, to which the dissenters returned the annexed answers.

"*Question* 1. What were your reasons for renouncing the jurisdiction of the Presbyterian Church?

"*Answer* 1. Because we believed that those bodies with which we stood connected, acted contrary to their own rules.

"2. But especially because the Confession of Faith, or standard of that Church, contained several things which we viewed as contrary to the word of God; on which account we could not retain it as the standard of our faith, or submit to be judged and condemned by its dictates. This we saw evidently to be the design of Synod. Other reasons, and the train of circumstances, which in a gradual chain, brought the matter to that issue, are fully exhibited in our apology, to which we refer all who want information. While we were let alone, we were willing to let the Confession of Faith alone: but as soon as we found that our sentiments were to be brought to that standard, we renounced its authority.

"*Question* 2. Can any method of accommodation be proposed which may induce you to return to the jurisdiction of that Church, and heal the division which has taken place in the Synod of Kentucky?

"*Answer*. To the first part of this question, we answer in the negative; so long as they retain the Confession of Faith as the standard of doctrine and discipline, because we cannot receive that book as our standard.

"When we withdrew, we considered ourselves freed from all creeds but the Bible; and since that time, by constant application to it, we are led farther from the idea of adopting creeds and confessions as standards, than we were at first; consequently to come under the jurisdiction of that Church now, is entirely out of the question.

"We feel ourselves citizens of the world; God our common Father; all men our brethren by nature, and all Christians our brethren in Christ. This principle of universal love to Christians, gains ground in our hearts, in proportion as we get clear of particular attachments to party. We therefore cannot put ourselves in a situation which would check the growth of so benign a temper, and make us fight under a party standard.

"Notwithstanding we conceive that we can propose a method of accommodation, which, with the divine blessing, will heal the division which subsists between both Ministers and people throughout the bounds of the Synod of Kentucky, as follows:

"1. Let us remember that all Christians are one in Christ; members of his body; partakers of his nature, and heirs of his kingdom; therefore they have no power over one another to cut off, exclude, or unite.

"2. Let us pray for more of the uniting, cementing spirit.

"3. Treat differences in lesser matters with Christian charity and mutual forbearance, and bend our united force to the common cause.

"4. Give up the care of the Church to God, by constant fervent prayer; counsel, admonish, advise, reprove, comfort, and strengthen one another, as necessity may require, in the spirit of love and meekness; then will be accomplished that saying, that 'of the rest, durst no man join himself unto them.'

(*b*) "It was thought proper to publish these proceedings, and with them, 'An address from the Synod of Kentucky, to the Churches under their care.'"

§ 62.

"The address is as follows:

"*Dear Brethren*—It is with much satisfaction we inform you, that the kingdom of our divine Redeemer is extending its limits, and diffusing abroad its gracious influences. When we cast our eyes toward the eastern continent, we are revived with the prospect. Many vigorous and pious exertions are making in Europe, that the light of the gospel may be afforded to the benighted corners of the earth. The Sun of Righteousness appears to be rising with healing in his wings. In Africa, Asia, and the islands of the South Sea, the name of Jesus begins to be known, the standard of the great Redeemer is erected, and many are flocking to it; in America also, the Lord seems in a remarkable manner to be visiting his heritage.

"By consulting that part of the extracts of the minutes of the General Assembly, published with this address, you will see what strenuous, and unremitting endeavours are making by that body, to promote the extension of the Redeemer's kingdom. God seems to be giving the heathen to his Son for his inheritance, and the uttermost parts of the earth for his possession.

"We do with unfeigned hearts join with you to give thanks to Almighty God, that he has in so remarkable a manner visited these parts of the earth where our lot is cast; that he has made the wilderness a fruitful field, has warmed the hearts of many of his people with his love, and brought many sinners among us to the knowlege of the truth. We now solemnly promise to you and to each other, that we will unite all our endeavours to promote the essential parts of this revival.

"It is, however, with deep regret, that we are constrained again to call your attention to that most unhappy division which has taken place in the Synod of Kentucky, tending greatly to becloud this glorious day, divide the hearts of God's people, and damp the flame of Christian love.

"We are sensible, that the interests of religion depend much upon the harmony and unity of professing Christians. Our design is not to foment divisions, but, as far as in our power, to establish the minds of sincere inquirers on the firm basis of truth. Since the circular letter which was before directed to the Churches under our care was written, the ground on which our suspended brethren stand, is considerably changed.

"We therefore conceive it to be our indispensable duty to give you a just and true account of their present standing. They have now not only rejected the authorities of the Presbyteries and Synod, and the pacific measures pursued by them, but have also refused to hearken to the entreaties and counsels of the General Assembly, by their committee, appointed for the express purpose of bringing about a conciliation. They can now no longer, with any appearance of truth, publish to the world that they were illegally and untenderly dealt with, when the members composing the committee of the General Assembly, have approbated the proceedings of the Synod of Kentucky.

"We beg leave to refer you to their own words on this subject. That you may be impartially informed of the present state of their minds, and also the measures used upon this occasion, we beg leave also to lay before you some extracts from the minutes of the joint committees, with a view of the subsequent proceedings.

"Consider, dear brethren, the pernicious tendency of their present disorganizing plan. Under the specious pretence of honouring the sacred Scriptures, they would persuade you to reject all written or printed creeds and forms of discipline, alleging that those who adopt such, substitute them for divine inspiration.

"But, dear brethren, we presume you need scarcely be informed of the absurdity of such insinuations. You know that we, you know that you yourselves consider them differently. Confessions or creeds are only the doctrines which we believe to be revealed to us from heaven, collected from different parts of sacred Scripture, and brought into one view. Must not all who read their Bibles and believe them, form some opinion of what is taught therein? And where can be the criminality, when they have thus searched and collected, to publish what they believe to be the truths of God? In so doing, we act in open day, as children of the light, and do not leave the world to conjecture whether we be Pelagians, Semi-Pelagians, Catholics, Arminians, or Calvinists; or whether we differ essentially from them all. We do not leave those with whom we would unite in the most tender and endearing bonds, at a loss to know whether we believe or disbelieve what they esteem the essential doctrines of Christianity. Reject all written creeds! and why not with the same propriety all verbal ones? What must then follow? Those who believe our blessed Saviour to be no more than a mere man, and those who believe in his divine nature; those who believe that God will manifest an eternal displeasure against sin, and those who believe he will finally receive all wicked men and devils into his favour; in short, those who believe the truth, and those whose creed exhibits the most glaring errors and contradictions, may all unite together, enjoy the same privileges, and surround the same board of communion. Can light and darkness have fellowship together? Or can there be concord between Christ and Belial? Is there no necessity for a people, about to put themselves under the pastoral care of a shepherd, to know what kind of doctrines they are to be taught? or is it perfectly indifferent which of the above contradictory systems they receive?

"But if we attend to their sentiments on church government and discipline, we will find them no less anti-scriptural, and subversive of all good order in Christ's kingdom. Their own declaration is, 'Christians have no power over one another to cut off, exclude, or unite.'

"But it will be seriously asked, dear brethren, in what light these suspended members are to be considered?

"As private Christians, we hope you will esteem them just so far as their sentiments and practice correspond with the word of God. But they are not to be considered by you as clothed with any ministerial authority, or legally qualified to administer any of the ordinances of God's house—of such authority these men can give no evidence. As to an internal call, God only is judge. The external evidence, by which alone the world can judge, is the testimonials of licensure and ordination, 'by the laying on of the hands of the Presbytery.' 1 Tim. iv. 14. It is true, these men were once set apart to the ministry in the usual way; but it is likewise true, that several Presbyteries, constituted into a Synod, have suspended them from the exercise of their ministerial function.

"That God has invested the Church judicatories with a such a power, is evident from the Holy Scriptures.

"The keys of God's visible kingdom are put into the hands of Church officers; and they have power, not only to invest men with authority, but to suspend, depose, and cut off, when their sentiments and conduct are contrary to the word of God, and the received doctrines of the Church. 'A man that is an heretic, after the first and second admonition, reject.' Titus iii. 10. The evident design of Church censure, is to reclaim offenders, and prevent offences in those who have not yet transgressed. 'Them who sin, rebuke before all, that others may fear.' 1 Tim. v. 20. And in order to produce these effects, the members of the Church are commanded, in the name of Christ, to withdraw from such as walk disorderly, that they may be ashamed: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother who walketh disorderly, and not after the tradition which he received from us; and if any obey not our word, by this epistle, note that man and have no company with him, that he may be ashamed.' 2 Thess. iii. 6. 14.

"It cannot be reasonably denied, that it is disorderly for any person to preach the word, or administer the ordinances of the gospel, who is not clothed with ministerial authority. Compare 2 Chron. xxvi. 18, with Heb. v. 4.

"To attend, therefore, upon such ministrations, is at least to encourage disorder. Such conduct is a breach of God's law, and is a moral evil. If it be admitted that God has instituted the exercise of discipline as a mean of reclaiming offenders, those who take persons under Church censure into their bosom and caress them, defeat the intention of the ordinances of God, harden such offenders and endanger their souls.

"Dear brethren, we are very unwilling to say anything respecting their great zeal and apparent engagedness in preaching the word, and administering the ordinances.

"But, however disagreeable it may be, yet a regard for your souls and the cause of truth, obliges us to observe, that gravity and apparent zeal have been usually attempted to gain the ear and confidence of the public, by a great variety of sects that have sprung up in the Christian Church since the Reformation.

"We apprehend, many honest persons among you have great difficulties in your mind, arising from your former attachment to the men who have been suspended. You are anxiously desiring to obtain liberty to commune and hold Christian intercourse with them. We would wish to gratify you in this particular, could we without violating the precepts of the gospel; we refer you on this subject to Matt. chap. x., and Rom. xvi. 17, 18, together with the passages of Scripture already quoted, and to the uniform practice of all well regulated churches.

"Dear brethren, as we take no pleasure in depreciating the characters of others, we forbear to make further remarks, but entreat you in the name of Jesus Christ, to remember that men who have renounced the jurisdiction of the Presbyterian Church, cannot with propriety be countenanced by those who are friendly to order; and consequently those who attend on their ministrations must be considered as opening afresh the wounds with which the Church has been made to bleed, and causing the children of God in many parts of the world to weep in distress. Grieve not your aged brethren, who have long borne the burdens of the Church, and laboured to maintain peace and unity therein. Beware lest you wound the lambs of Christ's flock, and cast a stumbling block in the way of sinners. Let us not tear down the barriers by which order has long been preserved. Open not the door by which men of corrupt principles may enter and disseminate their poisonous sentiments among our unguarded youth, who are by nature more prone to imbibe error than truth. We therefore pray you, dear brethren, as you regard the glory of God, the peace of Zion, your own comfort, the salvation of your dear offspring, and the happiness of your fellow men, that you do not countenance or aid in any way, what may appear inimical to the peace and prosperity of Zion.

"'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever. Amen.' JAMES KEMPER, *Moderator*.
JOHN P. CAMPBELL, *Clerk*."

§ 63.

"It appears that this meeting of the Synod and the Assembly's committee, took place at an unfavourable period, and when it was too late to effect a conciliation. The dissenting brethren had already taken their ground. They had declared and published their sentiments; they had erected their standard, and enlisted a number of zealous disciples. It was a time when the public mind was greatly agitated and divided on religious subjects, and a spirit of disputation greatly prevailed. It was the opinion of many, that the dissenters had been at great pains to counteract the influence of the committee before they met on this business. They had appointed a camp-meeting (so called) the Sabbath immediately preceding the meeting of Synod, and given notice of it in the public papers. This meeting was appointed at a place called Bethel; and the reason assigned for appointing it at this place, was, that it was central to three States, viz. Tennessee, Kentucky, and Ohio. It was also stated in the publication, that the Lord's Supper would be administered, their sentiments explained, and that a number of preachers were expected. A vast concourse of people assembled. Numbers came from the distance of between one and two hundred miles, and encamped on the ground for several days. The Lord's Supper was administered to a promiscuous multitude, and nearly to all who desired to participate. This extraordinary meeting, however, was thought, upon the whole, to have operated against their cause. The more judicious part of the audience disapproved of such disorder and confusion, and left the place disgusted.

"This representation may serve to give some idea of the state of affairs in that part of the country when the Synod met. It will not, therefore, appear strange that the endeavours of the committee to effect a reconciliation and restore peace, proved abortive.

"Upon the whole, it appears that, however the committee may have failed in accomplishing the great object contemplated by the General Assembly in their appointment, their mission has not been altogether fruitless; but, on the contrary, productive of several salutary effects. They met with a cordial reception, not only from the Synod, but also from all who owned the jurisdiction of the Presbyterian Church in that place. It had a beneficial influence on the public mind, as it manifested the solicitous concern of the General Assembly for a distant and suffering member of their body. It had a happy tendency to reclaim some, and establish others who were wavering, and seemed to 'halt between two opinions.'"

"The above report having been considered, the Assembly

"*Resolved*, That they highly approve the firm and temperate measures taken by the Synod of Kentucky, and the committee of Assembly that met with them; and are of opinion, that the committee, besides the pecuniary indemnity assigned them, are entitled to the thanks of the Assembly for the diligence, prudence, zeal, and fidelity, with which they appear to have executed their commission."—*Minutes*, 1805, p. 325.

§ 64. *Sequel of the Seceders.*

[In 1805, Matthew Houston sent to the Presbytery of Transylvania a declinature of its authority, designing to join the New-Light party. He was at once suspended by the Presbytery.

Of these men, Houston, McNemar, and Dunlavy, before the end of the year 1805, had joined the Shakers; Stone, repudiated the doctrine of the divinity of Christ, and being left the sole leader of the party, finally carried it into the bosom of the sect of Campbellites. Some congregations still retain their separation under the name of "Christians." Messrs. Marshall and Thompson, in 1811, presented themselves at the bar of Synod, declaring their penitence for their share in these transactions, and submitting to a satisfactory examination upon the doctrines which had been called in question. The subsequent life of Mr. Marshall, vindicated the sincerity of these professions. Mr. Thompson united in the New-school secession of 1838.]

PART VIII.

THE CUMBERLAND SCHISM.

§ 65. *Origin of the disorders in Cumberland Presbytery.*

[The Synod of Kentucky, at its first meeting in the fall of 1802, erected the western part of the Presbytery of Transylvania into the Cumberland Presbytery. At a meeting of the Presbytery of Transylvania held the previous fall, in the Cumberland region, and at which, owing to the great distance, but few members from the upper part were present, Messrs. Alexander Anderson, Finis Ewing, and Samuel King, uneducated men of advanced age, "offered themselves to the Presbytery for the service of the Church." After a long discussion, the Rev. David Rice was appointed to hear them read in private discourses, which they had prepared under the advice of the "revival preachers" of the body. Mr. Rice reported favourably, and the candidates were "appointed to the business of exhortation and catechizing;" and directed to present other discourses at the next meeting, which was appointed to be held in the same region in the following spring. These men immediately divided the vacant churches of the Cumberland country into three circuits, which they regularly traversed, and "without the formality of announcing a text of Scripture," addressed the assemblies which were congregated at their appointments. At the spring meeting of Presbytery, Messrs. Anderson, Ewing, and King, read the pieces assigned them; and Mr. Anderson was ordered to prepare a sermon for the next meeting, on Luke xiii. 24. The next meeting of Presbytery was held in the same region, and within a few days of the first meeting of the Synod of Kentucky, so that the distance, together with the duty of attending the meeting of Synod, again prevented the attendance of any but the Cumberland members. By this meeting the above named persons were licensed as probationers for the ministry, "having adopted the Confession of Faith of the Presbyterian Church, with the exception of the idea of fatality, which they believed to be taught in that book under the high and mysterious doctrine of election and reprobation." "They adopted the Confession of Faith as far as they understood it; meaning that they did not understand what is taught concerning eternal election and reprobation."* Three ministers and two elders dissented from this action. Ephraim McLean and Hugh Kirkpatrick were received as candidates for the ministry, and Lawrence Robison, Robert Bell, and James Farr, were licensed as exhorters and catechists. "Mr. James Hawe, a regular member of the Republican Methodist Church, made application to connect himself with Presbytery, and was cordially received," without examination or adoption of the standards. —*Minutes, Presbytery.*]

§ 66.

[During the sessions of the Synod, which met within a few days of these transactions, and in entire ignorance of them, the members residing in the Cumberland region, and by whom these proceedings had been enacted, were detached from the Transylvania Presbytery, and constituted the Presbytery of Cumberland.

By this Presbytery the system previously commenced by the members whilst connected with Transylvania, was so efficiently carried forward, that by the fall of 1805 it had licensed fifteen exhorters and six candidates, and ordained six persons to the ministry; the parties being, with few or no exceptions, uneducated, and required to adopt the Confession of Faith no farther than it seemed to them to agree with the word of God.

---

* History of the Cumberland Presbyterian Church, by the Rev. F. J. Simpson, pp. 21, 33.

§ 67.

In the Synod of 1803, no member was present from the Cumberland Presbytery, nor were the records sent up. The next year a remonstrance against their proceedings was tabled with Synod over the signature of three members of Cumberland Presbytery. The Presbytery was cited to appear before the Synod at its next meeting to answer to the complaint; and a committee was appointed to attend its next meeting, and inquire into the case. But one member of this committee attended, and consequently nothing was done.

At the next meeting of the Synod, in October 1805, the Cumberland Presbytery sent up their records, but failed to appear to answer to the citation, no member being present except two of the minority. By the showings of the records, though defective, and by information otherwise obtained, it was apparent to the Synod, that if prompt and decisive action were not taken, the malady would soon be incurable.]

§ 68. *Appointment of a Commission of Synod.*

"*Resolved*, That the Rev. John Lyle, John P. Campbell, Archibald Cameron, Joseph P. Howe, Samuel Rennals, Robert Stuart, Joshua L. Wilson, Robert Wilson, Thomas Cleland, and Isaac Tull, together with Messrs. William McDowell, Robert Brank, James Allen, James Henderson, Richard Gaines, and Andrew Wallace, Ruling Elders, or any seven Ministers of them, with as many Elders as may be present, be a Commission, vested with full Synodical powers, to confer with the members of the Cumberland Presbytery, and adjudicate on their Presbyterial proceedings which appear on the Minutes of said Presbytery, and taken notice of by the committee appointed by Synod to examine said Minutes. That the said Commission meet on the first Tuesday in December next, at Gasper Meeting House, Logan county, in the bounds of said Presbytery, for the purpose aforesaid. That notice be given to the members of said Presbytery, by the Stated Clerk of Synod, to attend on the day and at the place aforesaid; so that a full, fair, and friendly investigation may take place. That the said Commission take into consideration, and decide upon a letter [the remonstrance] from the Rev. T. B. Craighead and others," &c.

§ 69. *Proceedings of the Commission.*

(*a*) [Among other action] "The Commission requested in a friendly manner, the majority of the Cumberland Presbytery to give the reasons, why in licensing and ordaining persons to preach the gospel, they required them to adopt the Confession of Faith, so far only, as they in reason think it corresponds with the Scriptures." The reply was, "that the Confession of Faith was human composition and fallible, and that they could not in conscience feel themselves bound any farther than they believe it corresponds with Scripture."

(*b*) [Hereupon it was voted that]

"Whereas, it appears to the Commission of Synod, from the records of Cumberland Presbytery—from the dissent of the minority of said Presbytery—and from the open confession of those who were at the time of the dissent a majority, that they did license a considerable number of men to preach the gospel, and administer the ordinances in the Church, contrary to the rules and regulations of the Presbyterian Church, in such cases made and provided; and whereas, those men have been required to adopt the Confession of Faith and Discipline of said Church, no farther than they believe it to be agreeable to the word of God, by which no man can know what they believe in matters of doctrine: and whereas, it is alleged by said Presbytery, that those men possess extraordinary talents, by which they have been induced to license and ordain them, without attending to the method prescribed by the Book of Discipline; therefore, on motion,

"*Resolved*, That the Commission of Synod now proceed to examine those irregularly licensed, and those irregularly ordained by Cumberland Presbytery, and judge of their qualifications for the gospel ministry."

(*c*) [The Presbytery utterly refused to submit to this resolution; and the parties themselves being individually called upon, severally refused to be examined; whereupon, the Commission adopted the following:]

(*d*) "Whereas, The Commission of Synod have, in a friendly manner, conferred with the Cumberland Presbytery, and have examined into the proceedings of the said Presbytery, in licensing men to exhort and to preach the gospel, and in ordaining some to administer ordinances, and have found that they were irregularly licensed, &c., they were called upon to come forward to be examined by the Commission. Messrs. William Hodge, James McGready, William McGee, John Rankin, and Samuel McAdow, interposed to prevent the examination, and also, that the Moderator called upon the following persons, viz., Robert Guthrie, Samuel Hodge, James Porter, David Foster, Finis Ewing, Hugh Kirkpatrick, Thomas Nelson, Thomas Calhoun, Samuel Donnel, Samuel King, Samuel Blythe, and Robert Bell, to come forward and stand an examination as to their qualifications for the gospel ministry, they refuse to comply, thereby virtually renouncing the jurisdiction of the Presbyterian Church; and it being proclaimed by common fame, that these men are not only illiterate, but erroneous in sentiment,

Resolved, That as the above named persons never had regular authority from the Presbytery of Cumberland to preach the gospel, &c., the Commission prohibit the said persons from exhorting, preaching, and administering ordinances, in consequence of any authority which they have obtained from the Cumberland Presbytery."

§ 70. *The Commission cites the members of Presbytery to the bar of Synod.*

"Although we conceive the Commission have Synodical powers to adjudicate upon the conduct of James McGready, William Hodge, William McGee, John Rankin, and Samuel McAdow, in not submitting to the examination of those young men who had been irregularly licensed and ordained, when solemnly adjured by the Moderator, agreeably to the resolution of the Commission, yet we decline pronouncing sentence, and remand said persons to the Synod of Kentucky; and they are hereby cited to appear at our next annual session, to be held in the Presbyterian Church in Lexington, on the third Tuesday of October next, to account for said conduct."

"*Whereas*, A majority of Cumberland Presbytery are involved in charges which appeared before the Commission of Synod, and whereas it appears to the Commission that there is not a sufficient number of members who are disinterested, to adjudicate upon matters of common fame,

"Therefore, as common fame loudly proclaims that the Rev. William Hodge, William McGee, and John Rankin, hold doctrines contrary to those contained in our Confession of Faith, viz. That they in effect deny election, and hold that there is a certain sufficiency of grace given to every man, which if he will improve, he shall obtain more, &c., until he arrive at true conversion. This grace has sometimes been expressed by the following phrases, or phrases of a similar import with the following: 'a power to accept the offer of salvation,' 'a spark of light given to every man in his natural state,' 'talent,' &c. &c.

"*Resolved*, That the above named men be cited, and they are hereby cited, to appear at our next annual session of Synod, to be held in the Presbyterian Church in Lexington, on the third Tuesday in October next, to answer the above charges."

§ 71. *Action of the Synod.*

[The Synod approved the proceedings of the Commission. The persons who had been cited to be here present, upon being called on declared their perfect readiness to subject themselves to an examination; but utterly refused to submit to the decisions of the Commission relating to the examination of the young men. After endeavouring in vain to persuade them from this resolution, the Synod at length proceeded to suspend them severally from the exercise of the ministry.

The suspended members being asked in regard to an appeal from this sentence, replied that they should take none. Although, however, they declined to take the course which they well knew could alone open the way to a judicial investigation by the General Assembly, they addressed to that body a memorial remonstrating against the action of the Synod in their case.]

§ 72. *A remonstrance from the Cumberland seceders.*

"A remonstrance from Messrs. Samuel McAdow, William Hodge, John Rankin, and William McGee, (formerly members of the Presbytery of Cumberland,) against an act of the Synod of Kentucky, in suspending them from the office of the holy ministry, was handed in by the Committee of Overtures, and read."—*Minutes*, 1807, p. 378.

"The committee appointed to write an answer to the remonstrance of Messrs. Samuel McAdow, William Hodge, John Rankin, and William McGee, brought in the following answer, which, being amended, was adopted:

"*Brethren*—The Assembly have received your address, in which you inform them, that the Synod of Kentucky have suspended you from your ministerial office, and in which you request this Assembly to interpose in your case without delay. The Assembly are grieved at finding, that any unhappy differences exist in that part of the Church of Christ in which you reside. The conduct of the Presbytery of Cumberland, in licensing and ordaining a number of persons not possessing the qualifications required by our Book of Discipline, and without explicit adoption of the Confession of Faith, appears to have been the origin of the evils of which you now complain. The Assembly are constrained to express their decided disapprobation of this conduct, as being highly irregular and unconstitutional, leading to the most dangerous consequences in introducing into our Church as teachers illiterate men, and men of any religious principles, however erroneous. But, inasmuch as you have not regularly appealed to this Assembly, they do not consider themselves as called on judicially to decide on your case. The Assembly have advised the Synod of Kentucky to review their proceedings with regard to you, and to their decision we refer you.

"We exhort you, brethren, to return to a strict and steady adherence to the Constitution of the Presbyterian Church, and that you sincerely endeavour to promote the peace and best interest of the Redeemer's kingdom."—*Minutes,* 1807, p. 392.

§ 73. *Letter to the Synod of Kentucky.*

"*Dear Brethren*—The record of your proceedings in regard to the dissolution of the Presbytery of Cumberland, and other measures connected with that act, has attracted the marked attention of this Assembly, and been the subject of much discussion. The Assembly have truly sympathized with your Synod in reviewing the very interesting circumstances in which you have been placed, and the embarrassing concerns which you have been called to manage. While the Assembly have found it their duty, on the one hand, to approve of many of your proceedings on the very irregular and censurable conduct of that Presbytery, and even to commend the zeal and decision with which you have acted, they are constrained, on the other, to suggest, that your proceedings in demanding that the young men irregularly licensed, be given up to your body for examination; in suspending the irregularly ordained Ministers without process in their case, and in suspending Messrs. Hodge and Rankin, for not submitting to the re-examination of the young men, are at least of questionable regularity. They, therefore, advise that you seriously review these proceedings, and consider whether some of them ought not to be rescinded, and steps speedily taken to mitigate the sufferings which your censure appears to have produced, and to remove at least a part of the complaints which it has excited. In doing this, we cannot be supposed to recommend that any demands of our constitutional standards of doctrine, discipline, and government, should be violated or disregarded. These demands are equally binding on us and on you, and the recognition of their justice and obligation ought to be considered as indispensable in all who are to exercise the holy ministry in connection with our Church. But there is, and ever must be supposed in those who are vested with power, the right and the duty of exercising a sound discretion; which will consult the spirit as well as the letter of the law; which will sometimes forbid the exercise of power which is possessed; which will endeavour with equal caution to avoid the extremes of rigour and of laxness; which will yield something, yet not concede everything to circumstances; which, in a word, will recollect that power is given for edification and not for destruction, and endeavour to be guided by this rule. We hope, brethren, that in the exercise of this discretion you may soon be able to re-establish the Presbytery of Cumberland, and to restore to Christian communion, and ministerial usefulness, some of its former members and licentiates, without sacrificing either the doctrines or the government of our Church. Of this you must judge; and we pray that the great Head of the Church may enable you so to judge and act, as that the true and lasting interests of his Church may really be promoted by your measures. Signed by order of the Assembly."—*Minutes,* 1807, p. 389.

§ 74. *Another petition.*

"A petition from Messrs. Samuel McAdow, William McGee, and William Hodge, formerly members of the late Cumberland Presbytery, was handed in and read; and Drs. McKnight, Hall, and Wilson, were appointed a committee to prepare a letter in answer to said petition."—*Minutes,* 1808, p. 406.

The reply.

"*Dear Brethren*—We have received your address, and have carefully marked its contents. We are glad to discern your regard to the order of the Church in not constituting yourselves into a Presbytery.

"In your letter you seem to expect the Assembly to adopt measures which do not belong to them, and to afford you relief in a case which is not constitutionally in their power.

"Had the matter in which you are concerned come before a former Assembly, in the form of an appeal to them from the proceedings and decisions of the Synod of Kentucky, and their Commission, they could have taken it up judicially, and afforded you all that relief to which you should have appeared entitled. This not having been the case, reduced the Assembly to the necessity of adopting the only alternative which was in their power, namely, that of advice and persuasion.

"The business is not before the present Assembly in any circumstances more favourable for granting you that relief which you solicit. As the case now stands, the Synod of Kentucky are the only constitutional body competent to your relief. To them we would again recommend to you to apply. We know of no way in which the matter can be regularly brought before the General Assembly, so as to enable them to act upon it, but by your applying to the Synod to review their proceedings, and to reverse what is wrong in them; and in case they either refuse to review or rectify them, you know it is your privilege to appeal to the General Assembly, who will then be empowered to act judicially upon it. And, brethren, we beg leave to remind you, that divisions of this nature are not to be healed, or union and peace restored, unless the parties respectively divesting themselves of partialities and prejudices, and yielding to the benign influence of truth and grace, are mutually disposed candidly to acknowledge and retract their errors and mistakes.

"We are disposed to hope and believe that, from what has been suggested, you will readily excuse the Assembly for not extending to you that relief for which you have applied; and that you will be exceedingly cautious of taking any such steps as would tend to increase alienation, and to render the breach irreparable."—*Minutes,* 1808, p. 408.

§ 75. *The Synod of Kentucky fully justified.*

"The Assembly took into consideration a letter from the Synod of Kentucky, and having carefully reviewed the same, and having also read another letter from their records, which by accident was detained from the last Assembly, were of opinion that the Synod have in these letters exercised their unquestionable right of explaining their proceedings; which they have done in a respectful and able manner, and to the full satisfaction of this

Assembly; and the Assembly think it due to that Synod to say, that they deserve the thanks of the Church for the firmness and zeal with which they have acted in the trying circumstances in which they have been placed."—*Minutes*, 1809, p. 416.

§ 76. *Letter to the Rev. J. W. Stephenson in regard to the Cumberland body.*

"The committee appointed to write an answer to the Rev. James W. Stephenson's letter, addressed to the Assembly, brought in their report, which being read, was adopted, and is as follows, viz.

"*Rev. and Dear Sir*—The General Assembly have attended to the contents of your letter with peculiar interest. They need hardly observe that the situation of the Church in your quarter has excited their sympathy for a long time back. They fondly hope that the time is not far distant, when the evils you have experienced will be completely remedied. Hitherto the Lord hath helped you, and your duty is to persevere, maintaining faith and a good conscience. We cheerfully admit the apology you offer for the absence of a Commissioner and the want of a report. With sentiments such as you profess, if cherished, your temporary difficulties will soon be overcome. The diversified character of the people with whom you are connected in social intercourse, is one of those circumstances which, as they are unavoidable, so they will call for the exercise of forbearance, patience, firmness, and watchfulness. Look to a covenant God in faith for his direction, and with filial confidence leave the issue with him. Adhere sacredly to your own adopted standard, whilst you extend the hand of fellowship to others, who, you have reason to hope, love our Lord Jesus Christ. In this way alone do we conceive peace can be cultivated, and union in the end established between differing Christians. To relinquish principles for the sake of peace, is too dear a sacrifice; and every overture made to us from any quarter to produce a union at such an expense, we unhesitatingly reject. The men of whom you speak, went out from us because they were not of us. The objection they make to our Confession of Faith, as if it taught the doctrine of fatality, we fear is not so much the result of a defect of understanding, as of a disposition to misrepresent. For who could dream that the doctrine of fatality was taught in an instrument, in which it is declared expressly, that the liberty of second causes is not impaired? We do not object to your appointment of a committee to confer with these men, but we wish you to be careful not to yield any principle either in doctrine or government. You will readily perceive the propriety of this advice, when you recollect that our standards constitute our bond of union. Neither individuals nor judicatories can alter them, for the whole Church is interested. If you modify any part of our standards to suit these men, you are bound by the precedent to modify another part for another set of men, if they should make objections. Take your stand, therefore, on the ground of the Confession of Faith and the Book of Discipline. Keep that ground. If these men wish to join our Church, they know the terms. Their wish to alter these terms, is not very modest; for it is requesting the majority to yield to the minority. As we force no one to adopt our standards, there is no oppression exercised over any by our adherence to our own principles. The contrary practice, in fact, is the intolerance of a few over the many, and must produce ruinous effects. The history of your part of our Church is a warning. Whilst we thus exhort you to receive none upon any modification of our standards, we recommend to you a conciliatory, mild, and forbearing conduct to those who are out of our communion. We are your affectionate brethren in the Lord.

"Signed by order of the General Assembly, MODERATOR."

—*Minutes*, 1811, p. 473.

§ 77. *Intercourse with the Cumberland Presbyterians.*

"The committee to which was referred the consideration of the manner in which certain persons should be treated, who formerly belonged to the late Cumberland Presbytery, and who, since the dissolution of said Presbytery, continue to style themselves the Cumberland Presbytery, reported, and their report being read, was adopted, and is as follows, viz.

"That those persons were under the censure of the Church at the time of their constituting as a Presbytery; that they had neglected to take the regular steps for the removal of that censure, though advised and urged to this course; that they erected themselves into a judicatory contrary to the rules of our discipline; that the grounds of their separation from us were, that we would not relax our discipline, and surrender some important doctrines of our Confession of Faith; wherefore,

"*Resolved,* That the aforesaid persons be viewed as having derived no authority from us to exercise discipline, or administer the ordinances of the Church, and that our regular members cannot treat with them as a body, but only as individuals."—*Minutes,* 1814, p. 551.

§ 78.

"The following question was brought in by the Committee of Overtures, and after some discussion was dismissed, viz.

"Is a Minister liable to censure for inviting a Minister of the Cumberland Presbyterian denomination to preach in his pulpit, or for communing in a congregation of that denomination?"

[A committee being appointed on the question, "How are we to regard the baptism of Cumberland Presbyterians?" made report, which was adopted as follows:]

"In the opinion of this Assembly, Ministers of the Presbyterian Church, when regularly suspended by the competent judicatories, have no right to exercise the functions of a Minister during that suspension.

"2. That while those persons styling themselves the Cumberland Presbytery were under suspension, their administrations are to be considered as invalid; but after the General Assembly have declared them as no longer connected with our Church, their administrations are to be viewed in the same light with those of other denominations not connected with our body. This decision is grounded on the opinion, that the act of the Assembly of 1814 precluded the propriety of deposition, or any other process in the case."—*Minutes,* 1825, pp. 263, 266, 275.

PART IX.

CASE OF THE REV. WILLIAM C. DAVIS.

§ 79. *Origin of the process.*

[In the Synod of the Carolinas, during the sessions of 1807, the Second Presbytery of South Carolina represented that the Rev. W. C. Davis is permitted by the First Presbytery of South Carolina to pass without censure, although known to teach erroneous doctrines on some fundamental points. The Synod, thereupon, ordered the First Presbytery to attend to this matter. In September 1808, the Presbytery held a conference with Mr. Davis, and after hearing his explanations, concluded to do nothing further in the case, but sent up to Synod an inquiry, "Whether the holding and propagating any and what doctrines, apparently repugnant to the letter of the Confession of Faith, will justify a Presbytery in calling a member to public trial?"]

§ 80. *Action of the Synod.*

"*Resolved*, That the Second Presbytery of South Carolina be directed to meet immediately on this ground, and if they have any charges to state against Mr. Davis, that they be immediately exhibited, according to the discipline of our Church, before the First Presbytery of South Carolina, together with the names of the witnesses, should they deem it necessary to call witnesses in the case. And that the foregoing purposes may be answered, the First Presbytery of South Carolina is directed to constitute immediately, to receive such charge as the Second Presbytery may think dutiful to lay before them; and to furnish Mr. Davis with a copy of the charges, together with the names of the witnesses."

§ 81. *Charges tabled by the Second Presbytery.*

"1. That the Rev. William C. Davis affirms and industriously propagates—That what has been termed the passive obedience of Christ, is all that the law of God can or does require in order to the justification of the believer, and that his active obedience is not imputed.

2. He affirms and teaches that saving faith precedes regeneration, and has nothing holy in its nature as to its first act.

3. That the divine Being is bound by his own law; or, in other words, by the moral law.

4. That Adam was never bound to keep the moral law, as the federal head and representative of his posterity; or, in other words, that the moral law made no part of the condition of the covenant of works."

§ 82. *Finding of the First Presbytery.*

[The Second Presbytery did not appear to prosecute the charges. Mr. Davis admitted the truth of the charges, and entered into a lengthy development and defence of his views. The Presbytery decided that the doctrines held by Mr. Davis were contrary to our standards and the word of God, but did not regard them as dangerous; and on the ground of liberty of opinion, excused Mr. Davis from any formal censure; though blamable for imprudence in rashly preaching such opinions without consulting the Presbytery.]

§ 83. *Reference of the case to the General Assembly.*

[When the Synod again met, the question was raised, "Whether the decision of Presbytery does preclude Synod from immediate access to Mr. Davis?" Against this decision Mr. Davis appealed. The Synod, after spending some time in a judicial investigation of the case, finally referred it to the General Assembly, sending up with it an Overture calling the attention of that body to the doctrines contained in "The Gospel Plan," a book published by Mr. Davis shortly before the meeting of Synod.]

§ 84. *The action of Synod irregular.*

(*a*) "An appeal by the Rev. William C. Davis, from a decision of the Synod of the Carolinas, in relation to a decision in his case by the First Presbytery of South Carolina, and a reference from said Synod on the same case, which had been before overtured, were called up and read.

"The parties were heard at full length, and agreeably to the vote of the Assembly, withdrew."

"The Assembly having maturely considered the appeal of Mr. Davis from the proceedings of the Synod of the Carolinas in his case,

"*Resolved*, That although they highly approve of the zeal of the Synod to preserve the purity and peace of the Church within their bounds; yet they cannot but decide that in their proceedings in the above case, in deciding that they had a right to try Mr. Davis, when there was no reference nor appeal in his case before them, they have not strictly adhered to the Constitution of the Presbyterian Church."—*Minutes*, 1810, pp. 447, 448.

(*b*) *This decision reaffirmed.*

"The committee appointed to report on the petition of the Presbytery of South Carolina, relative to a reconsideration of a decision of last Assembly, reported, and recommended the reconsideration. Their report was rejected, and the committee was discharged. Whereupon,

"*Resolved*, That though the General Assembly regret the dissatisfaction of the Presbytery of South Carolina, in the case of Mr. Davis, yet they cannot see it to be expedient or proper to reconsider the judgment of the General Assembly of last year on the case in question."—*Minutes*, 1811, p. 468.

§ 85. *The Assembly examines and condemns "The Gospel Plan."*

(*a*) "The Overture from the Synod of the Carolinas, which had been laid on the table, referring to the Assembly an Overture laid before that Synod, requesting their attention to a late publication of the Rev. William C. Davis, denominated "The Gospel Plan," was read; and Messrs. Robert G. Wilson, Calhoun, and Anderson, were appointed a committee to examine said book, and report to this Assembly the doctrines it contains, if any such they find, that are contrary to the standards of the Presbyterian Church."

"The report of the committee appointed to review Mr. Davis's book, entitled, *The Gospel Plan*, was again read, and the vote being taken on the whole, it was adopted, and is as follows:

"The resolution laid on the table in the morning was also adopted, and follows the report:

(*b*) "The committee presuming that a complete and perfect enumeration of all the objectionable parts of said book is not expected, called the attention of the Assembly only to the following doctrines, supposed to be contrary to the Confession of Faith of the Presbyterian Church.

"Doctrine I. That the active obedience of Christ constitutes no part of that righteousness by which a sinner is justified, pp. 257, 261, 264, 3d corollary.

"Doctrine II. That obedience to the moral law was not required as the condition of the covenant of works, pp. 178, 180.

"These pages being read, the Assembly resolved that they do consider these doctrines as contrary to the Confession of our Church.

(c) "Doctrine III. God himself is as firmly bound in duty (not obedience) to his creatures, as his creatures are bound in obedience or duty to him, pp. 164, 166. Also, that God's will is not the standard of right and wrong. If God's will is the primary rule of his own actions, he would be 1st, entirely void of holiness; 2d, there would be no justice in God; 3d, it would be impossible for God to be unchangeable; 4th, if the will of God is the standard of right and wrong, then it would be no infringement on the divine character to be unfaithful to his word and promises, pp. 168–171.

"These pages were read,

"*Resolved*, That without deciding on the question whether these sentiments are contrary to our Confession of Faith, the Assembly consider the mode in which they are expressed as unhappy, and calculated to mislead the reader.

(d) "Doctrine IV. God could not make Adam or any other creature either holy or unholy. Compare page 194 with 166.

"Doctrine V. Regeneration must be a consequence of faith. Faith precedes regeneration, p. 352.

"Doctrine VI. Faith, in the first act of it, is not a holy act, p. 358, &c.

"These pages being read,

"*Resolved*, That the Assembly do consider the three last mentioned doctrines contrary to the Confession of Faith of our Church.

(e) "Doctrine VII. Christians may sin wilfully and habitually, pp. 532, 534.

"These pages being read,

"*Resolved*, That the Assembly consider the expressions very unguarded; and so far as they intimate it to be the author's opinion that a person may live in an habitual and allowed sin, and yet be a Christian, the Assembly considers them contrary to the letter and spirit of the Confession of Faith of our Church, and in their tendency highly dangerous.

(f) "Doctrine VIII. If God has to plant all the principal parts of salvation in a sinner's heart to enable him to believe, the gospel plan is quite out of his reach, and consequently does not suit his case; and it must be impossible for God to condemn a man for unbelief, for no just law condemns or criminates any person for not doing what he cannot do, p. 413.

"This page, and several others on the same subject, being read,

"*Resolved*, That the Assembly do consider this last mentioned doctrine as contrary to the Confession of Faith of our Church.

(g) "On the whole,

"*Resolved*, That this Assembly cannot but view with disapprobation, various parts of the work entitled "The Gospel Plan," of which William C. Davis is stated in the title-page to be the author. In several instances in this work, modes of expression are adopted so different from those which are sanctioned by use and by the best orthodox writers, that the Assembly consider them as calculated to produce useless or mischievous speculations.

(h) "In several other instances, there are doctrines asserted and advocated, as has been already decided, contrary to the Confession of Faith of our Church, and the word of God; which doctrines the Assembly feel constrained to pronounce to be of very dangerous tendency; and the Assembly do judge, and do hereby declare that the preaching or publishing of them, ought to subject the person or persons so doing to be dealt with by their respective Presbyteries, according to the discipline of the Church, relative to the propagation of errors."—*Minutes*, 1810, pp. 448, 452.

[Against this decision a protest was tabled and placed on file.]—*Ibid.* p. 456.

§ 86. *Mr. Davis suspended and deposed.*

[At the next meeting of the Synod of the Carolinas, the First Presbytery of South Carolina was dissolved ; and Mr. Davis was attached to the Presbytery of Concord. A *pro re nata* meeting was called to enter on the consideration of his case. When the Presbytery met, a letter was received from Mr. Davis declining its jurisdiction. Charges were however tabled, and Mr. Davis cited to appear for trial. This was answered by a reassertion of independence. A second citation was answered in a similar manner, whereupon the Presbytery suspended him for contumacy, from the exercise of the Ministry. He was again cited, with notice that if he still failed to appear, he would be proceeded against with the higher censure. Accordingly, with the approbation of Synod, the Presbytery proceeded, in October 1811, to depose him from the gospel Ministry.]

PART X.

CASE OF THE REV. THOMAS B. CRAIGHEAD.

§ 87. *Origin of the case.*

[The Commission of the Synod of Kentucky, upon the Cumberland difficulties, was also directed to investigate the truth of reports which imputed erroneous doctrines to Mr. Craighead. Accordingly, written questions were proposed to him on the topics involved in the Pelagian controversy, to which he returned answers, some of them ambiguous, but upon the whole satisfactory. At the next meeting of Synod, in 1806, Mr. Craighead preached a sermon which created much dissatisfaction on account of the inconsistency between it and his answers to the Commission. The subject was taken up, and the following resolution was adopted, viz.]

"*Resolved*, That the Rev. Thomas B. Craighead be entreated, and he is hereby earnestly entreated, to be cautious in future, as to the matter of his sermons, and careful not to offend against the doctrines of the Confession of Faith, and the feelings of his Christian brethren; and that the Moderator be directed to read this minute to Mr. Craighead."—*Davidson's Kentucky*, p. 266.

[Three years after this, Mr. Craighead set at naught this admonition, by publishing the objectionable sermon, which from an extemporaneous discourse of ordinary length was amplified to a pamphlet of 54 pages, to which were added an offensive Address to the Synod, and an Appendix on the subject of liberty and necessity.

The Presbytery took up the subject, and, after an investigation, referred the case to Synod, by whom Mr. Craighead was suspended from the ministry. From this decision he appealed to the General Assembly.]

§ 88. *Fails to prosecute his appeal.*

"The committee to which was referred the letter and appeal of the Rev. Thomas B. Craighead, reported, that after having carefully attended to the duty assigned them, they did not discover any sufficient reason why he has not come forward to prosecute his appeal before the Assembly, nor why his case should not now be brought to issue; and therefore recommended that the representation from the Synod of Kentucky be permitted, if so disposed, to enter their protest in proper time against a future prosecution of his appeal, and thus give effect to a standing order of the General Assembly, that the sentence of the Synod be considered as final.

"*Resolved*, That the foregoing report be accepted, and that Mr. Craighead be furnished with an attested copy of this decision in his case.

"The members of the Synod of Kentucky brought forward their protest, which being read, was accepted, and is as follows:

"The Rev. Thomas B. Craighead having appealed to the General Assembly from a decision of the Synod of Kentucky, made in the month of October last, by which decision the said Synod directed the Presbytery of Transylvania to depose the said Thomas B. Craighead from the gospel ministry, which was done accordingly, and whereas the said Mr. Craighead has not prosecuted his appeal to the General Assembly, and the subscribers, members of the Synod of Kentucky, have waited till the last day of the sessions of the Assembly, to afford opportunity for the prosecution of said appeal, we do, therefore, now protest, in our own name, and on behalf of the Synod of Kentucky, against the future prosecution of said appeal, and declare the sentence of the Synod to be final, agreeably to a standing order of the General Assembly.

Signed,
JAMES HOGE,
M. G. WALLACE,
J. P. CAMPBELL."
—*Minutes*, 1811, p. 481.

§ 89. *Memorial from Mr. Craighead.*

"A letter from Mr. Thomas B. Craighead, late a member of the Presbytery of Muhlenberg, containing a complaint of grievances relative to his deposition from the gospel ministry, was received, and being read, was committed to Dr. Hall, and Messrs. Richards and Hughes, who were instructed to report as soon as practicable, what order, if any, they deem necessary shall be taken on the letter by the Assembly."—*Minutes*, 1812, p. 494.

"The committee to which Mr. Craighead's letter had been referred, reported, and their report being read, was adopted, and is as follows, viz.

"That in said letter Mr. Craighead complains, that he was suspended by the Synod of Kentucky without ever being cited before it; that if he was deposed by the Presbytery, it was done while the power of that Presbytery was suspended by his appeal to the General Assembly. He also complains, that no mark of brotherly attention, conference, or admonition had been administered him by any of the judicatories, or any of their members. But inasmuch as these allegations are not in proof before your committee, as the truth of them is disputed by a member of that Synod, and no testimony can be had in the case before this Assembly, the committee are of the opinion, that for these reasons nothing can be done in his case by the present Assembly; and that the regular course for Mr. Craighead is to bring his grievances before the Synod of Kentucky, and if he there support his allegations by proper testimony, that Synod is fully competent to grant him such redress as the merits of his case may demand; and that until this step be taken, it will not be orderly for the General Assembly to take any further notice of his case.

"*Ordered*, That the Stated Clerk forward a copy of the above minute to Mr. Craighead."—*Ibid.* p. 511.

§ 90. *Mr. Craighead's case resumed in* 1823.

(*a*) "The business left unfinished in the morning, viz. the consideration of the report of the committee to which had been referred the Rev. T. B. Craighead's letter, was resumed, and the report was adopted, and is as follows:

"In the year 1811, an appeal from a decision of the Synod of Kentucky by T. B. Craighead, accompanied by a letter from the same, was laid before the General Assembly. But Mr. Craighead not appearing in person to prosecute his appeal, permission was given by the Assembly on the last day of their sessions to the members of the Synod of Kentucky, who were present, to enter a protest against the prosecution of the aforesaid appeal at any future time. This was supposed to be required by a standing rule of the Assembly. The appeal of Mr. Craighead was therefore not heard, and the sentence of the Synod of Kentucky was rendered final.

(*b*) "It moreover appears, that the General Assembly of the year aforesaid having adopted the protest of the members of the Synod of Kentucky as their own act, did declare that Mr. Craighead had been deposed, whereas, the decision of the Synod was suspension; and although the Synod did direct the Presbytery to which Mr. Craighead belonged, to depose him, if he did not, at their next stated meeting, retract his errors; yet this sentence could not have been constitutionally inflicted, because Mr. Craighead appealed from the decision of Synod; the effect of which was to arrest all further proceedings in the case until the appeal should be tried; therefore, the sentence of the Assembly declaring Mr. Craighead deposed, does not accord with the sentence of the Synod, which was suspension.

(*c*) "From the above history of facts, your committee, while they entirely dissent from many of the opinions contained in Mr. Craighead's letter, and consider its publication before it was presented to the Assembly indecorous and improper, are of opinion that he has just ground of complaint in regard to the proceedings of the General Assembly of 1811, in his case; and that the construction put upon the standing rule of the Assembly was not correct; for personal attendance on the superior judicatory is not essential to the regular prosecution of an appeal. Moreover, the sentence of the Assembly, being founded in error, ought to be considered null and void, and Mr. Craighead ought to be considered as placed in the same position as before the decision took place, and as possessing the right to prosecute his appeal before this judicatory."—*Minutes*, 1822, p. 24.

§ 91. *Again postponed.*

"The appeal of Mr. Craighead from a decision of the Synod of Kentucky was taken up, and being read, it appeared on inquiry that the Synod of Kentucky was not ready for trial, because Mr. Craighead had failed to give them notice that he intended to avail himself of the privilege granted by the last Assembly, by prosecuting his appeal, therefore

"1. *Resolved*, That the further consideration of this appeal be postponed; and that Mr. Craighead be informed, that if he wishes to prosecute his appeal before the next General Assembly, he must give notice of his intention to the Synod of Kentucky.

"2. *Resolved*, That the Synod of Kentucky and the Presbytery of Transylvania be directed, and they hereby are directed, to send up to the next Assembly a copy of their minutes in Mr. Craighead's case."—*Minutes*, 1823, p. 150.

§ 92. *The final decision.*

"The consideration of the report of the committee appointed to prepare a minute on the subject of Mr. Craighead's appeal from a decision of the Synod of Kentucky, suspending him from the gospel ministry on certain charges of heresy, founded on a sermon preached before the Synod, was resumed, and after some discussion, the report was adopted, and is as follows, viz.

"1. The General Assembly are of opinion, that the conduct of Mr. Craighead in preaching such a sermon, and in such circumstances, before the Synod of Kentucky, especially as he had been suspected by his brethren of holding erroneous opinions, was highly reprehensible.

"2. The General Assembly approve the conduct of the Synod in relation to this matter. While they were firm and zealous in maintaining what they believed to be truth, they were, to an uncommon degree, respectful and affectionate in their manner of dealing with Mr. Craighead. As the sermon was delivered in their hearing, believing as they did, that it contained dangerous error, they were bound to take notice of it, and express their opinion to the preacher.

"3. But they cannot approve the conduct of Mr. Craighead when before the Synod. He indeed manifested a lofty and independent spirit, that would not be controlled by authority, and there was not exhibited a due respect for the Synod, as an acknowledged judicatory of the Church of Christ. His conduct was not respectful and conciliatory; which certainly was a return that their tenderness to him called for; but it was that of a bold and confident controvertist, who sets his opponents at defiance.

"4. The publication of this sermon and defence by Mr. Craighead, after he had been so earnestly entreated by the Synod 'not to offend against the doctrines of the Confession and the feelings of his Christian brethren,' was even more reprehensible, as far as evidence is before us, than the first preaching of it.

"5. The Presbytery of Transylvania, to which Mr. Craighead belonged, in the faithful discharge of their duty, could not have connived at such conduct. They acted properly, therefore, in calling upon Mr. Craighead to answer for this publication. Indeed, they deserve much commendation for their watchfulness, zeal, and firmness, in promptly meeting an evil which threatened greatly to injure the welfare of the Church. And when it is considered, that the man with whom they had to deal was distinguished for his learning and eloquence, reputable in his character and standing in society, and venerable for his age, it was a duty of no small difficulty and self-denial which they were called to perform. But they did not shrink from it. Therefore, whatever may have been their errors in the manner of conducting this business, or the errors of the Synod, it is the opinion of the General Assembly, that they performed their duty in difficult circumstances; and that their whole proceedings were prompted by pure and conscientious motives.

"6. It is not surprising, that in a case so new and difficult, some considerable errors in point of form should have occurred; the principal of these, the General Assembly will now briefly point out.

(*a*) "There was a great deficiency in the charges preferred against Mr. Craighead as it relates to precision. All charges for heresy should be as definite as possible. The article, or articles of faith impugned, should be specified, and the words supposed to be heretical, shown to be in repugnance to these articles; whether the reference is made directly to the Scriptures, as a standard of orthodoxy, or to the Confession of Faith, which our Church holds to be a summary of the doctrines of Scripture. But in none of the charges against Mr. Craighead is this done; and in two of them, (third and fourth,) it would be very difficult to say what articles of faith are supposed to be contravened in the errors charged on Mr. Craighead. And the last two charges appear to be so vague and indefinite as to be incapable of proof. In the fifth, Mr. Craighead is charged with perverting, &c., the sentiments of the preachers and writers in our connection. Now, in our connection, there are a multitude of preachers and writers differing by many shades of opinion from each other. How then can this be a just ground of accusation? In the sixth, he is charged with the false colouring of facts, &c. But no facts are established by evidence; none are specified in the charge; and to make it a just ground of accusation, it ought to have been a designed and malicious discolouring of the facts, &c.

(*b*) "In the progress of this case, the Presbytery proceeded regularly to cite the accused, once and again, and upon his not appearing, they proceeded to the trial, and having gone through the evidence, they referred the whole to the Synod to adjudicate upon it, with the expression of their own opinion, that Mr. Craighead ought to be suspended. The Synod met immediately after Presbytery, and took up the case, and in concurrence with the opinion of the Presbytery, suspended Mr. Craighead from the gospel ministry.

(c) "In this proceeding, the General Assembly are of opinion, that there was too much haste. Mr. Craighead was not guilty of contumacy, for he wrote two letters to the Presbytery, excusing himself for non-attendance; and if he had been guilty of contumacy, he ought to have been suspended on that ground. Perhaps no man ought to be tried on charges preferred, and to be supported by evidence, who is not present, without his own consent. A trial, in the nature of things, cannot be impartial, when there is but one party heard. And in this case no injury would have been sustained by delay, for the Synod might have proceeded instantly to condemn the errors of Mr. Craighead's book, as the General Assembly did in the case of *The Gospel Plan* of W. C. Davis; the process against the author, however, did not commence till some time afterwards. But, however this may be, the General Assembly think that the Synod were in too much haste. It was reasonable that Mr. Craighead should have been informed of this transfer of the cause to a higher tribunal.

(d) "There is only one other thing in the proceedings on which the General Assembly will remark, which is, that *statements* were given as evidence, by the members of Presbytery, which are not recorded, and which do not appear to have been given under the usual solemnity of an oath.

§ 93.

"But from matters of form, the General Assembly will now pass to the merits of the case; and for the sake of brevity, the first and second charges only shall be brought into view.

(a) "Charge 1. 'We charge him with denying and vilifying the real agency of the Spirit in regeneration, and in the production of faith and sanctification in general.'

"And first, they would observe, that there can be no doubt, that the denial of the *real agency of the Spirit*, is a dangerous and fundamental error; and if Mr. Craighead taught such an error, he ought to have been suspended.

"The question then is, do the passages of Mr. Craighead's sermon, referred to in the charge, prove that he did deny the *reality* of the operations of the Spirit?

(b) "Here it will be important to remark, that a man cannot fairly be convicted of heresy, for using expressions which may be so interpreted as to involve heretical doctrines, if they may also admit of a more favourable construction:—Because, no one can tell in what sense an ambiguous expression is used, but the speaker or writer, and he has a right to explain himself; and in such cases, candour requires, that a court should favour the accused, by putting on his words the more favourable, rather than the less favourable construction.

(c) "Another principle is, that no man can rightly be convicted of heresy by inference or implication; that is, we must not charge an accused person with holding those consequences which may legitimately flow from his assertions. Many men are grossly inconsistent with themselves; and while it is right, in argument, to overthrow false opinions, by tracing them in their connections and consequences, it is not right to charge any man with an opinion which he disavows.

(*d*) "With these principles in view, the General Assembly proceed to observe, that there is abundant evidence that Mr. Craighead did deny the *immediate agency* of the Spirit, but no clear evidence that he denied the *real agency* of the Spirit. These are very different things, and the proof of the one does by no means establish the other. *Immediate* agency or operation is opposed to *mediate*. This is a well known distinction in theology, and a point which has been greatly controverted. The Reformed Church, of which ours is a part, in all their purest times, maintained the doctrine of the immediate operation of the Spirit, not without the word, but distinct from it, and in the order of nature preceding it. Other Protestant Churches, never charged with fundamental error, have as uniformly maintained the doctrine of a *mediate* agency; and those commonly believe, that this operation is not occasional, but uniform, and diversified in its effects, by the difference of resistance with which it meets. Neither the Presbytery nor the Synod appear to have attended sufficiently to this distinction. They appear to have thought, that a denial of *immediate agency*, was a denial of all *real* agency. It deserves special *regard* here, that our Confession takes no notice of these nice distinctions, about the mode in which the Holy Spirit operates. It usually mentions the word and the Spirit together, and the former as the instrument of the latter. And they who believe in the immediate agency of the Spirit, do not exclude the instrumentality of the word; they however explain it in a different way from those who hold that there is no agency of the Spirit, distinct from the word. But this is the more favourable construction; there is another, which if not more probable, is more obvious. Mr. Craighead may be understood as teaching, that the only real agency of the Spirit was in inspiring the Scriptures, and confirming them by signs and miracles. There is much in his discourse that has this bearing; and undoubtedly this is the common impression among the people where it is best known. This was the idea of the Synod of Kentucky, when they condemned him; and this is, in fact, denying the reality of the operation of the Spirit, in our days: and whether his expressions have been fairly interpreted or not, they are dangerous, and ought to be condemned. In justice to Mr. Craighead, however, it ought to be remembered, that he utterly disclaims this meaning, in his defence sent up to this Assembly. And would it be fair to continue to charge upon him opinions which he solemnly disavows? Of the sincerity of his disavowal, God is the judge. The conclusion is, that the first charge, though supported by strong probabilities, is not so conclusively established as to remove all doubt, because the words adduced in proof will bear a different construction from that put on them by the Presbytery and Synod.

(*e*) "The evidence in support of the second charge is still less clear and conclusive. The charge is,

"'We charge him with denying, vilifying, and misrepresenting the doctrine of divine foreordination, and sovereignty, and election.'

"It might, perhaps, be shown by argument, that Mr. Craighead uses many expressions not consistent with these doctrines; but agreeably to the principle laid down above, he must not be charged with holding these consequences unless he has avowed them. These passages of his discourse, it is true, contain erroneous and offensive things, but they do not establish the charge of denying, vilifying, &c. In one single instance, he seems to deny that everything should be referred to the sovereignty of God's will; but the words in their connection may have an innocent meaning. Here again it must be observed, that Mr. Craighead solemnly declares his belief in the doctrine of decrees and election, as expressed in our standards.

(*f*) "But whilst the General Assembly are of opinion that the charges against Mr. Craighead are not clearly and fully supported by the references, they feel it to be their duty to say, that the impression which they have received from hearing extracts from this discourse, are very unfavourable; and they do believe that Mr. Craighead, by preaching and printing this sermon, did subject himself justly to censure.

"Moreover the Assembly are of opinion, that the doctrines of this sermon, in the most favourable construction, are different from those of the Reformed Churches, and of our Church, and are erroneous; although the error is not of fundamental importance. They have observed also, that this discourse contains many unjust and illiberal reflections on the doctrine which has been the common and uniform belief of the great majority of the preachers and writers of the Reformed Churches. He mentions the names of a few persons as favouring the doctrine which he opposes; but he might have put into the list almost every standard writer of our own and sister Churches, since the Reformation.

"This sermon also contains much declamation which confounds fanaticism and piety; and representations of opinions which are true and important, so associated with error and absurdity, as to exhibit them in a ridiculous and odious light.

"Finally, the General Assembly are deeply impressed with the evidences of an improper spirit, and an evil tendency in this sermon, and are of opinion that Mr. Craighead ought so to retract or explain his sentiments, as to afford reasonable satisfaction to his brethren. Whereupon,

(*g*) "*Resolved*, That as the proceedings in the case of Mr. Craighead, have been, in many respects, irregular, and he has suffered much injury from the delay produced by these irregularities: And whereas, also, the charges are not so conclusively established as to remove all doubt, the General Assembly cannot see their way clear finally to confirm the sentence of the Synod of Kentucky, although they are of opinion, that Mr. Craighead has subjected himself, by preaching and printing this sermon, to just censure. But as Mr. Craighead has had no fair opportunity of vindicating himself, or of making satisfactory explanations or retractions, therefore,

"*Resolved*, That the whole cause be transmitted to the Presbytery of West Tennessee, in the bounds of which Mr. Craighead resides; and that they be directed to give him an early opportunity of offering that satisfaction which the Church expects, for the offence received: and that upon receiving such explanations or retractions as to them shall be satisfactory, Mr. Craighead be restored to the gospel ministry from which he had been suspended."—*Minutes*, 1824, pp. 218–222.

§ 94. *Mr. Craighead restored.*

[Mr. Craighead was restored to the ministry by the Presbytery of West Tennessee, but died before the next meeting of the General Assembly.]

PART XI.

THE NEW-SCHOOL SCHISM.

CHAPTER I.

THE EARLIER TRANSACTIONS.

§ 95. *First minute in the New-school controversy.*

[The Synod of Philadelphia had sent forth a Pastoral Letter, of which the following is an extract.*]

Pastoral Letter of Synod.

"The Synod assembled in Lancaster at the present time, consists of a greater number of members than have been convened at any meeting for many years; and from their free conversation on the state of religion, it appears that all the Presbyteries are more than commonly alive to the importance of contending earnestly for the faith once delivered to the saints, and of resisting the introduction of Arian, Socinian, Arminian, and Hopkinsian heresies, which are some of the means by which the enemy of souls would, if possible, deceive the very elect.

"The Synod desire to cherish a stronger regard for the truth as it is in Jesus, than they find at present subsisting among themselves, and because they are not ignorant of the disposition of many good men to cry 'peace,' where there should be no peace, and 'there is no danger,' in cases in which God commands us to avoid the appearance of evil, they would affectionately exhort each Presbytery under their care, to be strict in the examination of candidates for licensure or ordination, upon the subject of those delusions of the present age, which seem to be a combination of most of the innovations made upon Christian doctrine in former times.

"May the time never come in which our ecclesiastical courts shall determine that Hopkinsianism and the doctrines of our Confession of Faith are the same thing, or that men are less exposed now than in the days of the apostles, to the danger of perverting the right ways of the Lord.

"The Synod would exhort particularly all the elders of the Churches to beware of those who have made such pretended discoveries in Christian theology as require an abandonment of the 'form of sound words,' contained in our excellent Confession and the Holy Scriptures.

"In some portions of our Synodical bounds, exertions have been made, but with little effect, to propagate the doctrine of universal salvation. We rejoice that the shafts of Satan should fall ineffectual from the shield of Jesus, and we desire all persons under our care to present this shield, by maintaining and diffusing assiduously the sentiments of the word of God, in opposition to every damning error.

"Three or four of our Churches have experienced what is commonly called a revival of religion, and to them accessions of communicants have been numerous; but in many other Congregations, a gradual but almost constant multiplication of the professed friends of Zion reminds us, that if the thunder-storm in summer excites the most attention, it is the continued blessing from the clouds which replenishes the springs, and makes glad the harvest of the husbandman. For the many who are united in a short time, and for the

---

[* From the pen of the Rev. E. S. Ely, D. D.]

many who are gradually gathered to Christ, not by the great and strong wind that rends the mountains, nor by the earthquake, but by the still small voice, which cometh not with observation, we would give our Redeemer thanks, and desire the Churches to bless him, no less for the daily dew, than the latter and the early rain."—*Marginal note to Minutes*, 1817, p. 655.

§ 96. *The Assembly condemns this letter.*

"The committee appointed to examine the records of the Synod of Philadelphia, reported; and the book was approved to page 499, excepting certain parts of a pastoral letter, commencing in page 494, and a resolution in page 493, which enjoins on the several Presbyteries belonging to the Synod to call to an account all such Ministers as may be suspected to embrace any of the opinions usually called Hopkinsian. On these parts of the records, the Assembly would remark, that while they commend the zeal of the Synod in endeavouring to promote a strict conformity to our public standards, a conformity which cannot but be viewed as of vital importance to the purity and prosperity of the Church, the Assembly regret that zeal on this subject should be manifested in such a manner as to be offensive to other denominations, and especially to introduce a spirit of jealousy and suspicion against Ministers in good standing, which is calculated to disturb the peace and harmony of our ecclesiastical judicatories. And whereas, a passage in the pastoral letter above referred to, appears capable of being construed as expressing an opinion unfavourable to revivals of religion, the Assembly would only observe, that they cannot believe that that venerable Synod could have intended to express such an opinion.

§ 97. *Protest first.*

"The following protests against this resolution were brought in and read, and it was directed by the Assembly that they be recorded on the Minutes.

"The subscribers feel themselves aggrieved by the resolution of the General Assembly, adopted on the 24th instant, relative to a pastoral letter and resolution entered on the 493d and 494th pages of the records of the Synod of Philadelphia; and therefore claim as a right, that the following protest be entered on the Minutes of the General Assembly.

"1. We protest against the above resolution of the Assembly, because it highly commends, and at the same time expresses regret at the zeal of the Synod for maintaining purity of doctrine within their bounds, which inconsistency of conduct we think derogatory to the honour of the Assembly, and injurious to the cause of the Redeemer.

"2. We protest against the resolution, because it would disparage the zeal of the Synod for the truth, from the circumstance that it is displayed in a manner offensive to other denominations of Christians than our own; which we think an unworthy consideration, unless those other denominations of Christians are sound in the faith, and free from the crime of taking offence from the gospel of Christ.

"3. We protest against the resolution of the Assembly, because it unjustly imputes to the Synodical resolution and letter, a tendency to excite a spirit of jealousy and suspicion against Ministers in good standing; which we deny to be their tendency, unless those Ministers are in good standing whose orthodoxy is publicly called in question.

"4. We protest against the said resolution of the Assembly, because it imputes to the Synodical proceedings a tendency to distract the peace and harmony of our ecclesiastical judicatories; whereas, in fact, the tendency of the same is to prevent the introduction of controversy, contention, and heresy, into any of the Presbyteries under the care of the Synod.

"5. We protest against the said resolution, because in pleading a needless apology for the expressions concerning revivals of religion, it insinuates the very insinuation which it pretends to counteract, that the Synod are opposed to revivals of religion; whereas, the Synod has affectionately called upon the churches within their bounds to acknowledge, not less the saving influences of the Holy Ghost, which are frequent and gradual, than those which are uncommon.

"6. We protest against said resolution of the Assembly, because it was due to Christian candour, and the dignity of the supreme judicatory of our Church, when acting in the name and professedly by the authority of Christ, that the Synodical resolution and pastoral letter should either have been approved or disapproved in an unambiguous manner.

"7. We protest against the resolution of the General Assembly, because we do not believe that the doctrines called Hopkinsian are innocent, or that they are so trivial as not to require the interference of the Synod in the manner adopted in their records to prevent their propagation; and because we believe that when the enemy cometh in like a flood, the supreme judicatory of the Church ought to lift up a standard against him.

"8. Finally, we protest against the resolution of the Assembly, because it apparently contradicts the decisions of the Assembly which condemned the Hopkinsian errors of the Rev. Messrs. Davis and Balch, as will fully appear from the Minutes of the General Assembly.

SAMUEL MARTIN, JOHN HUTCHISON,
FRANCIS A. LATTA, THOMAS HOLIDAY,
THOMAS HOOD, WILLIAM A. BOYD.
ROBERT McCOY."

§ 98. *Second Protest.*

"We, the subscribers, members of the General Assembly of the Presbyterian Church in America, feeling ourselves aggrieved by the adoption, on the part of the General Assembly, of the following resolution, viz.

"*Resolved*, That the said records, *i. e.* the records of the Synod of Philadelphia, be approved to page 499, excepting certain parts of a pastoral letter, [&c. see above,] do solemnly protest against said resolution for the reasons following, viz.

"1. Because the said resolution is couched in terms so ambiguous, that it is susceptible of receiving various constructions, and of being appealed to as authority in support of very different opinions; thus some suppose that the General Assembly have, in passing said resolution, supported in the main, the principle of the Synod, and censured only the mode of expression adopted in the pastoral letter and resolution under review. Others suppose that the General Assembly have, in fact, declared the errors, delusions, and heresy of the Hopkinsian system to be consonant with the public standards of the Presbyterian Church.

"2. Because, after excepting to certain parts of said pastoral letter, which parts speak of errors, delusions, and heresies, the said resolution takes exceptions to, and in so far censures a resolution of the Synod, which speaks of the errors of that system commonly called Hopkinsian, as if the Synod designed to guard their churches and Presbyteries against merely opinions held by Hopkinsians, even though held in common with the Synod.

"3. Because the said resolution appears to assume the fact that the distinguishing doctrines of the Hopkinsian system are either consonant with our public standards, or are of so trivial a nature, that their departure from strict conformity ought not to be regarded as matter of censure; whereas we suppose them to be essentially contradictory to sound, orthodox doctrines, and consequently, the preaching of them to be a violation of ordination vows.

"4. Because the Synod possessing the power, according to our Form of Government, 'to make such regulations for the benefit of their whole body, and of the Presbyteries and churches under their care, as shall be agreeable to the word of God, and not contradictory to the decisions of the General Assembly,' have been censured by the passage of said resolution for exercising that power, in taking measures to promote the common advantage of those committed to their care, in perfect consonance with the word of God, and with the decisions of the General Assembly, as recorded in volume I., pages 175, 176, in regard to the errors of the Rev. Hezekiah Balch.

"5. Because in expressing the regret of the Assembly, that zeal on the subject under consideration has been manifested in such manner as to be offensive to other denominations of Christians, the said resolution does, in effect, go to restrain our ecclesiastical judicatories from expressing the doctrines of our public standards, in so far as those doctrines do not accord with those of other denominations.

"6. Because the resolution unjustly charges the Synod with introducing a spirit of jealousy and suspicion against ministers in good standing, and thus with proceeding in a manner calculated to disturb the peace and harmony of ecclesiastical judicatories; whereas the real design of the Synod was to repel the assaults of error, delusion and heresy; and the true tendency of their proceedings was, by cutting off the occasion of collision of sentiment, to maintain the peace and harmony of their churches.

"7. Because the Synod in their pastoral letter does not even seem to be unfavourable to revivals of religion; and because the said resolution does therefore seem to countenance an unfounded suspicion on this subject, by noticing an apparent capability of its being construed as expressing an opinion unfavourable to revivals of religion.

JAMES SNODGRASS, ALEXANDER BOYD,
JOHN E. LATTA, ROBERT F. N. SMITH,
JOHN MCKISSICK."

—*Minutes*, 1817, pp. 653, 654.

§ 99. *Complaint against doctrinal errors discountenanced.*

"A paper, signed by a number of Ministers and Elders, complaining of the prevalence of errors in doctrine, and requesting the opinion and advice of the Assembly, was overtured, and being read, was committed to Drs. Rice, Hill, and Coe, Mr. Lansing, and Dr. Bates" [delegate from the Convention of Vermont.]—*Minutes*, 1822, p. 8.

"The committee to which was referred a paper purporting to be a remonstrance from John M. Rankin and others, who allege that they are members of the Presbyterian Church in the United States, having had the same under serious consideration, submitted the following report, which was adopted, viz.

"The General Assembly can never hesitate on any proper occasion to recommend to those who, both at their licensure and ordination, professed sincerely to receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures, and to all other members of our Church, steadfastly to adhere to that 'form of sound words.'

"But while the General Assembly is invested with the power of deciding in all controversies respecting doctrine and discipline, of reproving, warning, or bearing testimony against error in doctrine, in any Church, Presbytery, or Synod, or of suppressing schismatical contentions and disputations; all such matters ought to be brought before the Assembly in a regular and constitutional way; and it does not appear that the Constitution ever designed that the General Assembly should take up abstract cases and decide on them, especially when the object appears to be to bring those decisions to bear on particular individuals, not judicially before the Assembly.

"Neither does it appear that the Constitution of the Church intended that any person or persons should have the privilege of presenting for decision remonstrances respecting points of doctrine or the conduct of individuals not brought up from the inferior judicatories by appeal, reference, or complaint, and this especially when such remonstrances contain no evidence whatsoever of the facts alleged, but mere statements, of the truth or justness of which the Assembly have no means of judging, inasmuch as a contrary course would allow of counter and contradictory remonstrances without end."—*Minutes*, 1822, p. 22.

§ 100. *The American Boards placed upon a level with our own.*

"While the Assembly would affectionately solicit the co-operation of the Churches with its own Board of Missions; yet, as many of our churches have already united their efforts with the American Home Missionary Society, and the American Board of Commissioners for Foreign Missions; therefore

"*Resolved*, as the sense of the Assembly, that the Churches should be left entirely to their own unbiassed and deliberate choice of the particular channel through which their charities may flow forth to bless the perishing."—*Minutes*, 1829, p. 374.

"While the Assembly would thus commend its own Board of Education to the Churches under their care, yet, as many of our churches have already united their efforts with other Education Societies; therefore,

"*Resolved*, That the Churches and Presbyteries should be left to their own unbiassed and deliberate choice of the particular channel through which their charities shall be given in aid of this great department of benevolence."—*Minutes*, 1833, p. 21.

§ 101. *Proposed geographical division of the General Assembly.*

[The controversy in regard to the management of Missions in the West, is developed in Book V. §§ 81—83, 85—87. Probably this was the occasion of a memorial which came up in 1830, from the Presbytery of Cincinnati, proposing a geographical division of the Church, and the erection of a General Assembly of the West.—*Minutes*, 1830, p. 16.

"The committee [on the above proposal,] recommend to this General Assembly, to dismiss the overture for the organization of a General Assembly in the western country for the following reasons:

"1. In this land of liberty, where religion depends on moral influences, it appears to your committee to be a matter of very great importance, that all who agree in their views of fundamental Christian doctrine, government and discipline, should be united in promoting their common principles and sustaining common interests, and one General Assembly is surely best suited to form a bond of union for the whole Church.

"2. In the prevalence of local feelings and sectional jealousies, there is reason to apprehend that the measure proposed might soon utterly destroy the unity of the Presbyterian Church, and form into two great rival and contending bodies those who ought ever to hold 'the unity of the Spirit, in the bonds of peace.'

"3. From the geographical position of the Presbyterian Church, it appears to the committee, utterly impossible to form any division which would not subject both the eastern and western branches of the Church to the same evils which are now felt by this body; and when once the measure of division is resorted to as a remedy for the evil, it is impossible to conjecture where such a measure will terminate." [Adopted.]—*Minutes*, 1830, p. 30.

CHAPTER II.

BARNES'S FIRST TRIAL.

§ 102. *His call to Philadelphia.*

[In the year 1830, a call was laid before the Presbytery of Philadelphia, from the First Presbyterian Church in that city to the Rev. Albert Barnes, then a member of the Presbytery of Elizabethtown. The allowance of this call was resisted in the Presbytery, upon the ground of errors contained in a sermon recently published by him on "The Way of Salvation." These objections were disregarded, the call was forwarded and accepted by Mr. Barnes. On the 18th of June a called meeting was had "for the purpose of considering the reception of the Rev. Mr. Barnes, and to do what may be deemed proper in his installation."]

§ 103. *He is received by the Presbytery.*

"The Rev. Albert Barnes presented a certificate of dismission from the Presbytery of Elizabethtown, to join the Presbytery of Philadelphia.

"The minutes of the Presbytery at their last stated meeting in relation to the case of the Rev. Albert Barnes, were then read.

"It was then moved and seconded, that Mr. Barnes be received as a member of this Presbytery, and after some discussion, it was moved [by Dr. Ely,] and seconded, that the motion now under discussion be postponed, that before deciding on it, any brother of the Presbytery, who may deem it necessary, may ask the Rev. Mr. Barnes such explanations of his doctrinal views as said brethren may deem necessary."

[This motion was rejected by yeas 18, nays 20, and Mr. Barnes was received, by yeas 30; nays 16.]

[Charges were then formally tabled against Mr. Barnes, for unsoundness in the faith as a bar to the installation; but the Moderator decided that they were out of order as new business at a *pro re nata* meeting, and the Presbytery sustained the decision and installed Mr. Barnes.]

§ 104. *Action of Synod.*

[The minority complained of these proceedings to the Synod of Philadelphia, which after a full hearing of the parties adopted the following resolutions:]

"1. *Resolved*, That the Presbytery of Philadelphia, in not allowing the examination of Mr. Barnes, in connection with his printed Sermon, previously to his reception as a member of Presbytery, and especially before his installation as Pastor of the First Presbyterian Church, gave just ground of complaint to the minority."

"2. *Resolved*, That the complainants be referred back to the Presbytery of which they are members, with an injunction to that Presbytery, to hear and decide on their objections to the orthodoxy of the sermon of Mr. Barnes, and to take such order on the whole subject, as is required by a regard to the purity of the Church, and its acknowledged doctrines and order."

§ 105. *Examination of Mr. Barnes's Sermon.*

[Under these instructions the Presbytery entered into an examination of Mr. Barnes's sermon, and the following minute offered by Dr. Green was read by paragraphs, discussed and adopted, viz.]

§ 106. *Decision upon it.*

"The Presbytery of Philadelphia, agreeably to the direction of the Synod at their recent meeting in Lancaster, having considered the sermon of the Rev. Albert Barnes, entitled "The Way of Salvation," are of the opinion that it contains speculations of dangerous tendency on some of the principal points in Christian theology, and ought not therefore to be sanctioned as expressing that view of the great truths of God's word, which the Presbyterian Church has uniformly adopted, and which is exhibited in their authorized Confession of Faith.

In stating the doctrine of *original* sin, the author employs a phraseology which is calculated to mislead, and which appears evidently to conflict with the spirit and letter of the standards of the Presbyterian Church.

1. He denies that the posterity of Adam are responsible or answerable for Adam's first sin, which he committed as the federal head of his race. Thus, p. 6, "Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, *that the sinner is held to be personally answerable for the transgressions of Adam, or of any other man.*"

Although the word *transgressions* is here used plurally, yet it is evident from the whole tenor of this division of the discourse, that the prime sin of Adam, which constituted his apostacy from God, is meant. Again, he says, p. 7, "Neither the facts, nor any proper inference from the facts affirm, that I am in either case *personally responsible for what another man* (referring to Adam) *did before I had an existence.*" And he explicitly declares that if God had charged upon mankind such a responsibility, it would have been *clearly unjust*, vide p. 6. The doctrine of responsibility here impugned is clearly expressed, Confession of Faith, chap. vi. 6—"Every sin, both *original* and actual, being a *transgression* of the righteous law of God and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal."

2. In accordance with the above doctrine, that mankind are not responsible for Adam's sin, he affirms, p. 7, that "Christianity affirms the fact, that in connection with the sin of Adam, or as a *result*, all *moral-agents* will sin, and sinning will die." And then proceeds to explain the principle upon which the universality of sin is to be accounted for, by representing it to be the result of Adam's sin, in the same sense, as the misery of a drunkard's family is the result of his intemperance. Here it would seem, the author maintains that the same relationship subsists between every man and his family, as subsisted between Adam and his posterity; that the same principle of moral government applies to both cases alike, or in other words, that mankind hold no other relationship to Adam, than that of children to a natural progenitor.

The public federal or representative character of Adam is thus denied, contrary to the explicit statement in the answer to the 22d question of Larger Catechism: "The covenant being made with Adam as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation sinned in him, and fell with him in that first transgression."

3. He declares, p. 7, that "the notion of imputing sin is an invention of modern times," contrary to Confession of Faith, chap. vi. 3, "They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation."

4. In p. 5, he admits that his language on the subject of original sin differs from that used by the Confession of Faith on the same subject, and then accounts for this difference on the ground of the difficulty of affixing any clear and definite meaning to the expression "we sinned *in* him and fell *with* him." This expression he considers, as far as it is capable of interpretation, as "intended to convey the idea, not that the sin of Adam is imputed to us, or set over to our account, but that there was a personal *identity* constituted between Adam and his posterity, so that it was really *our act*, and *ours only*, after all that is chargeable on us."

The whole of this statement is exceedingly incautious and improper. The language of the Confession of Faith on one of the cardinal doctrines is held up as obscure and unintelligible, or, if possessing any meaning, as expressing an absurdity. The framers of this confession are charged with the absurdity of maintaining the personal identity between Adam and his posterity, when their language conveys no more than a federal or representative relationship. This whole view of the doctrine of original sin, is, in the opinion of Presbytery obscure, perplexed, fruitful of dangerous consequences, and, therefore, censurable.

§ 107.

The statements of this sermon on the doctrine of atonement, are also in the opinion of Presbytery, in some important features, erroneous, and contrary to the orthodox views.

1. At p. 11, he says, "This atonement was for all men. It was an offering made for the race. It had not respect so much to individuals, as to the law and perfections of God. It was an opening of the way of pardon, a making forgiveness consistent, a preserving of truth, a magnifying of the law, and had no particular reference to any class of men."

Here it is denied that the atonement had any special relation to the elect, which it had not also to the non-elect. But if it be true that the atonement offered by Christ, had no "respect to individuals," "no particular reference to any class of men," upon what principle can it be regarded as a satisfaction to divine justice for the sins of men; or in what proper sense can Christ be considered as a vicarious sacrifice? unless the atonement be a satisfaction for the sins of individuals, upon what principle can it open the way of pardon, make forgiveness consistent, preserve truth, or magnify the law? The special reference of the atonement to a chosen people in opposition to this view is taught, Confession of Faith, chap. viii. 5: "The Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation but an everlasting inheritance in the kingdom of Heaven, for all those whom the Father hath given unto him." Again, in answer to question 44 in Larger Catechism, "Christ executeth the office of a Priest in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people," &c.

2. At p. 11, he says, "The atonement, of itself, secured the salvation of no one;" and again, "The atonement secured the salvation of no one, except that God had promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith." This language is incautious and calculated to mislead, as it seems to imply that the atonement of itself does not secure its own application, and therefore may by possibility fail in its design. It is improper to suspend its efficacy upon conditions, when the conditions themselves are the results of its efficacy; see Confession of Faith, chap. viii. 8, "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them in and by the word the mysteries of salvation; effectually persuading them by his Spirit to believe and obey," &c.

3. At p. 10, he unequivocally denies that Christ endured the penalty of the law. "He did not indeed endure the penalty of the law, for his sufferings were not eternal, nor did he endure remorse of conscience; but he endured so much suffering, bore so much agony, that the Father was pleased to accept of it in the place of the eternal torments of all that should be saved." Here it seems to be inculcated that Christ did not satisfy the precise claims which a violated law had upon the sinner, but that he did what might be considered a substitute for such satisfaction; or it is implied that God remitted or waived the original claim and accepted of something less. And that this is the sentiment of the author, is evident from his language, p. 11, "Christ's sufferings were severe, more severe than those of *any mortal* before or since; but they bore, so far as we can see, only a very distant resemblance to the pains of hell, the proper penalty of the law. Nor is it possible to conceive that the sufferings of a *few hours*, however severe, could equal pains, though far less intense, eternally prolonged; still less that the sufferings of human nature in a single instance, for the divine nature could not suffer, should be equal to the eternal pain of many millions." Here it is affirmed that Christ was not *capable* of enduring that penalty which the justice of God had exacted of the sinner, that his sufferings bore a very distant resemblance to it, and by consequence that the penalty of the law has been either relaxed or is yet unpaid, and that the justice of God has waived its original demand or is yet unsatisfied.

The whole of this language seems derogatory to Christ as an all-sufficient Redeemer; it judges of the human nature of Christ as if it were a common human nature, it leaves out of view the infinite support which the divine nature was capable of imparting to the human nature of Christ, and is very different from the view of this subject given by the framers of our standards in the answer to the 38th question of Larger Catechism, "It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the *infinite wrath of God* and the power of death; give worth and efficacy to his sufferings, obedience and intercession; and to satisfy God's justice, &c., &c.

In discoursing on human ability the sermon contains expressions which do not seem to be well judged. In p. 14, it is said, "it is not to any want of physical strength that this rejection is owing, for men have power enough in themselves to hate both God and their fellow men, and it requires less physical power to love God than to hate him;" and on the same page he represents man's inability as solely in the will; and on p. 30, that men are not saved simply because they *will not* be saved. Here physical ability is represented as competent to the performance of a moral action, which is an improper application of terms, and human inability as resulting merely from the will, and not from total depravity, which is contrary to Confession of Faith, chap. vi. 4: "From this original corruption, whereby we are totally indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions;" and Confession of Faith, chap. ix. 3, "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so, as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself, or prepare himself thereunto."

Still further, the language of the sermon, on the subject of conformity to the standards of the Church, if sanctioned, would give to every individual after adopting these standards, the liberty of dissenting from them as much, and as often, as he might desire. Thus p. 6, he says, "It is not denied that this language varies from the statements which are often made on this subject, and from the opinion which has been entertained by many. And, it is admitted, that it does not accord with that used on the same subject in the Confession of Faith, and other standards of doctrine." And again, p. 12, "The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavours to act is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher, and then proclaimed as it is, let it lead where it will, within, or without the circumference of any arrangement of doctrines. He is supposed to be responsible not at all for its impinging on any theological system; nor is he to be cramped by any frame-work of faith that has been reared around the Bible." This language would seem to imply, that an individual may enter the bosom of a Church by a public reception of its creed, and continue in the communion of that Church, although he should subsequently discover that its creed was not founded on the word of God. Whilst the liberty of every man to accept or reject any particular creed, is fully acknowledged by this Presbytery, yet, they do deny, that any Minister, whilst he remains in the communion of the Presbyterian Church, has a right to impugn its creed, or to make a public declaration that he is not bound by its authority.

In fine, *a whole view* of this discourse seems to warrant the belief, that the grand and fundamental doctrine of justification, as held by the Protestant Reformers, and taught clearly and abundantly in the standards of the Presbyterian Church is really not held, but denied in this sermon. For the imputation of Adam's sin is denied; and the endurance of the penalty of the law by Christ, is denied; and any special reference of the atonement to the elect of God, is denied, and the righteousness of Christ as the meritorious ground of our acquittal and acceptance with God, is not once mentioned, although the text of the discourse naturally points to the doctrine; and when it is considered that the imputation of Adam's first sin to his posterity, and the imputation of the sins of God's people to their surety Saviour, and the imputation of his finished righteousness to them, do all rest upon the same ground, and must all stand or fall together, and that it has been found in fact, that those who deny one of these, do generally deny the whole, and to be consistent, must necessarily do so, it is no forced conclusion, but one which seems inevitable, that the sermon does really reject the doctrine of justification as held by the Reformers, and as taught in our Confession of Faith and Catechisms; that it does not teach as the answer to the question on justification in our Shorter Catechism asserts, that "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us *as righteous in his sight only for the righteousness of Christ, imputed to us, and received by faith alone.*"

It is not satisfactory, that the sermon says, that "Christ died in the place of sinners;" that it speaks of "the merits of the Son of God, the Lord Jesus Christ"—of "the love of Christ," of "putting on the Lord Jesus Christ," of "being willing to drop into the hands of Jesus, and to be saved by his merit alone," of God "sprinkling on the soul the blood of Jesus, and freely pardoning all its sins;" since this language may be used, and is actually used by some who explicitly deny that Christ took the law place of sinners, bore the curse of God's law in their room and stead, and that they are saved only by the imputation to them of his perfect righteousness.

On the whole, the Presbytery express their deep regret, that Mr. Barnes should have preached and published a discourse so highly objectionable, and so manifestly, in some of its leading points, opposed to the doctrines of the Confession of Faith and Catechisms of the Presbyterian Church; they earnestly recommend to Mr. Barnes, to reconsider and renounce the erroneous matter contained in his printed sermon, as specified in the foregoing decisions of Presbytery; and with a view to afford time to Mr. Barnes for reflection and reconsideration, in reference to the errors of his sermon, and for opportunity for such of the brethren as may choose to converse freely with him on the subject, the Presbytery do suspend their final decision on the case, until the next stated meeting."

"*Resolved*, That Dr. Green, Mr. McCalla, and Mr. Latta, be a committee to wait on Mr. Barnes, to communicate to him the result of the deliberations of this Presbytery in the examination of his sermon, and to converse with him freely and affectionately on the points excepted to in that sermon; in the hope and expectation, that the interview will result in removing or diminishing the difficulties which have arisen in his case; and that they report at the next meeting of Presbytery."—*Minutes of Presbytery.*

[When this committee waited on Mr. Barnes he informed them that he considered the whole proceeding unconstitutional, and therefore refused to hear them in performance of their appointment.]

§ 108. *Reference of the case to the General Assembly.*

[Under these circumstances the Presbytery adopted the following Minute:]

"*Resolved*, That the whole of the proceedings, from first to last, of this Presbytery, in the case of the Rev. Albert Barnes, be carried by reference to the next General Assembly; and that that judicatory be, and it hereby is respectfully and earnestly requested to adjudicate upon, and finally to issue the same, in such manner as, in its wisdom, it shall judge to be most conducive to the purity and peace of the Church, and to the promotion of the glory of God.

(*a*) *And whereas*, in considering and acting on the case of Mr. Barnes, in this Presbytery, a serious and unhappy difference of opinion has arisen, as well in regard to various questions of constitutional order, as in relation to doctrinal orthodoxy; and considering, moreover, that the subjects which have occasioned controversy and division in this Presbytery, may and do produce the like lamentable effects in other Presbyteries, so that it has become a concern of deep interest to the whole Presbyterian Church, that a correct course of procedure in relation to these subjects should be clearly ascertained, and distinctly delineated; therefore it is further,

(*b*) *Resolved*, That this Presbytery, agreeably to a constitutional privilege, do hereby most respectfully and earnestly entreat the supreme judicatory of our Church, however it may be thought that some of the points, hereafter specified, have already been settled by the constitution of the Church and the decisions of the General Assembly, to express an unequivocal opinion on the subjects embraced by the following inquiries, viz.

1. Whether it follows as a matter of course, and of constitutional right, when any member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received without further question or inquiry? Or whether on the contrary, it is not the privilege of every Presbytery to judge primarily, of the qualifications of each and all of its own members; and to inquire and examine, if it be deemed proper so to do, not only into their moral character, but into their soundness in the faith, and other ministerial qualifications; and receive applicants, or refuse to receive them, according as reception or rejection may appear to the Presbytery to be demanded, by a regard to its own welfare, and to the purity and peace of the Church; it being understood that every decision of a Presbytery in such cases, is subject to be appealed from or complained of, to a higher judicatory, by any individual who may consider himself to have been aggrieved or injured; and the Presbytery to be liable to have its doings in such cases reversed and censured, provided that an appeal or complaint, or any other review of its proceedings by a higher judicatory, such Presbytery shall be found to have acted oppressively, capriciously, partially, or erroneously.

2. Whether by the Constitution of the Presbyterian Church, it is not competent to any Presbytery, to take up and examine any printed publication, and to pronounce it to be erroneous or dangerous, if so they find it, without in the first place commencing a formal prosecution of the author, even supposing it to be known and admitted that the author is a member of its own body; or whether a Presbytery in every such case, must, when dis-

posed to act on the same, forthwith commence a formal prosecution of the author of the publication which is believed to contain erroneous and dangerous opinions, or doctrines.

3. Whether when a case is in process before a Presbytery, a party implicated, or his friends in his behalf, can by objecting to the process as unconstitutional, or to the manner in which it is conducted as irregular, and by taking an appeal, on both or either of these grounds, to a higher judicatory, stay the process of the Presbytery, till the constitutional question or that of order shall have been decided by the higher judicatory: or whether a Presbytery fully satisfied that both the process commenced, and the manner in which it is conducted, are clearly constitutional and orderly, may not proceed with the party to whom the process relates, although such party or his friends, may object to the measure as unconstitutional and disorderly, and express a desire to appeal from it to a higher judicatory; it being understood and admitted, that when the process is terminated, it is the unquestionable right of any party to take an appeal, or make a complaint to a higher judicatory, and seek a reversal of the whole proceedings believed by the appealing or complaining party to be unconstitutional or disorderly.

4. Do the doctrinal standards of the Presbyterian Church embrace the Larger and Shorter Catechisms, as integral and essential parts of the same; or is that which is entitled "The Confession of Faith," in the book containing our standards, to be considered as *alone* obligatory; so that in taking his ordination vows, a Minister in the Presbyterian Church, after solemnly professing "sincerely to receive and adopt the Confession of Faith of this Church," is still at liberty to object to, and reject certain parts of the Catechisms, without any implication of his sincerity or orthodoxy?

5. Whether, in the judgment of the General Assembly, the objectionable points of doctrine, found by this Presbytery in the printed sermon of the Rev. Albert Barnes, entitled "The Way of Salvation," as expressed in their Minutes, of December last, have been truly and justly found. If the finding of the Presbytery has been erroneous, it is humbly requested that the errors may be pointed out; and if the Assembly decide that the Presbytery are to act further in this important case, that the manner in which their proceedings ought to be conducted and issued may be distinctly indicated.' —*Minutes of Presbytery of Philadelphia.*

(*c*) [The reference was accompanied with complaints on the part of the minority against the action of the Presbytery in all its stages.]

§ 109. *Action of the General Assembly.*

"The judicial committee reported the complaint of the minority of the Presbytery of Philadelphia in the case of the Rev. Albert Barnes."

"The whole proceedings of the Presbytery in the case complained of, and the printed sermon of Mr. Barnes, entitled 'The Way of Salvation,' which led to these proceedings, were read."

"The consideration of the complaint of the minority of the Presbytery of Philadelphia was resumed, and the complaint was read. The parties then agreed to submit the case to the Assembly without argument, when it was

"*Resolved,* to refer the whole case to a select committee. Dr. Miller, Dr. Matthews, Dr. Lansing, Dr. Fisk, Dr. Spring, Dr. John McDowell, Mr. Bacon, [Delegate from Connecticut Association,] Mr. Ross, Mr. E. White, Mr. Jessup, and Mr. Napier, were appointed this committee."

[Their report was adopted, as follows:]

"That after bestowing on the case the most deliberate and serious consideration, the committee are of opinion that it is neither necessary nor for edification, to go into discussion of all the various and minute details which are comprehended in the documents relating to this case. For the purpose, however, of bringing the matter in controversy, as far as possible, to a regular and satisfactory issue, they would recommend to the Assembly the adoption of the following resolutions:

"1. *Resolved,* That the General Assembly, while it appreciates the conscientious zeal for the purity of the Church, by which the Presbytery of Philadelphia is believed to have been actuated in its proceedings in the case of Mr. Barnes; and while it judges that the sermon by Mr. Barnes, entitled "The Way of Salvation," contains a number of unguarded and objectionable passages; yet it is of the opinion that, especially after the explanations which were given by him of those passages, the Presbytery ought to have suffered the whole to pass without further notice.

"2. *Resolved*, That in the judgment of this Assembly, the Presbytery of Philadelphia ought to suspend all further proceedings in the case of Mr. Barnes.

"3. *Resolved*, That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery in such way as will be best calculated to promote the peace of the Ministers and Churches belonging to the Presbytery.

With respect to the abstract points proposed to the Assembly for their decision, in the reference of the Presbytery, the committee are of the opinion that if they be answered, they had better be discussed and decided *in thesi*, separate from the case of Mr. Barnes."—*Minutes*, 1831, pp. 176, 180.

CHAPTER III.

"ELECTIVE AFFINITY" COURTS ERECTED.

§ 110. *Erection of the Elective Affinity Presbytery.*

(*a*) [The third resolution upon the issue of the trial of Mr. Barnes, declared the mind of the Assembly that a new Presbytery should be erected in which the doctrines held by Mr. Barnes might be unmolested.

In accordance with this suggestion a memorial was laid before the Synod of Philadelphia, requesting that a Second Presbytery should be constituted so as to contain the Rev. Messrs. McAuley, Ely, Barnes, Hoover, Eustace, Scott, Dashiel, John Smith, Bacon, Skinner, Patterson, Sanford, Belville, Boyd, Steel, Chandler, Judson, Hotchkiss, Neill, Grant, Bertron, Nassau, and Moore.

The Synod declined granting the petition, whereupon a complaint was carried up to the Assembly. The complaint was accompanied by a petition from the same parties praying for an entirely different division, based on an enumeration of thirteen names, instead of the twenty-three above stated. The complaint was sustained.

Mr. R. J. Breckinridge then moved that " Whereas the complaint had been sustained, and the petition before the House was not the petition which had been before the Synod of Philadelphia, therefore the Synod should take their seats, and vote on the remaining clause of the motion before the house."

This and similar motions which were made at different stages of the proceedings, were rejected, and the following minute adopted:]

"1. *Resolved*, That the complaint be sustained, without casting censure on the Synod of Philadelphia; and that the prayer of the petitioners be granted.

"2. *Resolved*, That the Second Presbytery of Philadelphia hereby erected, shall consist of the Rev. Messrs. Ezra Stiles Ely, D. D., Thomas McAuley, D. D., James Patterson, Thomas H. Skinner, D. D., Albert Barnes, John L. Grant, Alfred H. Dashiell, John W. Scott, Thomas Eustace, George Chandler, William Bacon, Albert Judson, Samuel R. Bertron, and John Smith; with one Ruling Elder, from each of the following Churches, viz. the First, Third, Fifth, Tenth, Eleventh and Twelfth Churches in Philadelphia; the First Church in the Northern Liberties; the First Church in Southwark; the Churches of Ashton and Rockland; the Church in Kensington; the Church in Reading, the First African Church in Reading, and the second African Church in Philadelphia; which

Churches are hereby declared to be under the watch and care of said Second Presbytery; but if the Sessions of any of these Churches prefer to continue their present connection with the existing Presbytery of Philadelphia, they may be allowed to do so; and shall not be compelled against their wishes to be attached to the new Presbytery: and that said Presbytery is hereby directed to meet in the Fifth Presbyterian Church in this city, [Philadelphia,] on the Wednesday immediately following the rising of this Assembly, at 10 o'clock, A. M., then and there to be constituted with prayer by the oldest Minister present, who shall preside until a new Moderator is chosen.

"3. *Resolved,* That said Second Presbytery of Philadelphia is hereby declared to belong to the Synod of Philadelphia, and is attached to the same as an integral part thereof. Ayes, 158, Nays, 83."—*Minutes,* 1832, pp. 320, 321.

§ 111. *This Presbytery restored.*

[The Synod of Philadelphia, having in 1833 reunited the two Presbyteries of Philadelphia, and divided them in two by geographical lines, an appeal was taken, and the Assembly]

"*Resolved,* 1. That the appeal and complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia be, and the same are hereby sustained; and the act of said Synod, so far as it was intended to unite the said Second Presbytery with the Presbytery of Philadelphia, is hereby declared void.

"2. That this resolution shall not be so construed as to affect the integrity of the Presbytery which was constituted under the order of the Synod of Philadelphia in November last; but the same is hereby recognized as a constituent part of the Synod of Philadelphia. The Assembly however recommend to the Synod to change the name of said Presbytery."—*Minutes,* 1834, p. 17.

§ 112. *Protest against this decision.*

"The subscribers dissenting from the judgment of this Assembly in the case of the complaint and appeal of the Second Presbytery of Philadelphia, hereby embrace their constitutional right to protest, and to assign their reasons on the Minutes of the House.

"1. We believe the power exercised by the General Assembly of 1832, and now re-exercised by this Assembly, to form a Presbytery within the bounds of the Synod, and against her decision, is without foundation in our Form of Church Government.

"In the constitutional distribution of powers and checks, and designation of rights and duties, among the several judicatories of the Church, the power to 'erect new Presbyteries, and unite or divide those which were before erected,' (Form of Government, Chap. xi. Sec. 4.,) is distinctly and exclusively secured to Synods. And the practice of the General Assembly from the establishment of this body, till the present, has been we believe, in accordance with these views. The principle assumed by the majority in this body, and recognized by the Assembly in the above decision, and on which the appellants rest their plea, that the duty 'of superintending the concerns of the whole Church,' (Form of Government, Chap. xii. Sec. 5,) invests the Assembly with all powers necessary to accomplish that object, at her own discretion, tends to abolish the constitutional rights of Synods, Presbyteries, and Church Sessions; to confound and contravene those original and essential principles of ecclesiastical government and order, which constitute and characterize the Presbyterian Church.

"2. While we disapprove the act performed by the Assembly as being unconstitutional, we solemnly protest against the practice, whether by the Assembly or Synods, of forming Presbyteries on the principle of *elective affinity*, distinctly avowed, and recognized as the basis of this act, being fully persuaded that the tendency of this principle will be to impair the standards of our Church, to open a door to error, and to violate the purity, good order and peace of the Church.

Loyal Young, J. P. Vandyke, Alexander McFarlane, Jacob Coon, Wm. Wylie, James Scott, Daniel L. Russell, Simeon H. Crane, William Wallace, Cyrenius Beers, A. D. Hepburn, S. McFerren, B. F. Spilman, W. A. G. Posey, Isaac V. Brown, Samuel Boyd, William L. Breckinridge, Francis McFarland, William Sickles, E. H. Snowden, H. Campbell, A. Bayless, J. W. Scott, Robert Love, William McCombs, D. R. Preston, J. N. Candee, Benjamin McDowell, Alexander A. Campbell, George Marshall, Oscar Harris, James McFerren, William Craig, James Remington, George Morris, James Carnahan, James Blake, Williamson Dunn.

I approve and assent to the protest as set forth in the first part,

J. Clark."

—*Minutes*, 1834, p. 32.

§ 113. *Answer to the protest.*

"In answer to the first specification of the protest the Assembly reply:—

"1. That the Form of Government vests in the General Assembly the power of 'deciding in all controversies respecting doctrine and discipline;' and to 'issue all appeals and references brought before them from the inferior judicatories.' See Form of Government, Chap. xii. Sec. 5. Now as the question, as to the erection and existence of the Second Presbytery of Philadelphia, came regularly before the Assemblies of 1832, and 1834, by appeal and complaint, from the lower judicatories, the said Assemblies not only had a right to 'decide' finally, but were imperiously called upon to 'issue' the case.

"2. The Minutes of the General Assembly for 1794, 1802, 1805, and 1826, show that the Assembly has in extraordinary cases claimed and exercised the right of organizing new Presbyteries, and such Presbyteries have always been regarded as regularly and constitutionally organized.

"3. The Form of Government vests the right of deciding questions of constitutional law, not in the Synods, but in the General Assembly; consequently if it be proved, which is not the fact that the General Assembly had exceeded their powers in organizing the Second Presbytery of Philadelphia, it would by no means follow that the Synod of Philadelphia had authority to rejudge and disannul the solemn acts of the highest judicatory of the Church. In this view of the subject the General Assembly were bound to sustain the appeal and complaint of the Second Presbytery, from respect to the grave decision of former Assemblies, as well as from regard to the rights of the complainants.

"4. In regard to the existence of two or more Presbyteries on the same ground, the Assembly have already expressed their opinion. For sixteen years, in the city of New York, Presbyteries have existed on this principle without those evil results anticipated by the protestants; yet here the Assembly would repeat what they have elsewhere said with more solemnity, that 'except in extraordinary cases, Presbyteries should be formed with geographical limits.'"—*Ibid.* p. 38.

§ 114. *Erection of the Synod of Delaware.*

[By the same Assembly it was]

"*Resolved*, That the Second Presbytery of Philadelphia, and the Presbyteries of Wilmington and Lewes be, and the same are hereby erected into a new Synod, to be called the Synod of Delaware."—*Ibid.* p. 37.

[The Second Presbytery of Philadelphia had 22 Ministers, Wilmington 10, and Lewes 6; so that a controlling majority of the whole Synod was in the elective affinity Presbytery.]

CHAPTER IV.

THE GENERAL ASSEMBLY OF 1834.

§ 115. *The Western Memorial.*

"*To the Moderator and Members of the General Assembly of the Presbyterian Church in the United States, to meet in the city of Philadelphia, on the* 15*th of May*, 1834.

"*Reverend Fathers and Brethren*—We, the subscribers, Ministers and Elders of the Presbyterian Church, respectfully present to you this our *memorial*, praying you to take into your most serious consideration, the subjects to which it asks your attention.

"It would be inconsistent with the opinion which we entertain of the intelligence of your reverend body, to offer any proof of what is too lamentably notorious, that from sundry causes, our once united and harmonious Church, for some time past, has been afflicted with alienations, strifes, and divisions. These evils have greatly disturbed the peace of our Zion, paralyzed its strength, and exposed it to reproach; and notwithstanding the efforts which have been made to arrest their progress, nothing satisfactory has been accomplished. It is the deliberate opinion of your memorialists, that these evils and their causes, are so deeply rooted and so widely spread, that unless speedy and decisive measures are adopted for their removal, divisions and separations of a more distressing and permanent character must inevitably ensue. To prevent, if it be the will of God, an issue so much to be deprecated, your memorialists call upon your reverend body, as the supreme judicatory of the Presbyterian Church, to exercise your constitutional powers of 'deciding in all controversies in doctrine and discipline—of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any Church, Presbytery or Synod—and of suppressing schismatical contentions and disputations.'

"Plainly as the path is marked out in our excellent Constitution, it is with grief that we feel constrained to say, that for some years past a policy of an evasive character has distinguished many of the proceedings of the General Assemblies, as also a number of inferior judicatories, wherein they have, apparently at least, sought to avoid a prompt discharge of their constitutional duties, and have substituted a course of procedure unknown and repugnant to the prescribed order of our form of government. Although this has been applauded as a policy wisely calculated to prevent evils and preserve peace, yet we are compelled to view it in a different light, and as indicating that there is a widely spread principle of evil operating in the Presbyterian Church, to the general change of its form of government, and the character of its creed.

"We feel alarmed at the evidences which press upon us, of the prevalence of unsoundness in doctrine, and laxity in discipline; and we view it as an aggravating consideration, that the General Assembly, the constitutional guardian of the Church's purity, even when a knowledge of such evils has been brought before it, in an orderly manner, has, within a few years past, either directly or indirectly refused to apply the constitutional remedy. Appeals, references, complaints and memorials, from individuals, Presbyteries and Synods, have been dismissed on some slight grounds, perhaps not noticed at all, or merged in some compromise which aggravated the evils intended to be removed. But that your reverend body may be convinced of the justice of our complaints on these subjects, we shall come to particulars, and present distinctly to your consideration certain acts and proceedings, in our opinion, unsound and unconstitutional in themselves; some of which have been the precursors and inlets of other evils.

"That we may not be misunderstood, we premise here our free admission, that some of the measures about to be complained of, were adopted at the time with the best intentions, and if the results could have been foreseen by the authors of those measures, they would never have been carried into effect.

"I. We believe this to have been particularly the case with regard to the 'Plan of Union' with Congregational churches, adopted in 1801. A careful comparison of that Plan, (see Digest, p. 297,) with the Constitution of our Church, will make it evident, that the General Assembly of 1801, in adopting it, assumed power nowhere assigned to them in the constitution. They established an ecclesiastical tribunal for the government of a part of the Presbyterian Church, such as is not acknowledged by the constitution, and is plainly repugnant to it. We allude to the 'Mutual Council' recognized in that Plan. In the same act the Assembly also granted the powers and privileges of Ruling Elders to 'Committee-men,' which was contrary both to the spirit and letter of the constitution, as is now generally conceded. But a 'mutual council' as an ecclesiastical court for Presbyterians, is, if possible, more evidently unconstitutional than the powers of committee-men. Without dwelling on the details of the 'plan,' we merely place in opposition to the whole of it, chap. xii. sec. 6, of our Form of Government, viz. 'Before any overtures or regulations proposed by the Assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of, at least, a majority of them in writing, approving thereof.' This provision of our constitution was not attended to then, nor at any subsequent preriod; and still the 'plan' is in force, and acted upon, to the annoyance and injury, both of the purity and of the peace of the Presbyterian Church.

"In the original adoption of this measure, it was intended for application in those 'new settlements,' the inhabitants of which literally consisted of Presbyterians and Congregationalists: and had the 'plan' been strictly confined in its operations to its first and only object, the evils resulting from it would have been less, although its unconstitutional character would not have been changed. For a short period, it was probably thus limited to its primary object; but as the whole plan was a real departure from Presbyterian principles, it was soon found convenient to apply it to congregations where there was not a single Presbyterian, and to others where there was but a solitary individual or two, of that denomination. A little further extension of the plan led to the formation of entire Presbyteries, consisting of Congregationalists, in which neither the Ministers adopted our Confession of Faith, nor the Congregations our Form of Government. Although remaining strictly Congregational, yet they appointed committee-men to represent them, and to deliberate and vote in Presbyteries, Synods, and General Assemblies. The Western Reserve Synod, with its Presbyteries and churches, strongly testified to the truth of these statements. A larger proportion of the churches in that Synod are, or very recently were, really and truly Congregational, in principle and practice; and we fear that the same is true, of nearly as large a proportion of the Ministers. We could refer to other Presbyteries in the East, North and West, almost in the same circumstances, exhibiting the same practical results. This want of conformity to Presbyterianism, is defended and justified by an appeal to the terms of the 'Plan of Union.' This course of things was, at first overlooked, and then connived at, until the leaven so fermented the whole mass, as in a great degree to change the tone and character of Presbyterianism.

"II. Closely connected with the influence of Congregational prepossessions and principles introduced gradually into our Church, we regard the existence of a sentiment now avowed by numbers who bear the Presbyterian name, that every man in professing to receive and adopt our ecclesiastical formularies, has a right to put thereon his *own construction*, without being responsible for the construction, or the character of his explanations. They who hold this principle, practise accordingly; and thus an unnatural mixture of conflicting elements is brought into the bosom of the Church, unfavourable alike to its purity and peace.

"III. We next notice another course of unconstitutional proceedings, which adds to the evils that now afflict us. We refer to the practice of Presbyteries in ordaining men, *sine titulo*, to preach and administer the ordinances of the gospel, in other parts of the Presbyterian Church, where Presbyteries already exist, and are ready to perform their constitutional functions, as the necessities of the churches under their care require. There is also just ground to suspect, that in many cases of such ordination, it is done to suit the convenience of men who are not prepared to pass through the constitutional ordeal when applied by those Presbyteries, within whose bounds they expect to labour, either on account of their lack of ministerial furniture, or because they do not cordially receive, either our Creed, or Form of Government: hence, they prefer to receive licensure and ordination in such Presbyteries as are known, or supposed to be, not particular on these points.

"Especially do we complain of, and testify against, what has more than once occurred during the last few years, viz. the ordaining of six, eight, or ten young men at a time, most of them just licensed, who have been reared up from infancy to manhood, in Congregational views, feelings, and habits, and who are thus suddenly nominally, and *geographically* converted into Presbyterian Ministers, before it was possible, in the nature of things, that they could have clear and just views of Presbyterianism. For where could they acquire them? Certainly, not in the Congregational churches, in which they were trained up; and not in Congregational Theological Schools; for in them, no provision is made for expounding the doctrines of the Presbyterian Confession of Faith and Form of Government. The fact is, that, every year, numbers of these Congregationalists come directly into Presbyteries and Presbyterian Churches, in the West, with certificates of their standing as Ministers of the Presbyterian Church, while in many instances, it is evident that they are almost entire strangers to that Confession of Faith, which, unless their certificates be an imposition, they must in the most solemn manner, have 'received and adopted' as their *confession of faith.* Among the many references which might be made in illustration of the justice of our representations under this head, we point only to the instances afforded by the Newburyport Presbytery, and the Third Presbytery of New York: the former of which, a few years ago, ordained *nine* young men at one time as evangelists, for the A. Home Missionary Society, six or seven of whom were in a short time located in Ohio, in which State there were, at that time, fourteen Presbyteries exercising ecclesiastical jurisdiction. The latter Presbytery, in the fall of 1831, ordained *ten* young men at one time, for the A. H. Missionary Society, most of whom were sent directly into the bounds of Presbyteries in the West. The same Presbytery, in 1832, received the Rev. L. Beecher, D. D., from a Congregational Association, and forthwith, at the same meeting, dismissed him to join the Presbytery of Cincinnati, to which place he was journeying to take charge of the Lane Seminary, upon condition that he should be acknowledged as a Minister of the Presbyterian Church. The Third Presbytery of New York, moreover, did this without his personally appearing before them, and upon his written request simply; although they knew at the time they received him in this manner that he was not to be a day related to them as a co-presbyter; and although they were well aware of the existence of the Cincinnati Presbytery, in connection with which Dr. Beecher intended to labour, and to which, of right, and according to all propriety, his credentials should have been primarily submitted.

"These and similar abuses of the power of Presbyteries, are great evils, and a gross infringement of the rights of those Presbyteries to which, and into whose churches, these men are immediately sent. Such a practice occasions just offence, and inevitably creates jealousies, suspicions and divisions, where otherwise they might never have existed.

"IV. We also ascribe to the principles of Independency, introduced through the medium of the compact already noticed, another departure of the General Assembly, from the due discharge of its own constitutional duties, *first*, in conniving at an irresponsible, voluntary association in assuming to a great extent, the management of domestic missions within the Presbyterian Church; and *secondly*, in that when the General Assembly had become convinced of the duty of giving increased energy to the exercise of their appropriate functions, in this matter, they nevertheless not merely connived at the continued exercise of the powers which the American Home Missionary Society had usurped, but actually *encouraged* them by a *recommendation*, in 1829—a measure which, at the time, deceived many Presbyterians, as to the nature of that institution, inducing a belief that its operations and influence were compatible both with the constitution and interests of the Presbyterian Church.

"By these means, distractions and divisions within the Church were greatly increased: and in 1831, instead of putting an end to the divisions from this source, by causing the operations of that institution to cease in all the Churches, under their care, the General Assembly almost forced upon the Western Churches, by their compromising resolution of that year, the measure of consulting and determining upon the best mode of carrying on Domestic Missions in our destitute and feeble Churches. This did not produce the requisite remedy; for although the implied pledge was given, that the determination to which the Western Churches should come, would be confirmed; when, with this understanding, the said Churches decided by a large majority, that the best and only way to be pursued by the General Assembly, was to get the Church to do her own work, by her own *responsible functionaries;* yet this decision, made almost under the injunction of the Assembly, was wholly disregarded, and the former divisive courses were permitted to proceed.

"We sincerely lament the indecisive proceedings of the Assembly upon this subject; and we are constrained by a sense of duty, to declare our solemn conviction, that the General Assembly, by recommending an irresponsible association to the Churches, and encouraging it to conduct missionary operations in Presbyterian Congregations, and in its own name to commission Missionaries to labour in these Congregations, whose offical reports of labours performed are returned to this association, and not to the supreme judicatory of the Church itself, or to an organ under the control and oversight of the supreme judicatory—is a relinquishment by the Assembly, of a solemn trust, specially and unalienably committed to them by the Lord Jesus Christ, and by the express terms of that constitution, under which the Assembly exists and acts. (See Form of Gov. chap. xii. sect. 5; also chap. xviii.) We do not hesitate to declare it as our decided opinion, that every Minister, or licentiate, labouring as a Missionary, in any part of the Presbyterian Church, ought to be there only as commissioned by the General Assembly, or by some of its constitutional organs, directly amenable thereto, and to which alone he should report his labours, let his compensation come from what quarter it may. The Church ought to do her own work, and by her own functionaries: otherwise, she puts herself under, at least, the indirect influence of those who do her work, by stepping into her place.

"It is in the very nature of things that the missionaries commissioned and compensated by, and amenable and reporting to, a society independent of the Church, should be under an influence from that society paramount to that of the Church, whose Ministers they profess to be: and this influence will extend to the particular Churches aided, and even to the Presbytery within whose limits this irresponsible society thus operates. The influence is not the less powerful or real, because it may not be seen: it is felt, and is effective, and probably the more so, because it operates unseen. Any person who has attentively noticed the course of things within the Presbyterian Church for the last five years, can be under no mistake as to the fact, that the American Home Missionary Society exercises a 'patronage' within that Church, detrimental to her true interests, and subversive of her whole system. Without detailing all the facts and arguments which might be produced in support of this view of the effects arising from the influence of that society, we urge any one who has doubts, to examine the matter candidly; and he will perceive that, on almost all questions, involving departures from the doctrines, or violations of the order of our Church, which have been discussed and acted upon in the General Assembly for these four or five years past, the Missionaries and Agents of the American Home Missionary Society, and those known to be the exclusive adherents of that institution, have, with a very few exceptions, voted and acted in a way to favour these departures and innovations. Witness the arguments and votes, in 1828, against reorganizing the Assembly's Board of Missions, upon a more efficient plan; the bitter and vehement attack upon the report of the Assembly's Board, in 1829; the arguments and votes for several consecutive years, on the subject of committee-men; the discussions and votes, in 1831, on the Barnes' case; on the report of the Assembly's Board, for that year; and on the election of a new Board. Witness moreover, the discussions and votes in 1832, respecting the unconstitutional division of the Presbytery of Philadelphia. In some of the cases referred to, the votes are on record, an examination of which will show, that our statement is correct; and it may be added, that the same men, or men of similar character, in about the same proportions, took a similar course on all other questions of a nature involving the purity and order of the Church.

"Again; let it be well observed, that the American Home Missionary Society commissions in its own name, and by its own authority, men, nominally Presbyterian, it is true, to officiate in various parts of the Presbyterian Church, under responsibility to that institution; and in a number of instances, these men are found labouring for months, within the limits of some Presbytery, without having put themselves under its care. Now, if any Presbytery should act in this manner towards a co-ordinate Presbytery, it would be unconstitutional, and that Presbytery would be justly liable to censure. [See Form of Gov. c. xviii. and Digest, p. 60. sect. vi.] And shall a voluntary association be countenanced in doing what would subject any Presbytery, in our connection, to merited rebuke? The conduct of the Presbyterian Church, as it respects this point, presents a singular anomaly among Christian denominations. All others, consistently and honourably, claim and exercise the right of managing the internal concerns of their own Churches, without the intervention of foreign and irresponsible hands, whom they will not trust for an hour with what they feel to be a most important duty, and a vital interest. Against the conduct that consigns the duties and interests of the Church, to a foreign and irresponsible institution, to the evident injury of the purity and peace of the Church, we solemnly protest and remonstrate.

"V. We now proceed to show, that these relaxing principles, which are undermining the beauty and order of our Zion, have developed themselves in the proceedings of the General Assembly, and we may add, of inferior courts also, when called upon to decide on points of doctrine. That we may not be tedious, we shall confine ourselves to one case, which occurred in the proceedings of the General Assembly.

"In order to understand the real nature and influence of these relaxing principles, the operations of which we are attempting to illustrate, let the proceedings of the Assembly, in 1831, in the Barnes' case, be contrasted with the proceedings of former Assemblies, in the cases of Mr. Balch, in 1798, and of Mr. Davis, in 1810. For a full account of these cases, see Digest, pp. 129—134, 144—148, and the Minutes of 1831, for that of Mr. Barnes. In Mr. Balch's case, two of the most prominent errors charged upon him were, 1st. His 'setting aside, *in effect*, the idea of Adam's being the federal head, or representative of his descendants, and the whole doctrine of the covenant of works.' 2d. His 'asserting that the formal cause of a believer's justification is the imputation of *the fruits and effects* of Christ's righteousness, and not that *righteousness* itself.' In the issue, he was required to acknowledge, before the Assembly, that he was wrong in publishing these sentiments, and to renounce the errors charged upon him; which he did accordingly. Some of the errors held by Davis and condemned by the Assembly, were that 'God could not make Adam, or any other creature, either holy or unholy;' that 'Regeneration must be a consequence of faith—faith precedes regeneration;' and that 'if God has to plant all the principal parts of salvation in a sinner's heart, to enable him to believe, the gospel plan is quite out of his reach, and consequently does not suit his case, and it must be impossible for God to condemn a man for unbelief; for no just law condemns or criminates any person for not doing what he cannot do.' The Assembly, on the whole, resolved, 'That this Assembly cannot but view with disapprobation, various parts of the work entitled 'The Gospel Plan,' of which William C. Davis is stated in the title page to be the author. In several instances, in this work, modes of expression are adopted, so different from those which are sanctioned by use, and by the best orthodox writers, that the Assembly consider them as calculated to produce useless or mischievous speculations. In several other instances there are doctrines asserted and advocated, as have been already decided, contrary to the Confession of Faith of our Church, and the word of God; which doctrines the Assembly feel constrained to pronounce to be of very dangerous tendency; and the Assembly do judge, and hereby do declare, that the preaching or publishing them ought to subject the person, or persons, so doing, to be dealt with by their respective Presbyteries, according to the discipline of the Church relative to the propagation of errors.' In the result, Davis was deposed. In these two cases, we perceive what, in those days, were the regard for truth as exhibited in our standards, and the deep sense of obligation to discharge constitutional duty, so as to suppress error, and preserve doctrinal purity.

"But, what a marked declension is observable in 1831! The Presbytery of Philadelphia had found, in Barnes's sermon on the 'Way of Salvation,' the following erroneous sentiments, viz. A denial of the federal and representative character of Adam—an assertion that 'the notion of imputing sin is an invention of modern times'—that 'Christ did not endure the penalty of the law'—that 'the atonement secured the salvation of no one'—that it was made equally for all—and that 'if God requires more of men, in any sense, than they are able to perform, then in the practical judgment of all men, he is unjust.' These sentiments, on the whole, appear to be quite as exceptionable as those for which Balch and Davis was censured. Yet, when the case of Mr. Barnes was referred by the Presbytery to the General Assembly, they evaded a decision of the question upon its doctrinal merits, and smothered the claims of the truth in their well known compromise. Instead of judging, as the Assembly in 1810 had done, that the preaching or publishing of such sentiments 'ought to subject the person, or persons, so doing, to be dealt with by their respective Presbyteries, according to the discipline of the Church relative to the propagation of errors,' they expressed their opinion that 'the Presbytery ought to have suffered the whole to pass without further notice,' and judged that the Presbytery 'ought to suspend all further proceedings in the case.' The Assembly proceeded even a step farther in favour of error and innovation, by resolving, 'That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery in such a way as will be best calculated to promote the peace of the Ministers and Churches belonging to the Presbytery.' Here, the Assembly broached the principle of 'elective affinity,' for the accommodation of the unsound, or the factious, as the case might be; than which, a principle more subversive of order and good government was scarcely ever advanced.

"We could easily add other cases, recently decided in a manner something similar to that now adduced, by Synods and Presbyteries; all showing most undeniably, that the duty of 'judging Ministers' for their errors is little regarded, however flagrant may be their departures from the truth; and that to 'reprove, warn, and bear testimony against errors in doctrine,' which was formerly considered a special constitutional obligation upon church courts, has become a strange thing among us.

"VI. In connection with these tokens of the prevalence of a relaxing and corrupting influence in the Presbyterian Church, we complain of a course of procedure, in church courts, commenced and sanctioned by the General Assembly, which has a tendency to render all the principles of our constitution nugatory, and the government of the Church no better than a spiritual anarchy. We refer to the 'compromising plan,' brought into signal operation, in 1831, in the case of Mr. Barnes, and on the question of the election of the Board of Missions for that year. In both cases, this plan was evidently resorted to, in order to avoid the direct and decided course, which would have been agreeable to the spirit of pure Presbyterianism. A committee of compromise, in such cases, is of the same nature as a council among the Congregationalists, with this peculiar disadvantage attending it, that by the aid of the Assembly adopting the report of the committee, it becomes authoritative, precluding all appeal except to first principles: whereas, among the Congregationalists, after such a committee or a council has decided, it is optional with the parties at issue, to acquiesce in the decision, or not. We testify against this innovation, as a perversion of the constitution, a violation of ordination engagements, and a virtual denial of the rights of individual Church members, and of the subordinate judicatories. By showing that the latter is true, the truth of the allegations will be established. Suffer us therefore, to take a brief view of the rights secured by the constitution to members and inferior judicatories of the Presbyterian Church.

"In the form of Government, c. viii. sect. 1, it is declared 'absolutely necessary that the government of the Church be exercised under some *certain* and *definite* form.' This is just and reasonable. An uncertain, undefined exercise of governmental powers will inevitably result in tyranny, and gross injustice. Therefore to relinquish our clear and well defined rules, for adjudications upon the shifting principles of temporary expediency; and to substitute the action and reports of committees of compromise, for the regular action and decisions of the judicatory, is to leave the *certain* for the *uncertain* mode of government, which, as we see, is most unequivocally unconstitutional. Again; in the Book of Discipline, c. iv. sect. 15, it is said, that 'trials shall be fair and impartial.' But on the compromising plan, this is impossible. Very generally, on this plan, the really guilty escape either with impunity, or under a censure by no means proportionate to the degree of their offence; while, on the other hand, the innocent are unjustly implicated, and subjected to evils of a vexatious nature, from which a proper administration of government would have protected them. Again; Form of Government, c. xxii. sec. 2, it is made the duty of each commissioner to the General Assembly, 'to consult, vote, and determine on all things that may come before that body, *according to the principles and constitution of this Church and the word of God.*' Now, to substitute *compromise* for the regular action of our judicatories, in the legitimate application of the laws of our constitution, is no principle of Presbyterianism, or article of our Form of Government. It is something approximating to, but worse than Congregationalism, being destitute of its redeeming qualities.

"VII. We solemnly remonstrate against the act of the General Assembly, in 1832, for dividing the Presbytery of Philadelphia. Aside from the principle upon which they separated the Ministers and Churches, we consider that act, under the circumstances in which it was passed, as a gross violation of the constitution, being an evident usurpation of a power vested exclusively in the Synod. See Form of Government, c. xi. sect. 4. No such power is given to the Assembly co-ordinately with Synods. In the act of the Assembly of 1833, confirmatory of the act of the preceding year, we perceive the same principle of disregard to the constitution, aggravated by the refusal to consider the remonstrances from distant Synods against the said act. Against these unconstitutional proceedings we complain and testify; and call upon your reverend body to apply the proper remedy, and rectify what has been done amiss.

"VIII. In the last place, we remonstrate and testify against the following errors, which are held and taught within the Presbyterian Church, and which the General Assembly are constitutionally competent to suppress, by warnings, recommendations and injunctions to the Churches, Presbyteries and Synods under their care, and by faithfully and constitutionally deciding on cases brought before them by reference, complaint or appeal.

"1. That Adam was not the covenant head, or federal representative of his posterity, and sustained no other relation to them than that which subsists between every parent and his offspring. For proof that this error is held and taught within the Presbyterian Church, see Barnes's Sermon on the Way of Salvation, p. 7. Duffield on Regeneration, pp. 288, 291, 292, 301, 302, 369, 374, 387, 391, 392.

"2. That we have nothing to do with the first sin of Adam more than with the sin of any other parent; and that it is not imputed to his posterity. See Barnes's Sermon on the Way of Salvation, pp. 6, 7. Duffield on Regeneration, pp. 287, 288, 371, 373, 389, 390, 391, 393.

"3. That infants have no moral character—that they are neither sinful nor holy. See Duffield on Regeneration, pp. 378, 379, 397.

"4. That all sin consists exclusively in voluntary acts or exercises, and consequently that there is no innate, inherent or derived corruption in the souls of fallen men. See Duffield on Regeneration, pp. 277, 278, 283, 284, 302, 310, 379, 380. Dr. Beecher's Sermon, National Preacher, Vol. II., p. 12.

"5. That man in his fallen state, is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit. See Barnes's Sermon on the Way of Salvation, p. 14. Dr. Beman's Sermons, pp. 119, 120. Duffield on Regeneration, pp. 318, 319, 322, 542. Dr. Beecher's Sermon on Dependence and Free Agency, pp. 9, 10, 12, 11, 14, 26, 27, 29, 34, 37.

"6. That regeneration is essentially a voluntary change, which the soul is active in producing; and that the Holy Spirit acts only mediately in the way of moral suasion, by the presentation of motives. See Duffield on Regeneration, pp. 200, 202, 204, 206, 210, 211, 212, 215, 227, 230, 231, 440, 484, 492, 493, 510, 511, 512, 515.

"7. That Christ did not become the legal substitute of sinners—did not pay the debt of his people, or endure the penalty of the law in their behalf. See Dr. Beman's Four Sermons on the Doctrine of the Atonement, pp. 34, 36, 38, 42, 45, 46, 47, 53, 54, 70, 71, 72, 73. Barnes's Sermon on the Way of Salvation, pp. 10, 11.

"8. That the Atonement is merely an exhibition of the wrath of God against sin—an expedient for enabling God to forgive sin, consistently with the welfare of the universe—of itself, not securing the salvation of any one, and not satisfying divine justice. See Dr. Beman's Four Sermons on the Doctrine of the Atonement, pp. 36, 62, 63, 65, 78, 86. Barnes's Sermon on the Way of Salvation, p. 11.

"9. That the Atonement is general, made for all men alike, as much for the non-elect as for the elect. See Dr. Beman's Four Sermons, &c. pp. 74, 94. Barnes's Sermon on the Way of Salvation, p. 11.

"The spirit manifested, and the acts passed, in former days, by the superior judicatory of the Presbyterian Church, not only warrant us to believe that your reverend body has the requisite power, but also to call upon you for the exercise of that power, for the suppression of these, and other errors, that are held, preached and published by Ministers of our denomination. In 1758, when the two Synods of New York and Philadelphia, which had been separated for seventeen years, mainly in consequence of the operation of Congregational principles, were once more about to be united, they took special care to guard against any loose, or indefinite mode of adopting the standards of the Church; so that no apology might be furnished for holding errors, such as we have enumerated, while the connection between the Church and the person holding them, remained unbroken. In an article, lying at the basis of their re-union, they declared, with a reference to the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as follows: 'We do still receive the same as the *confession of* OUR *faith*, and also the plan of worship, government, and discipline, contained in the Westminster Directory; strictly enjoining it on all our members, and probationers for the ministry, that they preach and teach according to the 'form of sound words' in said Confession and Catechisms, and avoid and oppose all errors contrary thereto.' In another article of the same instrument, they say further, 'That no Presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning and experimental acquaintance with religion, and skill in divinity and cases of conscience, and declare his acceptance of the Westminster Confession of Faith and Catechisms, as *the confession of* HIS *faith*, and promise subjection to the Presbyterian plan of government in the Westminster Directory.' Digest, pp. 118, 119.

"The same united Synod, twenty-eight years afterwards, having occasion to declare their doctrinal views, observe, that 'The Synod of New York and Philadelphia adopt, according to the KNOWN AND ESTABLISHED MEANING OF THE TERMS, the Westminster Confession of Faith, *as the confession of* THEIR *faith;* save that every candidate for the gospel ministry is permitted to except against so much of the xviii. chapter as gives authority to the civil magistrate in matters of religion.' Digest, p. 119. Called by some circumstances in the Presbytery of Abington, in 1798, to address the Ministers and Churches therein, the General Assembly, among other things, make the following declaration: 'We take the present occasion of declaring our uniform adherence to the doctrines contained in our Confession of Faith, in their *present plain and intelligible form;* and our fixed determination to maintain them against all innovations. We earnestly wish that *nothing subversive of these doctrines may be suffered to exist, or to be circulated amongst the Churches;* we hope that even *new explanations of our known principles, by unsound and offensive phrases, will be cautiously guarded against*, lest the feelings of Christians should be wounded, the cause of religion injured, and the enemy take occasion to triumph and blaspheme.' Digest, p. 134. How happy it would have been for the Church, at the present day, if all our General Assemblies had been animated with the same sentiments, and held the same language as that of 1798! See other instances of the spirit and views of former Assemblies, in relation to the same general subject, in their correspondence relative to the Cumberland Presbyterians, in 1807 and 1811, Digest, pp. 137, 139.

"In the pastoral letter of the Assembly to the Churches, 1817, we find the following noble declaration and affectionate advice: 'Besides the common bond of Christian affection which unites the great family of believers, the Ministers and members of the Presbyteriain Church are cemented by a compact which every *honest man* cannot fail to appreciate. We mean the Confession of Faith of our Church. While we believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, we do also, *if we deal faithfully with God and man, sincerely receive and adopt this Confession*, as containing the system of doctrine taught in the Holy Scriptures. Let us adhere to this standard with fidelity, and endeavour to transmit to our children, pure and undefiled, a treasure which our fathers at great expense, have under God bequeathed to us.'

"If the foregoing views and sentiments of former Synods and Assemblies possessed that influence over all the members and judicatories of our Church, which they ought to possess, we should be a happy, pure and peaceful people. But so great a declension appears in the spirit and views of many of our judicatories and members now, that although we still bear the same name, and use the same forms, it might sometimes be a question as to our denominational identity. We lament the existence of the evils which we have presented to your notice, and which have become so manifest, that all the other denominations of Christians perceive it, and while some mourn over us, others reproach and triumph. Yet such is the strange indifference, or infatuation, of many among ourselves, that they are ready to characterize as 'slanderers and disturbers of the peace,' those who perceive, oppose, and endeavour to correct those innovations in principle and practice, which defile and trouble the Church.

"We also feel in some degree mortified, to think that, when in various places, vigorous efforts are successfully put forth for the restoration of corrupt Protestant churches, to their first purity, it should be the unhappy lot of the Presbyterian Church in this country, to be retrograde. Still, although not at present permitted to rejoice in the onward course of our Church, as a body, towards purity and perfection, we are nevertheless encouraged by the example and the success of other Churches, and more especially by the predictions and promises of God, respecting the future state of his Church, to exert ourselves to what extent we can, in recalling the attention and the steps of our brethren to the 'old paths.' It is with this view, and in this hope, that we urge your reverend body, by all the considerations arising from a view of the facts presented, and the consequences which must inevitably follow, if an effectual remedy be not speedily applied, to adopt at once such measures, as in your wisdom, may be the best calculated to afford the necessary relief. Let the members and judicatories of our beloved Church act with sincerity, fidelity, and decision, upon their own publicly acknowledged principles, and all will yet be well. This, we repeat it, is our object, desire and prayer, in this memorial; and should your respected body, taking the foregoing statements into solemn consideration, and being convinced of the duty and necessity of a reform, proceed with promptness and energy, in a system of action, which would afford good grounds for believing that the evils complained of will be corrected, as soon as in the nature of things they can be done, then would our heart rejoice.

"In hope of this we present a condensed view of the matters of grievance, and the nature of the redress which we ask; and while we ask it with all due deference and respect, we claim it as a restoration of those rights and privileges, secured to us by the constitution of our Church, which rights and privileges have been so impaired by the courses pursued, that we have no longer that free enjoyment of them, that profit from them, and that comfort in them, to which in justice we are entitled. To you, therefore, fathers and brethren of this Assembly, as the supreme constitutional organ for restoring the disjointed concerns of the Church to their original symmetry and order, we apply, and of you we earnestly request,

"I. That the 'Plan of Union between Presbyterians and Congregationalists in the new settlements,' adopted in 1801, be wholly abrogated, and nothing similar be substituted in its place; also, that so much of the 'Plan of Union and correspondence" between the General Assembly and the several Associations, or Conventions, of the Congregational Churches in the New England States, as regards the reception of licentiates and Ministers, on certificate, from the said churches, be repealed; and that the same order be observed in receiving Ministers and licentiates from *them*, and all other denominations in the United States, as is required in the case of foreign Ministers and licentiates. See Digest, pp. 280—285.

"II. We call upon the Assembly to take some decided measures for restraining Presbyteries that abuse their own privileges, and interfere with the rights of others, by licensing and ordaining Ministers, and receiving and dismissing members, not for the service of their own Churches, or the watering of their own waste places; not for the purpose of labouring within their own bounds, but in order to send them into the bounds of other Presbyteries, to the great annoyance, in many instances, of said Presbyteries, and affording strong ground to suspect that they were sent to serve party purposes.

"III. We call upon the General Assembly to resume the full exercise of their own functions, in conducting missionary operations within the Presbyterian Church; and to take some effectual measures for having it so arranged, that every missionary, labouring any where within the said church, be there as commissioned and directed by the Assembly, or some of its constitutional organs, and bound to render to them a regular report of his labours. The Presbyterian Church will never be safe from the inroads of error, and will always lie open to the aggressions of ambitious or designing men, so long as a non-ecclesiastical, irresponsible association is permitted to select, and introduce, and control a large number of her officiating Ministers.

"IV. We call upon the General Assembly to bear full and solemn testimony against the many errors, preached, published, and circulated in the Presbyterian Church, in contradiction to the doctrines contained in our standards, such as we have already mentioned; and strictly to enjoin it upon the Synods and Presbyteries, to attend promptly and faithfully to all cases of this kind, within their several limits, and under their jurisdiction.

"V. We insist upon it as a matter of constitutional right to your memorialists, as well as of obligation on the part of your reverend body, and of duty to the whole Church, that the Assembly express an unequivocal opinion upon the following points, concerning which conflicting sentiments exist, creating difficulties, perplexities, and tendencies to division.

"1. Whether it follows as a matter of course, and of constitutional right, when any member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received without further question or inquiry: or whether, on the contrary, it is not the privilege of every Presbytery to judge, primarily, of the qualifications of each, and all, of its own members; and to inquire and examine, (if it be deemed proper so to do,) not only into their moral character, but into their soundness in the faith, and other ministerial qualifications; and receive applicants, or refuse to receive them, according as reception or rejection may appear to the Presbytery to be demanded by a regard to its own welfare and to the purity and peace of the Church: it being understood, that every decision of a Presbytery in such cases, is subject to be appealed from, or complained of, to a higher judicatory, by any individual who may consider himself to have been aggrieved or injured; and the Presbytery be liable to have its doings, in such cases, reversed and censured; provided, that on an appeal, or complaint, or any other review of its proceedings, by a higher judicatory, such Presbytery shall be found to have acted oppressively, capriciously, partially, or erroneously.

"2. Whether, by the constitution of the Presbyterian Church, it is not competent to any Presbytery, to take up and examine any printed publication, and to pronounce it to be erroneous and dangerous, if so they find it, without in the first place, commencing a formal prosecution of the author, even supposing it to be known and admitted, that the author is a member of its own body: or whether a Presbytery, in every such case, must, when disposed to act on the same, forthwith commence a formal prosecution of the author of the publication, which is believed to contain erroneous and dangerous opinions, or doctrines?

"3. Whether, in receiving and adopting the Confession of Faith and Catechisms, the candidate for licensure, ordination, or admission from a foreign body, is at liberty to receive and adopt them according to his own private construction of their meaning, while that construction may be unusual as well as different from the most obvious sense—or while he adopts them as containing *the* system of doctrine taught in the Holy Scriptures generally, he is at liberty to reject as many particular propositions as he pleases to consider contrary to the said 'system,' without stating what those propositions are, to the Presbytery, at or before the time of his being licensed, ordained, or admitted: or, whether every such person is not bound to receive and adopt the said formularies, according to the obvious known and established meaning of the terms, as the confession of *his* faith; and if any proposition appear to him objectionable, to state freely and candidly his scruples, leaving it for the Presbytery to decide upon the propriety of licensing, ordaining, or admitting him, as his objections may be judged consistent with soundness in the faith, or otherwise.

"VI. We request the General Assembly to disannul the act passed by the General Assembly, in 1832, dividing the Presbytery of Philadelphia, and unequivocally to disavow the principles which that act goes to establish, viz. *that Presbyteries may be formed without regard to district, upon the principle of elective affinity*, and that *the General Assembly possesses co-ordinate power with Synods, to divide Presbyteries.*

"Your memorialists respectfully and earnestly insist that the needful work of reform be commenced without unnecessary delay, and that measures be adopted, such as the wisdom of your reverend body, acting with the fear of God, and with a view to Divine direction and assistance, may suggest, which will in the shortest and safest manner regulate and restore the affairs of the Church, and remove the evils of which we complain. If needless delay or temporizing measures are resorted to, we shall reluctantly feel compelled to look upon them as evasive, and amounting to a denial to the Church, and to us, of our right to a redress of grievances from the supreme judicatory of that body, of which we form a part. With the state of things which has been presented in this memorial, your memorialists have borne long. They have witnessed, with the keenest sorrow, the progress of corruption, and that the means employed for arresting it, through the indecision of our judicatories, have been inadequate in their nature, and impotent in their application and operation. Perceiving matters to grow worse, from year to year, it is their belief that the time has come, when fidelity to the great Head of the Church, imperiously demands that something should be done, for the removal of the evils, so long borne, and now pressed upon your attention. Your memorialists feel it to be their duty, and they have formed the determination, to persist in the use of every lawful measure, to obtain that redress of grievances, which they are solemnly convinced is necessary to the purity, peace, and prosperity of the Presbyterian Church. Should these measures fail, and the supreme judicatory of our Church refuse, or needlessly delay to adopt those prompt and practicable means of providing for the safety of the Church, which duty to God and to the souls of men requires, your memorialists tremble for the consequences, and in subscribing this document, would leave it on record, that however imperfectly, they nevertheless sincerely endeavoured to avert the evils of error, disorder, and division from the Presbyterian Church."

§ 116. *Action of the Assembly on the Memorial.*

"The committee to which was referred the memorial complaining of sundry grievances abroad in the Church, beg leave to report that they find said memorial adopted, either in whole or in part by about nine Presbyteries, and eight Sessions; it is also signed by about eighteen Ministers, and ninety-nine Elders, asking of this Assembly to apply such remedies as may be necessary to correct the evils of which they complain.

"Your committee, after the most careful investigation, and mature deliberation that they could bestow on the subject, have concurred in the following resolutions, which they recommend to the adoption of this Assembly, viz.

"*Resolved*, 1. That this Assembly cannot sanction the censure contained in the memorial, against the proceedings and measures of former General Assemblies.

"2. That it is deemed inexpedient and undesirable to abrogate, or interfere with the plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801.

"3. That the previous action of the present Assembly on the subject of ordaining men is deemed sufficient.

"4. That the duty of licensing and ordaining men to the office of the gospel ministry, and of guarding that office against the intrusion of men who are unqualified to discharge its solemn and responsible duties, or who are unsound in the faith, is committed to the Presbyteries. And should any already in that office be known to be fundamentally erroneous in doctrine, it is not only the privilege, but the duty of Presbyteries constitutionally to arraign, condemn, and depose them.

"5. That this Assembly bears solemn testimony against publishing to the world, Ministers in good and regular standing, as heretical or dangerous, without having been constitutionally tried and condemned; thereby greatly hindering their usefulness as Ministers of Jesus Christ. Our excellent constitution makes ample provision for redressing all such grievances; and this Assembly enjoins, in all cases, a faithful compliance, in meekness and brotherly love, with its requisitions; having at all times a sound regard to the purity peace and prosperity of the Church.

"6. That this Assembly have no authority to establish any exclusive mode of conducting missions; but while this matter is left to the discretion of individuals and inferior judicatories, we would recommend and solicit their willing and efficient co-operation with the Assembly's Board.

"7. That a due regard to the order of the Church, and the bonds of brotherhood, require, in the opinion of this Assembly, that Ministers dismissed in good standing by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials, unless they shall have forfeited their good standing subsequently to their dismissal.

"8. That in the opinion of this Assembly, to take up, and try, and condemn any printed publications as heretical and dangerous, is equivalent to condemning the author as heretical; that to condemn heresy in the abstract, cannot be understood as the purpose of such trial; that the results of such trial are to bear upon, and seriously to affect the standing of the author; and that the fair and unquestionable mode of procedure is, if the author be alive, and known to be of our communion, to institute process against him, and give him a fair and constitutional trial.

"9. That, in receiving and adopting the formularies of our Church, every person ought to be supposed, without evidence to the contrary, to receive and adopt them according to the obvious, known and established meaning of the terms, as the Confession of his Faith; and that if objections be made, the Presbytery, unless he withdraw such objections, should not license, ordain, or admit him.

"10. That in the judgment of this Assembly, it is expedient that Presbyteries, and Synods, in the spirit of charity and forbearance, adjust, and settle as far as practicable, all their matters of grievance and disquietude, without bringing them before the General Assembly, and the world; as, in many cases this tends to aggravate and continue them, and to spread them over the whole Church, to the great grief of its members, and injury of the cause of religion."—*Minutes*, 1834, pp. 25, 26.

§ 117. *Protest against this action.*

"The undersigned protest against the proceedings of the General Assembly, relative to the memorial complaining of sundry grievances abroad in the Church:

"1. On account of the manner in which said memorial was treated, in bringing it before the Assembly. It was committed to a committee who brought in a report in nearly all respects adverse to the memorial before it was read in the House; so that when it was read, it was heard under the influence of all the prejudice created against it by the adverse report and prejudgment of the committee. It is believed that this method of proceeding is without precedent or parallel, in the proceedings of any of the ecclesiastical judicatories of our Church, or of any well-ordered deliberative body, of whatever kind.

"2. On account of the adoption by the Assembly of the first resolution, submitted by the committee aforesaid, viz. 'Resolved, That this Assembly cannot sanction the censure contained in the memorial, against the proceedings and measures of former General Assemblies.' If the proceedings and measures of the General Assemblies of our Church are not to be regarded as infallible and immutable, then their equity and expediency are fairly open to the investigation and remarks of the members of the Church; nor is it perceived how the redress of grievances arising from acts of the General Assembly, can be obtained by an aggrieved party, if such a party may not state freely and fearlessly, the ground of complaint, although this should imply, as indeed it must, in most cases necessarily imply a censure of the proceedings which are a subject of complaint. We fully recognize the obligation of memorialists and petitioners to address the General Assembly in respectful language; and such language we do conscientiously think was used in an exemplary manner by the memorialists, and that they could not have laid open their grievances fairly and fully, with a greater reserve than that which they maintained; and therefore that this decision of the Assembly goes to abridge the liberty which every member of our Church, and every freeman and Christian in our country ought to enjoy and maintain.

"3. We protest against the second resolution, as going to render permanent 'the Plan of Union between Presbyterians and Congregationalists in the new settlements,' which we consider as plainly and palpably unconstitutional. We do not wish for an abrupt violation of this plan, on the part of the Presbyterian Church; but for the commencement of measures which shall result in a return to the ground of the Constitution; and this without injury to, perhaps with the consent and approbation of both the parties concerned. But regarding the second resolution as calculated, and probably intended to perpetuate an unconstitutional transaction, we decidedly protest against it.

"4. We protest against the fifth resolution, because we view it as interfering with the liberty of speech, the liberty of the press, and with Christian duty. For any abuse of this liberty, we are not advocates. But to prohibit in all cases the censuring of authors in connection with their heretical publications, is in our best judgments, to throw a shield over both. For if the public are not pointed to a particular book or pamphlet, it will often not be known what publication is intended, and its very existence may be denied; and if the publication be distinctly referred to, and it bears the name of the author in the title page, (which was the case in all the instances referred to in the memorial,) then those who simply made this reference, fall under the heavy denunciation of this resolution. We profess to admire the provisions of the Constitution which this resolution eulogizes, as much as they do who framed and sanctioned it, and we protest against the resolution itself, because its tendency is to render difficult, and in some cases, absolutely impracticable, the duty which the Constitution enjoins; and thus may prove, as we have said, a shield both to the heretic and to his work.

"5. We do earnestly and solemnly protest against the seventh resolution, in which it is asserted that Ministers dismissed in good standing by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials; unless they shall have forfeited their good standing subsequent to their dismissal. This resolution is in conflict with the right of a Presbytery to judge of the qualifications of its own members, which we verily believe has never before been authoritatively attacked and impaired, from the time of the meeting of the Assembly of divines at Westminster, in which it was recognized, till the meeting of the present General Assembly. It is indeed in conflict with the acknowledged right inherent in the members of every society, civil as well as ecclesiastical, to judge of the qualifications of those with whom they shall be associated. But it not only contravenes a right; it also exposes the entire Church to the most serious evils. It puts it in the power of a few corrupt Presbyteries to corrupt the whole Church, by throwing their members into sound Presbyteries, one after another, till they become dominant in all. We view it as a virtual relinquishment and denial of one of the essential principles of all Presbyterial order and government, and as such, we most solemnly protest against it. We do and must maintain, that every Presbytery has an inherent and indefeasible right, to determine whether it will receive into its bosom, any and every member who applies for such reception. Circumstances may render it unnecessary to call this right into exercise, in certain instances; but the right always exists, and circumstances may require its exercise, at least for a time, in every instance in which application is made for admission to a Presbytery. The denial of this right, we repeat and insist, is the denial of a fundamental principle of Presbyterianism.

"6. We protest against the eighth resolution, because in our judgment it not only establishes a principle erroneous in itself, but does, in fact, the very thing which it imputes to the memorialists; it casts censure on a former General Assembly for examining and condemning a heretical book, before the author was tried and condemned by his Presbytery. We here refer to the case of W. C. Davis. It is our firm belief that it is often an imperious duty incumbent on the judicatures of the Church, to examine erroneous opinions, *in thesi;* and having carefully compared them with the standards of the Church, and the word of God, to condemn them in the abstract; and then if it be thought expedient and be found practicable, (which it may not always be,) to subject those who have promulgated these opinions to the proper discipline. To invert this order is, in our firm conviction, to render discipline in many cases difficutlt, and in some impacticable, and thus to prove a protection to those who are unsound in the faith.

"We might specify some additional points in the resolutions against which we protest; but those to which we have adverted we regard as the most objectionable. Still we feel ourselves constrained to add, that the doings of the General Assembly, in regard to the memorial adopted by eleven Presbyteries, or parts of Presbyteries, as well as by several Sessions, and numerous individuals—a support greater than any other memorial has received that has been presented to a General Assembly in this country—is calculated deeply to grieve and wound the feelings of a large part, and we must think not an unsound and undeserving part, of the Presbyterian Church. Their pious, and as we think, their just and reasonable expectations of some redress from the General Assembly, will be utterly and hopelessly disappointed.

"We do therefore by the offering of this protest, most solemnly and earnestly beseech the Assembly to pause; to consider the probable consequences of their action on this memorial, and yet to retrace their steps; lest the adherents to the standards of our Church in their plain and obvious meaning, should find themselves constrained, however reluctantly, to resort to first principles, and to make their final appeal to the great Head of the Church.

Ashbel Green, E. H. Snowden, J. N. Candee, Robert Love, Charles Davis, Benj. F. Spilman, Carver Hotchkiss, David McKinney, Jacob Coon, George Morris, Simeon H. Crane, James W. McKennan, A. Bayles, C. Beers, James Magraw, W. L. Breckinridge, Charles Woodward, D. R. Preston, Samuel Boyd, Isaac V. Brown, George Marshall, James Agnew, S. McFerren, Jacob Green, W. A. G. Posey, William Craig, Loyal Young, James Scott, William McCombs, Wm. Wylie, Alexander McFarlane, James Blake, James C. Watson, Edward Vanhorn, William Sickels, James Remington."—*Minutes*, 1834, p. 33.

§ 118. *Reply to this protest.*

[A committee appointed to reply to the above protest, made the following report, which was adopted.]

"That after due consideration of the whole subject, and believing the protest to be founded on assumptions which were fully refuted and proved untenable in the course of a long and thorough discussion of the several resolutions adopted, they deem it inexpedient for the Assembly to assign any further reasons for the course pursued in relation to the above memorial." —*Ibid.* pp. 35, 37.

§ 119. *Resolution of attachment to the doctrines of the standards.*

[On the same day on which the above action was had on the Western Memorial, a resolution was offered bearing testimony against certain errors in doctrine. This resolution was indefinitely postponed, and it was]

"*Resolved*, That this Assembly cherish an unabated attachment to the system of doctrines contained in the standards of their faith, and would guard with vigilance against any departures from it; and they enjoin the careful study of it upon all the members of the Presbyterian Church, and their firm support by all scriptural and constitutional methods."—*Minutes*, 1834, p. 27.

§ 120. *Protest rejected.*

[The yeas and nays were called for on the above postponement, for the purpose of putting the original motion on record. This call was however withdrawn, upon the understanding that a protest would be admitted. The following was tendered:]

THE PROTEST.

"The undersigned would respectfully ask leave to record their solemn protest against the decision of the General Assembly, by which the following resolution was rejected, viz.

"*Resolved*, That this Assembly, in accordance with a previous resolution, which allows this body to condemn error in the abstract; and in accordance with our form of government which gives the General Assembly the privilege of warning and bearing testimony against error in doctrine; does hereby bear solemn testimony against the following errors, whether such errors be held in or out of the Presbyterian Church, viz.

"That Adam was not the covenant head, or federal representative of his posterity—That we have nothing to do with the first sin of Adam—That it is not imputed to his posterity—That infants have no moral character—That all sin consists in voluntary acts or exercises—That man, in his fallen state, is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit—That regeneration is the act of the sinner—That Christ did not become the legal substitute and surety of sinners—That the Atonement of Christ was not strictly vicarious—That the Atonement is made as much for the non-elect as for the elect.

"We protest against the refusal to consider and act definitely upon the above resolution:

"1. Because the errors alluded to are contrary to the Scriptures and to our Confession of Faith, and are of a very pernicious tendency.

"2. Because the Assembly was informed that such errors, to a great extent, pervade our land, and are constantly circulating through our Church, in books, pamphlets, and periodicals.

"3. Because in the refusal to consider, and amend, if necessary, and adopt the above resolution, this Assembly has, in our opinion, refused to discharge a solemn duty enjoined by the Confession of Faith, and loudly and imperiously called for by the circumstances of the Church.

"David M'Kinney, James Magraw, Ashbel Green, Samuel Boyd, E. H. Snowden, Simeon H. Crane, George Morris, A. Bayless, Robert Love, H. Campbell, Alex. M'Farlane, Wm. L. Breckinridge, Isaac V. Brown, James Scott, I. N. Candee, D. R. Preston, Loyal Young, William Sickles, William Wylie, Benjamin F. Spillman, James Blake, W. A. G. Posey, Cyrus Johnston, Benjamin M'Dowell, Edward Vanhorn, Wm M'Comb, George Marshall, James M'Farren, S. M'Farren, Wm. Craig, James Remington, Jacob Green, C. Beers, Charles Woodward, J. Clark, Jacob Coon, John P. Vandyke, John W. Scott, James W. M'Kennan."

[By a vote of 56 to 42, this protest was excluded from the minutes. A motion was made to record the Yeas and Nays, so as thus to bring the paper upon the record. This motion the Moderator pronounced out of order, in which he was sustained by the house.]

§ 121. *An appeal to the Church at large—The Act and Testimony.*

[The following is from the minutes of the Conference that issued the Act and Testimony.]

Philadelphia, May 26th, 1834.

"At a meeting of a number of Ministers and Elders of the Presbyterian Church, convened for the purpose of deliberating on the best method of promoting the interests of said Church in the present crisis, the house was called to order, and the Rev. William Wylie appointed Chairman, who addressed the throne of grace for the blessing and direction of God. The Rev. D. R. Preston was appointed Secretary of the meeting.

After a free interchange of views on the objects of the meeting, Rev. Messrs. J. V. Brown, Alexander A. Campbell, W. D. Snodgrass, and A. B. Dodd, and Messrs. [Williamson] Dunn and [Samuel] Boyd, were appointed a committee to prepare a protest* against the judgment of the General Assembly this day rendered in the case of the Second Presbytery of Philadelphia against the Synod of Philadelphia, for adoption and signature by members of the present General Assembly.

A committee of nine was appointed† to prepare an Act and Testimony to the Churches, on the present crisis of the Church, consisting of the following persons, viz. Rev. R. J. Breckinridge, Dr. Green, Dr. Snodgrass, and Messrs. Gray, Alexander M'Farlane, Boyd, Winchester, Dr. H. Campbell and William Wylie.

The meeting adjourned to meet in the Seventh Presbyterian Church on Wednesday evening at half-past seven o'clock. Concluded with prayer.

Wednesday evening, May 28th, 7½ *o'clock.*

* * * * * * *

The committee appointed to prepare an Act and Testimony to the Churches reported. Dr. Green, Dr. H. Campbell, and Messrs. Engles, Wm. Latta, Steel, and Gray, were appointed a committee to take into consideration the report, with power to offer such amendments as may be necessary, and to report to the next meeting.

---

* See this protest above, § 117.

† [Upon motion of Dr. Snodgrass.]

Adjourned to meet on Friday morning at six o'clock. Concluded with prayer.

Friday May 30th, 6 o'clock A. M.

* * * * * * *

The committee appointed to take into consideration the Act and Testimony, reported several amendments. The Act and Testimony was then adopted.

Rev. Messrs. Engles, Winchester, H. M'Keen, and Dr. Mitchell were appointed a committee to superintend the publication and circulation of the Act and Testimony.

Adjourned to meet at eight o'clock this evening. Concluded with prayer.*

D. R. Preston, *Secretary*."

—*Baltimore Magazine*, 1839, p. 454.

[The names subscribed to the following copy of the Act and Testimony are those of the original signers. It was ultimately adopted in terms by about 374 Ministers, 1789 Elders, and 14 Licentiates; and either entire or substantially by five Synods and thirty Presbyteries.]

§ 122. *Act and Testimony.*

"*Brethren beloved in the Lord:*—In the solemn crisis, to which our Church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our Church.

"Constituting, as we all do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself, we earnestly address ourselves to you, in the full belief, that the dissolution of our Church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

"From the highest judicatory of our Church, we have for several years in succession sought the redress of our grievances, and have not only sought in vain, but with an aggravation of the evils of which we have complained. Whither then can we look for relief but first to Him who is made Head over all things, to the Church which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the Church from the oppression which she sorely feels?

"We love the Presbyterian Church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved Church; and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idly by, and behold the ruin of this glorious structure.

"'Brethren,' says the Apostle, 'I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment.' In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to those standards of doctrine and order in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our Church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our Church; and to endeavour to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this Act and Testimony.

AS REGARDS DOCTRINE.

"1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different from the general sense of the Church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candour and the simplest integrity, to hold them in their obvious, accepted sense.

---

*The subsequent meetings were mere conferences.

"2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

"3. We testify against the reprehensible conduct of those in our communion, who hold, and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

"4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

"5. We testify against the following as a part of the errors, which are held and taught by many persons in our Church.

ERRORS.

"1. OUR RELATION TO ADAM.—That we have no more to do with the first sin of Adam than with the sins of any other parent.

"2. NATIVE DEPRAVITY.—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created; that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam.

"3. IMPUTATION.—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

"4. ABILITY.—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God: and that if he laboured under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

"5. REGENERATION.—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

"6. DIVINE INFLUENCE.—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

"7. ATONEMENT.—That Christ's sufferings were not truly and properly vicarious.

"Which doctrines and statements, are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive also to the conviction that unless a speedy remedy be applied to the abuses which have called forth this Act and Testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our Church funds will be perverted from the design for which they were originally contributed.

AS REGARDS DISCIPLINE.

"The necessary consequence of the propagation of these and similar errors amongst us has been the agitation and division of our Churches, and ecclesiastical bodies: the separation of our Ministers, Elders and people into distinct parties; and the great increase of causes of mutual alienation.

"Our people are no longer as one body of Christians; many of our Church Sessions are agitated by the tumultuous spirit of party; our Presbyteries are convulsed by collisions growing out of the heresies detailed above, and our Synods and our Assembly are made theatres for the open display of humiliating scenes of human passion, and weakness. Mutual confidence is weakened; respect for the supreme judicatory of our Church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which the truth is always loser, and perverted, by organized combinations, to personal, selfish and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes.

The discipline of the Church rendered more needful than ever before, by the existence of numberless cases, in which Christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm, and temperate exercise, is absolutely prevented by the operation of the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial presented in behalf of eleven Presbyteries, and many Sessions and individual members of our Church, was treated without one indication of kindness, or manifestation of any disposition to concede a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances, with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the Church, even when that which was asked was refused to the petitioners. At the same time they, who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and to themselves, by raising an outcry in the churches, against all who love the truth well enough to contend for it.

"Against this unusual, unhappy, and ruinous condition we do bear our clear and decided testimony in the presence of the God of all living; we do declare our firm belief that it springs primarily from the fatal heresies countenanced in our body; and we do avow our deliberate purpose, with the help of God, to give our best endeavours to correct it.

AS REGARDS CHURCH ORDER.

"We believe that the form of government of the Presbyterian Church in the United States, is, in all essential features, in full accordance with the revealed will of God; and therefore whatever impairs its purity, or changes its essential character, is repugnant to the will of our Master. In what light then shall we be considered, if professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations?

"Some of us have long dreaded the spirit of indifference to the peculiarities of our Church order, which we supposed was gradually spreading amongst us. And the developments of later years have rendered it most certain, that as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our Church constitution, have gone hand in hand, so the original purity of the one cannot be restored without a strict and faithful adherence to the other. Not only then for its own sake, do we love the Constitution of our Church, as a model of all free institutions, and as a clear and noble exhibition of the soundest principles of civil and religious liberty; not only do we venerate its peculiarities, because they exhibit the rules by which God intends the affairs of his Church on earth to be conducted; but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised doctrines of grace, the pure transmission of which has been entrusted as a sacred duty to the Church.

"It is therefore with the deepest sorrow that we behold our Church tribunals, in various instances, imbued with a different spirit, and fleeing on every emergency to expedients unknown to the Christian simplicity and uprightness of our forms, and repugnant to all our previous habits. It is with pain and distrust that we see, sometimes, the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power, almost despotic, practised in cases where no authority existed to act at all. It is with increasing alarm that we behold a fixed design to organize new tribunals upon principles repugnant to our system, and directly subversive of it, for the obvious purpose of establishing and propagating the heresies already recounted, of shielding from just process the individuals who held them, and of arresting the wholesome discipline of the Church. We do therefore testify against all these departures from the true principles of our Constitution; against the formation of new Presbyteries and Synods, otherwise than upon the established rules of our Church; or for other purposes than the edification and enlargement of the Church of Christ; and we most particularly testify against the formation of any tribunal, in our Church, upon what some call principles of elective affinity; against the exercise by the General Assembly of any power not clearly delegated to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation.

RECOMMENDATION TO THE CHURCHES.

"Dear Christian Brethren, you who love Jesus Christ in sincerity and truth, and adhere to the plain doctrines of the cross as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian Church; to all of you who love your ancient and pure Constitution, and desire to restore our abused and corrupted Church to her simplicity, purity, and truth, we, a portion of yourselves, Ministers and Elders of your churches, and servants of one common Lord, would propose, most respectfully and kindly, and yet most earnestly,

"1. That we refuse to give countenance to Ministers, Elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction and effort, who hold the preceding or similar heresies.

"2. That we make every lawful effort to subject all such persons, especially if they be Ministers, to the just exercise of discipline by the proper tribunal.

"3. That we use all proper means to restore the discipline of the Church, in all its courts, to a sound, just, Christian state.

"4. That we use our endeavours to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

"5. That we consider the Presbyterial existence or acts of any Presbytery or Synod formed upon the principles of elective affinity, as unconstitutional, and all Ministers and churches, voluntarily included in such bodies, as having virtually departed from the standards of our Church.

"6. We recommend that all Ministers, Elders, Church Sessions, Presbyteries, and Synods, who approve of this Act and Testimony, give their public adherence thereto, in such manner as they shall prefer, and communicate their names, and when a Church court, a copy of their adhering act.

"7. That inasmuch, as our only hope of improvement and reformation in the affairs of our Church depends on the interposition of Him, who is King in Zion, that we will unceasingly and importunately supplicate a Throne of Grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore.

"8. We do earnestly recommend that on the second Thursday of May, 1835, a Convention be held in the city of Pittsburgh, to be composed of two delegates, a Minister and Ruling Elder from each Presbytery, or from the minority of any Presbytery, who may concur in the sentiments of this Act and Testimony, to deliberate and consult on the present state of our Church, and to adopt such measures as may be best suited to restore her prostrated standards.

"And now, brethren, our whole heart is laid open to you, and to the world. If the majority of our Church are against us, they will, we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will, at last, attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready for the sake of Christ, and in support of the Testimony now made, not only to be cut off, but if need be, to die also. If, on the other hand, the body be yet in the main, sound, as we would fondly hope, we have here, frankly, openly, and candidly, laid before our erring brethren the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the Church, or to testify against its errors and defections, until testimony will be no longer heard. And we commit the issue into the hands of Him who is over all, God blessed for ever. Amen.

"*Ministers.*—James Magraw, Robert J. Breckinridge, James Latta, Ashbel Green, Samuel D. Blythe, S. H. Crane, J. W. Scott, William Latta, Robert Steel, Alexander A. Campbell, John Gray, James Scott, Joshua L. Wilson, Alexander McFarlane, Jacob Coon, Isaac N. Candee, Robert Love, James W. McKennan, David R. Preston, William Wylie, William M. Engles, Cornelius H. Mustard,* James C. Watson, William L. Breckinridge, John A. Symmes, J. V. Brown, David McKinney, George Marshall, Ebenezer H. Snowden, Oscar Harris, William J. Gibson, William Sickles, Benjamin F. Spillman, George D. McCuenn, George W. Janvier, Samuel G. Winchester, George Junkin.

"*Elders.*—Samuel Boyd, Edward Vanhorn, Williamson Dunn, James Algeo, James Agnew, Henry McKeen, Charles Davis, William Wallace, A. D. Hepburn, Joseph P. Engles, James McFarren, A. Symington, A. Bayless, Wm. Agnew, George Morris, Hugh Campbell, Thomas McKeen, James Wilson, Daniel B. Price, Carver Hotchkiss, Charles Woodward, W. A. G. Posey, James Carnahan, Moses Reed, James Steel, George Durfor, John Sharp."

---

* Mr. Mustard subsequently revoked his signature.

CHAPTER V.

THE GENERAL ASSEMBLY OF 1835.

§ 123. *The Act and Testimony Convention.*

[The Convention called by the signers of the Act and Testimony, met in Pittsburgh, on Thursday, a week before the meeting of the Assembly. The members represented forty-one Presbyteries and thirteen minorities of Presbyteries. By this body, a memorial was prepared and sent into the General Assembly, presenting a list of grievances, and earnestly demanding redress.]

§ 124. *Its Memorial.*

I. [The first grievance stated, is the denial to the Presbyteries of the right of examining suspected Ministers who come to them as applicants for membership.]

"The last General Assembly, by an act recorded in page 26 of their printed Minutes, has denied this right to the Presbyteries, and by that denial has opened the flood-gates of error, which, if not soon stopped, must sweep away the fair fabric of our Church's purity, and leave us to sorrow over the melancholy wreck of our Zion, without a willow on which to hang our harps. In behalf of the Presbyteries to which we respectively belong, and of all other true Presbyteries of our beloved Church, we invoke a return to the genius of the Constitution; a restoration of the right and power of self-preservation; a repeal of the obnoxious act, and a distinct recognition, by this Assembly, of the inalienable right in every Presbytery, of examining every applicant for admission into their number, be his credentials what they may, and of rejecting him, provided they think his admission would endanger their own purity and peace.

"II. Intimately connected with, and nearly allied to this, is our Second grievance; viz. an act of the last General Assembly, recorded in their Minutes, page 26; whereby the right and propriety of a Presbytery's taking up and censuring a printed publication, irrespective of its author, is denied." * * * * *

"III. The Third item of grievance and petition, which we beg leave to present, is at the same time an aggravation of the second; viz. The erection of Church Courts, especially of Presbyteries and Synods, upon the principle of 'elective affinity,' so called by its primitive advocates; that is, having regard, not to geographical limits; not to convenience for attendance of the members; not to the expedition of business; but to diversities of doctrinal views and Church policy in those elected to such bodies, from their brethren and from the standards of the Church; to personal animosities and antipathies growing out of such diversities; and to the consequent enlargement of this alienated interest of sentiment and feeling." * * * * *

"IV. Nearly allied to this is our Fourth item of grievance, viz. The existence and operation within our Church of a Missionary Society in no sense amenable to her ecclesiastical jurisdiction. And here you will bear with us, first, in pointing out the connection with the preceding. If Presbyteries do exist, on the avowed principle of diversity in doctrinal opinion and feeling, and have the power of licensing and ordaining (in many instances *sine titulo*) men of their own creeds, then a Missionary institution seems requisite to send such Licentiates and Ministers into the field. Such an institution does exist, bound by its own rules to sustain missionaries, irrespective of their adherence to or rejection of the doctrinal standards of our Church. This institution operates largely in our congregations; *first*, by sweeping away from our own Board the funds which, by the laws of all social order, ought to come into the treasury of the body, to which its possessors belong; and *secondly*, by throwing into our Presbyteries, brethren who, in many instances, have never adopted the standards of our Church at all, and in more, who have only adopted them '*for substance of doctrine;*' that is, just as much of them as suits their own views. Thus a separate moneyed interest is created and kept up in the bosom of the same Christian community. The Assembly's own Board of Missions, created by herself, governed by herself, and amenable to herself, finds a great and powerful rival in her own house, with whom she comes in perpetual collision. And rival agents meet on the same field, and frequently those of our own Church are foiled in their efforts by the improper interference and influence of an institution which owns no allegiance to us, and feels no obligation to our Courts. So violent were these contentions, that the Assembly of 1831 recommended a *Convention* to be held in Cincinnati, to adjust the difficulties. This Convention was held. It decided in favour of the Church's carrying on her own missions by her own Board. Still, however, the foreign society kept the field, and continues to this hour to conflict with your Board." * * * *

"V. Your attention is now invited to another part of the same system. Before youth looking forward to the gospel ministry can be properly licensed and sent forth, they must be educated; and efforts have been already made in this cause worthy of high commendation. Nor have we anything to object against efforts either to prepare or to send men to preach to the destitute at home or abroad. Both these causes we desire to see prospering. For both we have laboured and prayed, and for both we will continue to labour and pray. But then we desire to see them prospering consistently with regard to the truth and purity and integrity of our own Church. The great burden of ministerial duty is to enlighten and save the world. And no obligation more sacred and solemn lies upon them, than that of training the heralds of the cross who are to bear the banner of her faith in triumph round the world. Let the Church give good heed to this great concern, and the work of salvation will go on; let her neglect this, or do it in a careless manner, and the wheels of the gospel chariot must move heavily, stop, perhaps retrograde.

"Now the question before us is, to whom shall this most sacred and solemn duty be entrusted by the Church? Shall she do it herself, with her own hands? or shall she throw it into the hands of a body, self-created, and in no sense amenable to her ecclesiastical tribunals? a body which may change in half a generation, and train her sons to her own destruction? This is the question we would press upon your consideration: and we would most respectfully suggest, that no church can be safe—safe in her doctrinal standards—safe in her ecclesiastical polity—safe in her financial operations—safe in the independence of her ministry, if that ministry are dependent upon an independent foreign body; and especially, if their houses and lands, their libraries and furniture, are under bonds. Without any impeachment of motives, or imputation of extraordinary weakness, we beg leave to repeat, 'a gift blindeth the eyes,' and to refer to the course of remark under the preceding item.

"Similar collisions occur here also. Your agents are met in the field by the agents of a society beyond your control. They are often beaten off the ground, and the six or seven hundred young men under the care of your Board of Education are reduced to a precarious dependence: whereas, did the Church, in her highest ecclesiastical court, stand forth in her own defence, her treasury would overflow, and all these collisions and conflicts of varied interests would cease; whilst her own funds would go to her own sons, and not, to their prejudice, for the maintenance of those in other churches, who are never expected to aid in building up the walls of our Zion. We pray and beseech this reverend body to sustain, by all the weight of its influence, the education cause of our own Church.

"VI. In the apprehension of your memorialists, not a small proportion of the evils which distract our Zion have grown and do still grow out of 'the Plan of Union' adopted in 1801. We say nothing here of the wisdom of that measure at the time, nor of its constitutionality. We know it was the work of wise and good men. But we must be allowed to express the opinion, that *now* it leads to alienation, contentions and disorders. For proof of this we have only to refer to the Minutes of preceding General Assemblies. It is notorious that very painful conflicts have occurred in the Assembly on this very subject. Brethren had long occupied seats in this body, who were not Ruling Elders, and never had been Presbyterians, and, it is believed, never intended to become Presbyterians. Nor was this evil remedied without a long and arduous and painful struggle. Under the perfect conviction that peace will never dwell with us whilst the jarring elements of this discord exist together, we beseech this Assembly to annul that act; and for the simple additional reason that the terms of compact are not complied with by our Congregational brethren." * * * *

"VII. Our next grievance is of similar character, viz. 'The Plan of Union and Correspondence with the Congregational Associations of New England, and with other churches.' It is true, that the relinquishment of the right of voting in the General Assembly has removed part of the evil. No longer now can our constitutional order be voted down by brethren opposed to it in profession and principle. Still, however, against this union there are serious objections.

"It gives weight in counsel and debate, which may command votes, to persons who belong not to our society, and who may have a sectarian purpose to answer by taking a particular side. Such things some of us have seen on the floor of the Assembly.

"Besides the whole matter is unconstitutional. The General Assembly never had the power of granting a seat in this house to any person.—(Form of Government, Chap XII., ii.) 'The General Assembly shall consist of an equal delegation of Bishops and Elders from each Presbytery.' Nor does our Constitution recognize any other mode of acquiring a right to a seat here. This is a delegated—it is a representative body, and in the very nature of delegation, unless the delegates are *expressly* empowered to delegate others, they *have* no such power. Our Constitution knows no such anomaly as representatives transferring the power of representation to others.

"We humbly conceive that our Book (Chap. XII., v.) in conceding to the Assembly the power of 'corresponding with foreign Churches on such terms as may be agreed upon by the Assembly and the corresponding body,' does not contemplate the violation of the fundamental principle quoted in the preceding paragraph, by granting seats in this house to persons not delegated by any Presbytery. For if the Assembly have the power of conferring a right to deliberate and vote, it may be so exercised as to bring the Church under foreign dominion. Against all this the Constitution presents an insuperable barrier in the 6th section of this chapter, where the Presbyteries reserve to themselves the exclusive power of establishing any constitutional rule. Every regulation affecting constitutional principles must be referred to the Presbyteries, and be by a majority of them adopted, before they can be admitted as binding. This in reference to 'the Plan of Union' has never been done. Now, clearly, this power of granting seats in the Assembly vitally affects the Constitution, which ought not to be sacrificed either to expediency or courtesy.

"Hence, with all due respect and affection to the good brethren of other denominations, we pray this General Assembly to restore the Constitution, by repealing the act which assumes this stretch of power.

"VIII. Finally, as the object of all ecclesiastical order is *Truth*, in the belief, love and practice of it; and as 'to the General Assembly also belongs the power of bearing testimony against error in doctrine,' your memorialists would humbly call your attention to the present state of the Church in this behalf. There is nothing worth contending for but *Truth*: and, if we are not greatly mistaken, great and fearful inroads are made on the doctrinal standards of our Church: and that too not in reference to matters of minor consequence, but in the very fundamental principles of the gospel. One alarming feature of the errors against which we would earnestly entreat this General Assembly to lift up a strong testimony, we beg leave to present. It is their systematic arrangement. Did a solitary individual here and there, in cases few and far between, touch upon a single insulated position that is false, and maintain it even with pertinacity, it would not afford ground of serious alarm. But the case is far otherwise. The errors abroad in the Church are fundamental, vital and systematic. The maintenance of one involves the whole, and must lead a logical mind to embrace the system. Now the system appears to your memorialists to lead directly toward Socinianism. This language may seem harsh and severe. Alas! dear brethren! it is the harshness of love, and the severity of truth. It is not pleasant for us to entertain such an opinion; but with our eyes and our ears open, it is impossible to avoid it. The evidence rushes upon us from the pulpit and the press, and we have no power of resistance. That which the understanding clearly perceives, the mind, with its fondest desires to the contrary, must believe. It is painful for the convicted sinner to believe that his soul is exposed to the wrath divine: it is painful for us to believe that our brethren are departing from the foundations of gospel truth. But a dark hour there often is before the bright dawn of heaven's cheering light upon the soul benighted; may we hope from the action of this venerable body a return to the pure light of Scripture truth, and a strong testimony against the errors that overturn our constitutional standards?

"Another alarming feature is the boldness and pertinacity with which the very existence of these errors is denied. To this General Assembly it would not be information, were we to state that the same system of error has been characterized by the same wily policy in every age of its appearance in the Church. It has ever been its course at first to deny its own existence, and when that was no longer practicable, to assume a mask and clothe itself with zeal as a cloak. This strong feature of the modern singularly identifies it with the ancient heresy."

[A list of errors is here given, corresponding with those enumerated in the Act and Testimony. The memorial concludes as follows:]

"In pressing our petition for redress of all the grievances we have enumerated, and such others in regard to measures as the wisdom of this General Assembly may select, we entreat you to turn your eye upon the aspect of the world. Lo! what an inviting field for benevolent enterprise. And is there a body of believers in the whole Church militant, invested with so many of the qualifications to enter it, and gather the rich harvest of glory to our divine Redeemer, as the Presbyterian Church? The position of our country points us out—the position of our Church points us out—the position of the world points us out—the voice of unborn and unsanctified millions calls us to the conflict —the Lord of Hosts himself has gone down into the plain before us, and chides our long delay. Now we ask, brethren, what causes this delay? Why, when the armies of the living God begin to consolidate, and himself gives the watchword, '*Truth* and *Victory*,'—O! why this delay? Ah! there is division in the camp! 'There be some that trouble us.' *Innovation* distracts our counsels, alienates our affections, turns the sword of brother in upon brother, and the Master's work remains undone. Do you ask, 'how shall the evil be remedied?' We reply, 'Let this Assembly come up to the work of reform. Let them establish the ancient landmarks of truth. Let them unfurl the banner of the Constitution. Let all who cannot fight under this, grasp the standard that suits their own views; put on their own approved armour; descend into the plain, and stand or fall to their own Master. We pledge ourselves in the face of High Heaven, the real Presbyterian Church will not shrink from the conflict; and though our earthen pitchers may be broken, our lights shall shine and 'the sword of the Lord and of Gideon' shall turn the eye of a gazing world to that point of the field where victory perches on the 'BANNER OF TRUTH.'

"Venerable fathers and brethren, we are done. With you and God and Christ and his Spirit we leave our cause. That He may direct all your counsels in this behalf to his own glory and the Church's good, is the sincere prayer of your humble memorialists."

§ 125. *Action of the Assembly on the memorial of the Convention.*

"The committee to whom was referred the memorial and petition of a number of Ministers and Ruling Elders of the Presbyterian Church, and certain other papers relating to the same or allied subjects, beg leave to report, that they have endeavoured to deliberate on the said memorial and petition, and other papers committed to them, with all that respect which the character of those from whom they come, could not fail to inspire; and with all the calmness, impartiality and solemnity which the deep importance of the subjects on which they have addressed the Assembly, so manifestly demands.

"In approaching these weighty subjects the committee deemed it to be an obvious duty to exclude from their view, all those principles which result from the wishes or plans of different parties in the Church, and to take for their guide simply the word of God, which we consider the only infallible rule of faith and practice; and those public formularies by which we have solemnly agreed and stipulated with each other, to be governed in all our proceedings. The moment we depart from these, we are not only exposed to all the evils of discord; but also run the risk of destroying those bonds of union by which we have been so long bound together as an ecclesiastical body. There is certainly no portion of the visible Church in which a harmonious accordance with the same adopted formularies, and a uniform submission to the same rules of truth and order, are so essential to the maintenance of ecclesiastical peace, and to cordial co-operation in promoting these great purposes for which the Church was founded by her King and Head, as among the churches of our denomination. The committee indeed, by no means expect, and do not suppose, that the Assembly would think of enforcing that perfect agreement of views in every minute particular, which in a body so extended as the Presbyterian Church, has perhaps never been realized. But that an entire and cordial agreement in all the radical principles of that system of truth and order which is taught in the holy Scriptures, which is embodied in the Confession of Faith and Form of Government, and which every Minister and Elder of the Presbyterian Church has solemnly subscribed and promised to maintain, may not only be reasonably expected, but must be as far as possible secured, if we would maintain 'the unity of the Spirit, in the bonds of peace' and love—it is presumed this

General Assembly will be unanimous in pronouncing. If this be not so, it is in vain that we assemble from year to year; in vain that we hope for intercourse either pleasant or edifying. Our judicatories must be scenes of discord and conflict, and the ties which bind the several parts of our extended body to each other, can scarcely fail of being ties of strife and contention.

"Under convictions which these general principles are adapted to impress, the committee most deeply feel the importance of some of the conclusions to which they are constrained to come; and although some of these conclusions are at variance with several acts of the last General Assembly, yet they cannot doubt that they make an essential part of the Presbyterian system; and of course cannot be abandoned without seriously endangering both the comfort and the safety of our beloved Church.

"The committee, therefore, as the result of their deliberations on the documents committed to them, would respectfully recommend to the Assembly the adoption of the following resolutions, viz.

"1. *Resolved*, That in the judgment of this General Assembly, it is the right of every Presbytery to be entirely satisfied of the soundness in the faith, and the good character in every respect of those Ministers who apply to be admitted into the Presbytery as members, and who bring testimonials of good standing from sister Presbyteries, or from foreign bodies with whom the Presbyterian Church is in correspondence. And if there be any reasonable doubt respecting the proper qualifications of such candidates, notwithstanding their testimonials, it is the right, and may be the duty of such a Presbytery to examine them, or to take such other methods of being satisfied in regard to their suitable character as may be judged proper, and if such satisfaction be not obtained, to decline receiving them. In such case it shall be the duty of the Presbytery rejecting the applicant to make known what it has done to the Presbytery from which he came, with its reasons. It being always understood that each Presbytery is in this concern, as in all others, responsible for its acts to the higher judicatories.

"2. *Resolved*, That in the judgment of this General Assembly, it is the right, and may be the duty, of any judicatory of our Church, to take up, and if it see cause, to bear testimony against any printed publication which may be circulating within its bounds, and which in the judgment of that judicatory may be adapted to inculcate injurious opinions; and this whether the author be living or dead; whether he be in the communion of the Church or not; whether he be a member of the judicatory expressing the opinion or of some other. A judicatory may be solemnly called upon to warn the churches under its care, and especially the rising generation, against an erroneous book, while the author may not be within their bounds, or immediately responsible at their bar; and while, even if he were thus responsible, and within their reach, they may not think it necessary to arraign him as a heretic. To deny our judicatories, as guardians of the churches, this right, would be to deny them one of the most precious and powerful means of bearing testimony against dangerous sentiments, and guarding the children of the Church against 'that instruction which causeth to err.' The writer of such a book may reside at a distance from the neighbourhood in which his work is circulating and supposed to be doing mischief, or he may be so situated that, even if it be proper to commence process against him, it may not be possible to commence, or at any rate to issue, that process within a number of months. In the meanwhile, if the right in question be denied, this book may be scattering poison without the possibility of sending forth an effectual antidote. Indeed, it may be indispensably necessary, in cases which may easily be imagined, to send out such a warning, even though the author of the book be fully acquitted from the charge of heresy.

"3. *Resolved*, That the erection of Church courts, and especially of Presbyteries and Synods, on the principle of 'elective affinity,' that is, judicatories not bounded by geographical limits, but having a chief regard in their erection to diversities of doctrinal belief, and of ecclesiastical policy, is contrary both to the letter and the spirit of our constitution; and opens a wide door for mischiefs and abuses of the most serious kind. One such Presbytery, if so disposed, might in process of time fill the whole Church with unsound and schismatic Ministers, especially if the principle were adopted that regular testimonials must of course secure the admission of those who bore them, into any other Presbytery. Such a Presbytery, moreover, being without geographical bounds, might enter the limits and disturb the repose of any Church into which it might think proper to intrude: and thus divide churches, stir up strife, and promote party spirit and schism with all their deplorable consequences. Surely a plan of procedure in the Church of God which naturally and almost unavoidably tends to produce effects such as these, ought to be frowned upon, and, as soon as possible, terminated by the supreme judicatory of the Church. Therefore,

"4. *Resolved*, That at and after the meeting of the Synod of Philadelphia in October next, the Synod of Delaware shall be dissolved, and the Presbyteries constituting the same shall be then and thereafter annexed to the Synod of Philadelphia; and that the Synod of Philadelphia thus constituted by the union aforesaid, shall take such order concerning the organization of its several Presbyteries as may be deemed expedient and constitutional, and that said Synod, if it shall deem it desirable, make application to the next General Assembly for such a division of the Synod as may best suit the convenience of all its Presbyteries, and promote the glory of God.

"5. *Resolved*, That while this General Assembly fully appreciate, and deeply deplore the many painful evils which result from the present division in our Church, in respect to the method of conducting domestic missions, and the education of beneficiary candidates for the ministry; they are persuaded that it is not expedient to attempt to prohibit, within our bounds, the operation of the 'Home Missionary Society, or of the 'Presbyterian Education Society,' or any other voluntary association not subject to our control. Such an attempt would tend, it is believed, to increase rather than diminish the existing evils. The Assembly, however, is persuaded, that it is the first and binding duty of the Presbyterian Church to sustain her own Boards; and that voluntary associations, operating within the bosom of the Presbyterian Church, and addressing themselves to her members and Congregations, are bound upon every principle both of moral and ecclesiastical obligation, neither to educate, nor to send forth as Presbyterians, any individuals known to hold sentiments contrary to the word of God, and the standards of the Presbyterian Church.

"6. *Resolved*, That this Assembly deem it no longer desirable that churches should be formed in our Presbyterian connection, agreeably to the plan adopted by the Assembly and the General Association of Connecticut in 1801. Therefore resolved, that our brethren of the General Association of Connecticut be, and they hereby are respectfully requested to consent that said plan shall be from and after the next meeting of that Association declared to be annulled. And resolved, that the annulling of said plan shall not in anywise interfere with the existence and lawful operation of churches which have been already formed on this plan.

"7. *Resolved*, That this General Assembly see no cause either to terminate or modify the plan of correspondence with the Associations of our Congregational brethren in New England. That correspondence has been long established. It is believed to have been productive of mutual benefit.

It is now divested of the voting power, which alone could be considered as infringing the constitution of our Church by introducing persons clothed with the character of plenary members of the Assembly. It stands at present, substantially on the same footing with the visits of our brethren from the Congregational Union of England and Wales, and in the present age of enlarged, and of combined effort for the conversion of the world, ought by no means to be abolished. Besides, the Assembly are persuaded, that amidst the unceasing and growing intercourse between the Presbyterian and Congregational Churches, it is desirable to have that intercourse regulated by compact, and of course, that it would be desirable to introduce terms of correspondence, even if they did not already exist.

"8. *Resolved,* That while this General Assembly has no means of ascertaining to what extent the doctrinal errors alleged in the memorial to exist in our Church, do really prevail, it cannot hesitate to express the painful conviction that the allegation is by no means unfounded, and at the same time to condemn all such opinions, as not distinguishable from Pelagian or Arminian errors; and to declare their judgment that the holding of the opinions referred to is wholly incompatible with an honest adoption of our Confession of Faith. That this is the case, will be doubted by none who impartially consider the statements of that formulary contained in Chap. vii. Sec. 3, and 4; Chap. vii. Sec. 2; Chap. viii; Chap. ix; Chap. x. Sec. 1 and 2; Chap. xi. Sec. 1; which statements must of course be interpreted in their plain, obvious, and hitherto acknowledged sense. Against the doctrinal opinions, therefore, above alluded to, the Assembly would solemnly lift a warning voice, and would enjoin upon all our Presbyteries and Synods to exercise the utmost vigilance in guarding against the introduction and publication of such pestiferous errors."—*Minutes,* 1835, p. 27.

CHAPTER VI.

BARNES'S SECOND TRIAL.

§ 126. *The Charges tabled.*

[At a meeting of the Assembly's Second Presbytery of Philadelphia, held in March 1835, the Rev. George Junkin, D. D., through the hands of a member of the Presbytery, tabled the following charges, against Mr. Barnes.]

"The Rev. Albert Barnes is hereby charged with maintaining the following doctrines contrary to the Standards of the Presbyterian Church.

"1. That sin consists in voluntary action.

"2. That Adam (before and after his fall) was ignorant of his moral relations to such a degree, that he did not know the consequences of his sin would or should reach any further, than to natural death.

"3. That unregenerate men are able to keep the commandments and convert themselves to God.

"4. That faith is an act of the mind, and not a principle, and is itself imputed for righteousness."

Mr. Barnes is also charged with denying the following doctrines, which are taught in the Standards of the Church, viz.

"5. That God entered into covenant with Adam, constituting him a federal or covenant head and representative to all his natural descendants.

"6. That the first sin of Adam is imputed to his posterity.

"7. That mankind are guilty, i. e., liable to punishment on account of the sin of Adam.

"8. That Christ suffered the proper penalty of the law, as the vicarious substitute of his people, and thus took away legally their sins and purchased pardon.

"9. That the righteousness, i. e., the active obedience of Christ to the law, is imputed to his people for their justification; so that they are righteous in the eye of the law, and therefore justified.

"10. Mr. Barnes also teaches, in opposition to the Standards, that justification is simply pardon."

§ 127. *Decision of the Assembly's Second Presbytery of Philadelphia.*

"The Presbytery having heard the prosecutor at great length, in support of his charges, and the accused in defence of himself, and having duly considered the testimony submitted in the case, judge the Rev. Albert Barnes not to be guilty of teaching or holding any heresy or erroneous doctrine, contrary to the word of God and our Standards.

"1st. Because it has not been proved, that Mr. Barnes has taught that all sin consists in voluntary action. He has taught, in the passages cited, that men are not compelled by any physical necessity, or fatal necessity of nature, but affirmed, agreeably to the Confession of Faith, chap. ix. sec. 1, that they are voluntary agents in the commission of sin.

"2. Because Mr. Barnes has not denied, that Adam was acquainted with his existing moral relations, but has taught that there is no reason from the Mosaic history of the creation and of the life of Adam, to believe, either that he possessed all the scientific knowledge attributed to him by the Rabbins, or that he was as well acquainted with the consequences of sin before, as he was after the fall.

"3. Because the passages cited from Mr. Barnes's Notes on the Romans, teach nothing one way or the other on the subject of man's ability or inability; nor is there any evidence whatever, direct or implied, that he has affirmed or taught, that the unregenerate man can convert himself to God. He has indeed taught, in accordance with the Bible and Standards, that the sinner acts most voluntarily, when he turns to God, that he is regenerated by the Spirit of God, and that his turning is his own act. But he has not denied, that in so turning, he is acted on and efficiently determined by God, the Spirit; the contrary he has taught.

"4. Because Mr. Barnes has in exact accordance with our Standards and the Bible, taught that saving faith is in every case, an influential act of the mind. In denying that it is a *principle*, he does not mean that a Christian is not a man of principle, nor his religion that of principle, nor that the mind of the sinner, who accredits the testimony of God, is brought into a state in which it readily perceives the force of evidence furnished in that testimony, and thus may be said to be a habit of mind; but simply, that saving faith is not anything independent of the actings of the mind, nor any created or conceivable essence of the soul, back of the act of believing. This exercise of mind and heart, the Apostle says, was imputed to Abraham for righteousness. Mr. Barnes has affirmed the same, but has not taught, in so doing, that faith is regarded as a justifying righteousness. He has, on the contrary, explicitly affirmed, that the righteousness of Christ is the only ground of the justification of the sinner before God.

"5. Because, while Mr. Barnes has preferred not to use certain theological technicalities, such as Covenant of Works, Federal Headship, Representation, &c., and for reasons which he has assigned, he has not denied the facts in the case, as made known to our faith in the sacred Scriptures. The Confession of Faith speaks of the Covenant of Works as a commandment, or the law of God given to man, of obedience to which, abstinence from the fruit of the tree of knowledge, was the test and evidence. It does not intimate, that independent of, and subsequent to, the enactment of the moral law, God entered into a special compact with man, about his obedience, but that he was pleased to promise eternal life, not only for himself, but for his posterity, on condition of Adam's obedience to that law, to be proved by his observance of the prohibition from the fruit of the tree of knowledge. To illustrate the great, prime, elementary transaction of God with our race, as its moral governor, upon strict principles of commercial law, Mr. Barnes has objected, as being inconsistent with the dignity of the Divine Being, and the nature of moral relations. According to the strict idea of a covenant, he conceives that the parties, previously to its being made, are at liberty to decline the agreement, and because our first parents were not at such liberty to object against or decline that constitution which God ordained with them, as the Head and Representative of our race, he thinks that the Confession of Faith, by using the words law and commandment as synonymous with covenant, did not mean to teach that the parallel is complete between the moral law, as originally given by God to our first parents, and a covenant in the strict meaning of the word, but has left it optional whether to explain it by the one phrase or the other. Mr. Barnes has preferred explaining it as a law or commandment; but he has denied that our first parents were tried for themselves and for the race, see page 122. He has denied that in the strict legal sense of the term, Adam was the representative of the race, because he conceived the idea of consent or appointment by those represented, as always implied in such representation. Yet has he not denied, that in a more vague and general sense, our first parents were the representatives of their race; but he has objected to attempts to explain the nature and character of the Divine transactions with Adam, which are not made in the Bible or in the Confession of Faith, but found only in human treatises on systematic Theology, as mere philosophical theories, suggested by the forms and usages of commercial law among men, for the purpose of explaining those facts in the moral government of God, which God himself has left unexplained. In so doing, Mr. Barnes has not denied, that such a connection was established by God between Adam and his race, that, in consequence of his sin, they are subjected to the same train of ills, as if they had themselves personally been the transgressors.

" 6. Because while Mr. Barnes has denied that the sin of our first parents is reckoned or accounted in the sight of God, as the crime of their descendants, either by virtue of any alleged personal identity between them, agreeably to the views of some old Calvinists, or by virtue of such a legal connection between them, that, on the principles of commercial law, that is reckoned to them, which is not truly and properly theirs, and for which they are personally blame-worthy, and ill-deserving, agreeably to the views of some at the present day, he has not taught that we have no more to do with the sin of Adam, than with the sins of any other parents, nor that our relation to him is not very peculiar, nor that the consequences or results of his sin, deeply and seriously affect us.

" 7. Because Mr. Barnes has not denied that we suffer many and direful ills, in consequence of the sin of Adam, that those ills are certain and universal, growing out of the connection between Adam and his race, and are appointed by God, as a wise, just, and holy moral governor, as an expression of the evil nature and tendency of apostacy. He has only objected to the use of the words guilt and punishment, according to certain theological definitions, which by not implying personal criminality, conflict with the sense in which they are used in common language—Guilt, according to Mr. Barnes, implying obnoxiousness to punishment because of personal blameworthiness of crime; and punishment, any pain or suffering inflicted on a person for this crime or offence.

" 8. Because the prosecutor did not attempt to show in what the proper penalty of the law consisted, nor whether spiritual and eternal death constituted a part of it, nor whether the Standards of our Church teach that Christ endured the identical penalty of the law, which according to some old Calvinistical writers, consisted in temporal, spiritual, and eternal death; or only an equivalent amount of suffering. Mr. Barnes has not denied that Christ is the 'vicarious substitute' of his people, nor that He has 'purchased pardon,' but has explicitly affirmed and taught these things. In denying that Christ did endure the penalty of the law, he has explained himself to mean, that Remorse, Despair, Corruption, and other things, which he supposed to be implied in the idea of spiritual death. as well as eternal sufferings, all of which he understands to be a part of the proper penalty of the law, were not inflicted on Christ, and not to deny that his sufferings and death, were substituted as a sacrifice, to satisfy divine justice, fully equivalent with the penalty denounced against transgression.

" 9. Because Mr. Barnes has taught nothing in regard to the active obedience of Christ, as distinguished from his passive; so far from having taught, that justification is simply pardon—he has taught the very reverse, maintaining that God regards and treats the sinner who believes in Christ, as if he were righteous, and that solely on the ground of the merits of Christ, irrespective of any good deeds or desert of the sinner whatever.

" 10. Because the evidence submitted on the part of the prosecution, in respect to the charges of erroneous doctrine, was that of inferences drawn from Mr. Barnes's language, which in the judgment of the Presbytery, were not legitimate, but which, even if they were, ought not, and cannot, agreeably to the decision of the General Assembly of 1824, be used to convict of heresy or dangerous error, affecting the foundation of a sinner's hope, or the Christian's title to eternal life.

" The Presbytery therefore judge, that the charges have not been maintained, and ough to be dismissed, and do acquit Mr. Barnes of having taught in his Notes on the Romans, any dangerous errors or heresies, contrary to the word of God and our Standards. And they do moreover judge, that the Christian spirit manifested by the prosecutor, during the progress of the trial, renders it inexpedient to inflict any censure on him, and the Presbytery would express the hope that the result of all will be to promote the peace of the Church, and further the Gospel of Christ."—*Minutes of Presbytery.*

§ 128. *Dr. Junkin's Appeal to Synod.*

"LAFAYETTE COLLEGE, July 16th, 1835.

"*To the Rev. John L. Grant, Moderator, and to the Rev. Second Presbytery of Philadelphia.*

"*Rev. and Dear Brethren*—You are hereby officially informed that I intend to appeal to the Synod of Philadelphia at its next meeting to be held in the borough of York, on the last Wednesday of October next, against your recent decision in the case of the Rev. Albert Barnes. This appeal is from the 'definitive sentence.' Its general ground is 'a manifestation of prejudice in the case, and mistake,' and consequent 'injustice in the decision.'

"Allow me, before proceeding to specify the reasons which shut me up to the belief that the Court was prejudiced, and did err in judgment, to say that I impeach no motives —I charge no *corrupt* prejudice; no *intentional* mistake or error upon any man. Men do often err under the purest motives, and are often powerfully prejudiced, whilst perfectly unconscious of it. With this single remark, I proceed to detail the reasons why I appeal on the above named grounds, viz.

"1. Because the Presbytery, nearly three months after the charges had been received, and the day fixed for trial, attempted to constrain the prosecutor to change them, by prefixing the general charge of *heresy:* and did actually pass a resolution refusing to hear the parties, merely because this term was absent; and upon the prosecutor saying, in answer to a question put to him, *that in his opinion*, the errors charged amounted to heresy, the Presbytery made a record which amounted virtually to a change of the indictment to a general charge of heresy. The prosecutor, now appellant, has stated his objections to the use of this term. *First*, It is a vague term, not defined in our books; no two, perhaps of the Presbytery themselves, would agree in what constitutes heresy. Its use, therefore, could only create confusion and throw a character of indefiniteness around charges of error, which he had laboured to make definite and precise. *Secondly*, This term is a bugbear, and is often used to excite popular commotion of an unpleasant character, and may therefore greatly prejudice the mind against the one who accuses another of error, and in favour of the accused.

"Thus the Presbytery manifested favour towards Mr. Barnes, in giving him and his friends the opportunity of exciting odium against the accuser, by allusions and references to persecution, and to 'the inquisitorial toils' of the prosecutor. Accordingly, this last phraseology was actually used by one of the judges, (Rev. John Smith), and not without effect.

"Thus also the Presbytery changed substantially the ground and nature of the prosecution, and led themselves into error. In their final verdict, they assumed *heresy* as the general charge. And in giving their opinions, some members had their eye constantly on that fearful term, the meaning of which the court did not define. So the Rev. Mr. Barbour opened his remarks—'I never can give my verdict,' said he, 'that brother Barnes has been guilty of *heresy.*' And again, 'The Confession of Faith was not made for a trap to catch *heretics.*'—And more of the same kind. So the Rev. John Smith, and the Rev. N. S. Smith, rung the changes on the word *heresy*, and evidently were engrossed with that undefined idea. So Elder Hinckle said, 'the prosecutor has failed in establishing the charge of *heresy* against the defendant.' So Elder Darrach, 'I would not say Mr. Barnes was guilty of *heresy.*' And thus the court was carried off the ground of the charges, and decided on a case not before them. Heresy with many is some horrible thing for which a man must be burnt. Thus lost in a term undefined and undefinable, the court, as appears to me, erred in judgment. They shuddered at the idea of burning Mr. Barnes.

"2. Because the accused was not called upon by the court to put in a plea to each charge specifically. Dis. V. 10. 'The charges shall be read to him, and he shall be called upon to say whether he is guilty or not.' Now cases may occur, wherein an accused person may plead guilty to one and not to another of the charges, and unless the question be distinctly put, 'Do you admit the truth of this first charge, or not?' and so of the rest, it cannot be known what the plea is; and if no special plea be put to each count of the indictment, the prosecutor and the court are put to unnecessary trouble, and kept in ignorance of what they are called upon to do; whether to prove the truth, or only the relevancy of the charge. This violation of rule is the more censurable, because a Presbytery is a court of conscience, and every person arraigned ought to have it put to his conscience to say whether the things charged are true or not. But the 12th section settles this question. 'If the Minister, when he appears, will not confess, but denies the facts alleged against him,' &c. Clearly this contemplates an explicit acknowledgment or denial of the things charged. Now Mr. Barnes, in the plea he put in, admitted some of the charges, and denied others; but the Presbytery did not require him to specify which he admitted, and which he denied; so that the plea amounted to nothing. He says, 'I neither have taught, nor do I teach anything, according to my best judgment, contrary to the word of God; nor do I deny any truths taught in the word of God, as is alleged that I do, in the indictment now before the Presbytery.' Can any candid man read this plea against charges of holding doctrines contrary to the word of God, and Confession of Faith, without feeling that the accused admits teaching doctrines contrary to the Confession of Faith? And is this plea anything more than any errorist in every age has put in? Who does not know that all errorists that have troubled the Church, and do trouble her, always profess to found their doctrines on the Bible? In reference to the Confession of Faith there is absolutely no plea at all. The prosecutor has always been of opinion, and by the admissions of Mr. Barnes, now more than ever, that had he been put to a special plea, he would have acknowledged the truth of at least a majority of the charges, as he has done of the principle ones, so far as the Standards are concerned; and would have justified himself on the ground of Scripture. Thus, it is believed, prejudice was manifested in favour of the accused. For by this course he was left to all the benefit of a denial, where he could do it with a clear conscience; whilst he had all the advantage of silence, where he could not have denied. By this, too, the trial was greatly protracted.

"Thus, also, the appellant and the court are left still in doubt whether Mr. Barnes admits or denies certain points. Dr. Ely in his paper said Mr. Barnes included Christ's active obedience in the matter of the believer's justification, and did not teach that justification is simply pardon. On the contrary, Rev. Mr. Patterson said he believed Mr. Barnes held the common doctrine of the New England divines, and the doctrine of Dr. Dwight; which is, that justification is simply and only pardon. Thus justice in this state of the case could not be expected. This incipient error led on to others.

"3. Another reason for thinking that there was some little bias in the court, is the high estimate in which, deservedly, some at least of the members held Mr. Barnes as to talents, and his congregation as to respectability and influence. It will be remembered that the Presbytery held its meetings in the lecture-room where the accused had usually met his people, and many of them were present during the trial. It is hardly conceivable that the good brethren should not be insensibly influenced. Accordingly, one in closing his remarks said, 'Never let me be found condemning a man to whom God has given such mighty powers of mind, and a congregation so dignified and influential.'

"4. My fourth reason for appealing on the ground of prejudice leading to error, is, that the Presbytery have in their decision endorsed some of Mr. Barnes's alleged errors, and having made them their own, could not be presumed altogether impartial in their judgment. Ex. gr. 'This exercise of mind and heart,' (Abraham's) say they, 'the Apostle says was imputed to Abraham for righteousness.' See 4th reason. And again, under fifth reason, 'It (the Confession of Faith) does not intimate that independent of, and subsequent to, the enactment of the moral law, God entered into a special compact with man about his obedience; but that he was pleased to promise eternal life, not only for himself, but for his posterity, on condition of Adam's obedience to that law, to be proved by his observance of the prohibition from the fruit of the tree of knowledge.'

"Now, on the contrary, the very doctrine of the Confession and Catechism is, that man was created having 'the law of God written in his heart,' and 'when God had created man he entered into a covenant of life with him.' The covenant was subsequent to the enactment of the law. Thus the Presbytery sanctions the error charged, and therefore may well be supposed favourable to the accused.

"5. Because on the 5th, 6th, and 7th charges, it is very difficult to say whether the Presbytery admit, as Mr. Barnes did, that he denied the doctrine of the Standards. It is painfully difficult to know what their decision is under these heads; and particularly on the 7th, they certainly do not tell us whether Mr. Barnes denied or acknowledged the doctrine that Adam's posterity are guilty, i. e., liable to punishment on account of Adam's sin. Why did not the Presbytery give an unequivocal sentence here? On these three charges, where every attentive hearer of his defence must know that Mr. Barnes admitted his denial and rejection of the doctrine of our Standards, and where he set up his defence on the ground of Scripture and his own metaphysics, in opposition to them, I am constrained to think, the main efforts of the Presbytery have been expended in throwing darkness and obscurity around the subject, and 'so they wrap it up.'

"This reason I may extend to each one of the charges, and the Presbytery's action on them.

"Three questions naturally arose on each. 1. Is the thing charged proved by the testimony? 2. Is it contrary to the Standards! 3. Is it contrary to the Bible? Now the prosecutor humbly conceives he had a right to a decision on each of them. This he respectfully requested in a letter addressed to the Presbytery but was refused.

"6. Because an inaccurate statement in the 8th reason of the decision, was, perhaps, partly the ground of said decision, viz. 'Because the prosecutor did not attempt to show in what the proper penalty of the law consisted.' Now the prosecutor did show, from the Confession and the Bible, that the proper penalty of the law consisted in death. 'Thou shalt surely die'—that it consisted in the curse—the wrath of God—which things include sorrows, anguish, and woes unutterable, inflicted upon the Saviour by the righteous judgment of God the Father, because his own Son bare the sins of the people (by legal imputation) in his own body on the tree.

"7. Because of a similar inaccuracy in the 10th reason, viz. that 'the evidence submitted on the part of the prosecution, was that of inferences drawn from Mr. Barnes's language.' Now the appellant humbly conceives that he submitted the language itself of Mr. Barnes, as the testimony and the evidence in the case. He submitted all the passages read, and their adjoining contexts respectively. These were the evidence, and it is believed they contain *proof.*

"8. Because one member of the court, at least, distinctly rejected the Standards of the Church, as a rule of judgment in the case. He said the Confession had been twisted into a wrong place. It was not a trap to catch heretics. He had as good a right to bring charges against a man for holding doctrines contrary to Ridgley's Body of Divinity and the Bible, or contrary to the Christian Almanac and the Bible, as the present prosecutor had to charge Mr. Barnes with holding doctrines contrary to the Confession of Faith and the Bible. It is true, he next day apologized, by saying he did not mean to disparage the Confession of Faith. But then his speech was at least partly written. It was deliberately and strongly expressed; whereas the apology was obviously a lame effort, for popular effect. Now, how many more of the judges were of this sentiment, I cannot say. I believe, however, there be some even *newer* Presbyterians, than this anti-confession brother. But one thing is obvious, viz. that such doctrine effectually precludes a fair and impartial trial.

"9. Because the Presbytery took Mr. Barnes's present declarations as expository of the meaning of his language adduced in proof. I think this will be evident upon a simple reading of the passages of his book quoted as testimony, and the decision of the court. During the whole trial, it appeared plain to me, that he was by the court viewed as the legitimate, and the only legitimate expounder of his own printed words; and in support of this, it was alleged that he knew best what was his own meaning.

"Now the appellant believes that the court itself was the only authorized expositor. They had no right to take the *present views* of the party at the bar; nor his *present gloss* upon his own words, formerly uttered, as their correct meaning. They were bound simply to weigh the words according to their obvious meaning in their connection, and according to the usages of the language. The question before them was not, (or ought not to have been), What does Mr. Barnes *now teach* or deny? Not, What does he *now* say he taught *then?* But simply, What has he taught here in this book?

"Every candid mind must perceive, that if a man shall be permitted to give his own explanation to his own words, no man can ever be convicted of holding error, unless he be so stupid as to be unable to distinguish between truth and error, and to fritter down and explain away his own terms. A very small portion of talent for mystification can gloss over the most obnoxious terms. For example: An action for slander is brought against me, for uttering the words—'I saw O. P. Q. in a state of intoxication, at a public dinner on the 4th of July.' It is proved that I pronounced these words, and that I am not on friendly terms with O. P. Q. I put in a plea of justification, and claim the privilege of explaining. I show both from my habits of speaking and writing, that I have used the term *intoxication*, in application to high mental excitement. The man was intoxicated with joy. This is all I meant. It was a compliment. I was simply representing the strong patriotic feeling of O. P. Q.; he was intoxicated with joy upon a reminiscence of the glorious transactions this day commemorates. Or, I show that I have been in the habit of abusing Pennsylvania as a drunken State—the whiskey insurrection State—the state of intoxication. I meant nothing more than that I saw O. P. Q. in Pennsylvania that day. Will the court and jury take my explanation, and find me a verdict? or will they judge for themselves what my language means? Will they receive as authority, my present testimony, in my own favour, or will they ascertain by other scales, the weight of the words proved?

"This, I take it, is the grand error of the Presbytery, as to the ground of their decision. They made Mr. Barnes both witness and judge in his own case, by a gratuitous assumption of his present views, and his present exposition of his language formerly uttered, and now adduced in proof, as being undoubtedly the true and proper sense of that language, and of his doctrines there published. Accordingly, notwithstanding he had said in his defence, 'the doctrine of all sinning in Adam, and falling with him, I mean to reject,' the Presbytery acquitted him on the ground of his oft-repeated declaration, that he agreed with his accuser in the substantial facts of the case.

"All these considerations, and some others, conspire to sustain me in the conviction, that my tenth and last, and principal reason of appeal, is just and true, viz.

"10. Because the decision of the Presbytery is not in accordance with the facts of the case, as exhibited in the charges, and the testimony and the law. It is not a righteous decision.

"All which is respectfully submitted, by your unworthy brother in the Lord,

GEO. JUNKIN."

§ 129. *Decision of the Synod of Philadelphia on the Appeal.*

"*Resolved*, 1. That in view of the proof presented to Synod, and of the whole case, the decision of the (Assembly's) 2d Presbytery of Philadelphia, in the case of the charges of the said Geo. Junkin against the said Albert Barnes, be, and the same hereby is *reversed*, as contrary to truth and righteousness, and the Appeal declared to be sustained.

"2. That some of the errors alleged in the charges to be held by the said Albert Barnes are fundamental; and all of them are contrary to the Standards of the Presbyterian Church in the United States; and that they do contravene the system of truth therein taught, and set forth in the word of God.

"3. That the said Albert Barnes be, and he hereby is suspended from the exercise of all the functions proper to the gospel ministry, until he shall retract the errors hereby condemned, and give satisfactory evidence of repentance."

[On the resolution to sustain the appeal and reverse the decision of the Presbytery—*Ayes*, 73 Ministers, 69 Elders; *Noes*, 14 Ministers, 2 Elders; Non liquets, 17; excused, 1. On the final vote adopting the minute closing with the above resolutions—*Ayes*, 58 Ministers, 58 Elders; *Nays*, 29 Ministers, 2 Elders; Non liquets and excused, 8.]

§ 130. *Decision of the General Assembly.*

[Against the decision of Synod, Mr. Barnes appealed to the General Assembly. After a week spent in hearing the case, the vote was taken, and resulted, for sustaining the appeal, 134; against sustaining it, 96; declined voting, 6. It was then]

"*Resolved*, That the decision of the Synod of Philadelphia, suspending the Rev. Albert Barnes from all the functions proper to the gospel ministry, be, and it is hereby *reversed*." *Ayes*, 145; *Nays*, 78; declined voting, 11." —*Minutes*, 1836, pp. 268, 269.

§ 131. *Dr. Miller's resolution rejected.*

"The following resolution was offered by Dr. Miller, viz.

"*Resolved*, That while this General Assembly has thought proper to remove the sentence of suspension under which the Rev. Mr. Barnes was placed by the Synod of Philadelphia; yet the judgment of the Assembly is, that Mr. Barnes, in his notes on the Epistle to the Romans, has published opinions materially at variance with the Confession of Faith of the Presbyterian Church, and with the word of God; especially with regard to original sin, the relation of man to Adam, and justification by faith, in the atoning sacrifice and righteousness of the Redeemer. The Assembly consider the manner in which Mr. Barnes has controverted the language and doctrine of our public standards, as highly reprehensible, and as adapted to pervert the minds of the rising generation, from the simplicity and purity of the gospel plan. And although some of the most objectionable statements and expressions which appeared in the earlier editions of the work in question, have been either removed, or so far modified or explained, as to render them more in accordance with our public formularies; still the Assembly considers the work, even in its present amended form, as containing representations which cannot be reconciled with the letter or spirit of our public standards; and would solemnly admonish Mr. Barnes again to review this work; to modify still further the statements which have grieved his brethren; and to be more careful in time to come, to study the purity and peace of the Church." [Rejected by *Yeas*, 109, *Nays*, 122; declined voting, 3; Synod of Philadelphia excluded, 27.]—*Minutes*, 1836, p. 270.

§ 132. *Protest First.*

"The following protest was read, and ordered to be entered on the minutes, viz.

"Whereas, the General Assembly of the Presbyterian Church did, by their vote on the 7th inst., reject a resolution disapproving some of the doctrinal statements contained in Barnes's Notes on the Romans—which resolution, especially under the peculiar circumstances of the case, the undersigned considered of high importance to the Church with which we are connected, to the cause of our Lord and Saviour Jesus Christ, and to the just exhibition of his grace and truth; we whose names are subscribed, feel constrained, in the name of the great Head of the Church, solemnly to protest against said decision, for the following reasons, viz.

"1. Because we believe that the constitutional standards of the Church, in their plain and obvious meaning, and in the sense in which they have always been received, are the rule of judgment by which all doctrinal controversies are to be decided. That it is the duty of the Church to maintain inviolate her doctrine and order, agreeably to those standards; to bear her decided testimony against all deviations from them, and not to countenance them, even by implication. Yet, in the above decision, there was, as we believe, a departure from our constitutional rule, a refusal to bear testimony against errors, with an implied approbation of them, and a constructive denial that Ministers of the gospel in the Presbyterian Church are under solemn obligations to conform in their doctrinal sentiments to our Confession of Faith and Catechisms.

"2. Because the errors contemplated in the aforesaid resolution, do not consist merely, nor chiefly, in inaccurate or ambiguous expressions and mistaken illustrations, but in sentiments and opinions, respecting the great and important doctrines of the gospel, which are utterly inconsistent with the statement of those doctrines, made in the Confession of Faith, and revealed in the word of God. We sincerely and firmly believe that Mr. Barnes has denied, and that in a sneering manner, that Adam was the covenant head of the human race; that all mankind sinned in him as such, and were thus brought under the penalty of transgression; that Christ suffered the penalty of the law when he died for sin; and that the righteousness of Christ is imputed to believers for justification. These and similar doctrinal views we regard as material variations from our standards, as dangerous in themselves, and as contravening some of the leading principles of our system, such as man's complete dependence, and the perfect harmony of justice and grace in the salvation of the sinner.

"3. Because this expression of approbation of his opinions was passed after, as we believe, it had been clearly and sufficiently proved to the Assembly, that Mr. Barnes had denied these important truths, and had expressed opinions respecting original sin, the nature of faith, and the nature of justification, which cannot be reconciled with our standards; and after, instead of retracting any of his doctrinal opinions, he had declared expressly before the Assembly, and published in the preface to the last edition of his Notes on the Romans, that he had not changed, but held them still, and was determined to preach them until he died.

"For these reasons, and for the glory of God, that we may preserve a conscience void of offence, we request that this our solemn protest may be entered on the Minutes of the Assembly.

"W. W. Phillips, J. McElroy, James Hoge, Samuel S. Davis, Francis McFarland, Joseph Smith, James McCurdy, Jacob F. Price, W. L. Breckinridge, H. M. Koontz, P. J. Sparrow, Robert Johnston, Joseph Harbeson, John H. Culbertson, W. P. Alrich, J. S. Wilson, T. C. Stuart, J. McClintock, Nathaniel Todd, Alexander R. Curry, George Anderson, Jas. McFarran, John Bemiss, John M. C. Bartley, Samuel McQuestin, William James, Ananias Platt, Duncan McMartin, Edwin Downer, H. M. Hopkins, James V. Henry, Russell J. Minor, William Marshall, James Lenox, Samuel Boyd, William Wallace, (N. Y.) Samuel Miller, B. Ogden, James Seabrook, Jacob Castner, Joseph Campbell, James Kennedy, John Stinson, Samuel Henderson, J. Coulter, Joel Stoneroad, N. Ewing, James Alexander, Joseph D. Ray, Robert Highlands, John Miller, J. Eaton, Robert Porter, Joseph McFarren, C. Velandingham, Alex. Write, R. Johnston, James Wilson, James Rowland, Archibald Hanna, John Elliot, William Wallace, (Lan.) Robert Smith, J. S. Galloway, S. Scovel, B. C. Swan, G. Bishop, William Dunn, M. G. Wallace, J. S. Weaver, Samuel Donnell, B. F. Spillman, W. A. G. Posey, J. S. Berryman, D. S. Todd, Lewis Collins, William Williamson, James Wharey, John McElhenny, Thos. Baird, E. W. Caruthers, Archibald McCallum, R. H. Kilpatrick, John S. McCutchan, T. A. Ogden, A. A. Campbell, John Ingram, S. B. Lewers, J. Le Roy Davies, Thomas L. Dunlap, Eugenius A. Nesbit, Gilbert T. Snowden, Horace S. Pratt, John H. Van Court, F. H. Porter, Thomas R. Borden, T. C. Stuart, John R. Hutchison, David Morrow, J. H. Gray, George Anderson."—*Minutes*, 1836, p. 283.

§ 133. *Protest Second.*

"The following protest was also offered, and being read, was ordered to be entered on the Minutes, viz.

"The undersigned, members of the General Assembly, who were of the opinion that the appeal of the Rev. Albert Barnes should be sustained only in part, and that a modified decision should be made, beg leave to present to the Assembly this brief explanation of their views, and desire that it may be entered on the Minutes, as their protest against the course which has been pursued in this case.

"1. They explicitly declare, that in their opinion the refusal of the Presbytery to bring their records before the Synod, and of Mr. Barnes to appear and plead in defence when their objections had been overruled, was irregular and censurable; and that although the Synod acted in a manner that was questionable, and perhaps injudicious, in trying the appeal of Dr. Junkin, without the records of the Presbytery, and in the absence of Mr. Barnes, who had declined making any defence, yet this irregularity was not of such a nature as to annul their proceedings.

"2. They were of the opinion that the charges brought against Mr. Barnes by Dr. Junkin, were at least partly substantiated, and that on very important topics of the system of doctrine contained in the Confession of Faith, and the word of God; and that, therefore, the appeal could be sustained only in a modified sense, if at all on this ground, without an implied approbation of his doctrinal views.

"3. Further, they were of the opinion, that inasmuch as some of the charges were not fully, if at all sustained; and it may be doubted whether the Synod ought, as the circumstances of the case appeared to be, to have inflicted the censure of suspension; and Mr. Barnes, during the progress of this trial, exhibited some important alterations of his book, and made such explanations and disavowals of the sentiments ascribed to him, as were satisfactory in a considerable degree; the removal of his suspension might be deemed proper and safe; they were therefore willing, on this account, to concur in this measure; but did not desire to sustain the appeal in an unqualified sense.

"The undersigned, therefore, desire to place themselves aright, in the discharge of their official duty, before this Assembly, and the Church with which they are connected, and the whole Christian Church, so far as these transactions may be known; and cannot consent to be understood as giving countenance to irregular proceedings in the judicatories of the Church, or those who are amenable to them; or as overlooking erroneous doctrinal sentiments; or as desiring to exercise undue severity towards the appellant. And they cannot withhold the expression of their regret, that all their efforts to procure a justly modified decision, were defeated by the positions occupied by different and opposite portions of the Assembly, in regard to this case; nor will they conceal that they have painful apprehensions that these things will lead to extended and increased dissension, and endanger the disruption of the holy bonds which hold us together as one Church.

Pittsburgh, June 7th, 1836.

"James Hoge, Samuel Miller, N. Ewing, John McElhenny, John H. Van Court, Benjamin Ogden, Thomas A. Ogden, Francis McFarland, John M. C. Bartly, James Wharey, Samuel S. Davis, D. McMartin, Jr., Samuel L. Graham, Evander McNair, John S. Galloway, Samuel Henderson."—*Minutes,* 1836, p. 286.

§ 134. *The Assembly's Reply to these Protests.*

"In reply to the two protests of the minority, against the decision of the Assembly in refusing to censure the first edition of Barnes's Notes on the Romans, the Assembly remark:

"1. That by their decision they do not intend to, and do not, in fact, make themselves responsible for all the phraseology of Mr. Barnes; some of which is not sufficiently guarded, and is liable to be misunderstood; and which we doubt not Mr. Barnes, with reference to his usefulness, and the peace of the Church, will modify so as to prevent, as far as may be, the possibility of misconception.

"2. Much less do the Assembly adopt as doctrines, consistent with our standards, and to be tolerated in our Church, the errors alleged by the prosecutor, as contained in the Book on the Romans. It was a question of fact whether the errors alleged are contained in the book; and by the laws of exposition, in conscientious exercise of their own rights and duties, the Assembly have come to the conclusion that the book does not teach the errors charged. This judgment of the Assembly is based on this maxim of equity and charity, adopted by the Assembly of 1824, in the case of Craighead, which is as follows, namely: 'A man cannot be fairly convicted of heresy for using expressions which may be so interpreted as to involve heretical doctrines, if they also admit of a more favourable construction. It is not right to charge any man with an opinion which he disavows.' The import of this is, that when language claimed to be heretical, admits without violence of an orthodox exposition, and the accused disclaims the alleged error, and claims as his meaning the orthodox interpretation, he is entitled to it, and it is to be regarded as the true intent and import of his words.

But in the case of the first edition of the Notes on the Romans, the language is, without violence, reconcilable with an interpretation conformable to our standards; and, therefore, all the changes of phraseology which he has subsequently made, and all his disclaimers before the Assembly, and all his definite and unequivocal declarations of the true intent and meaning of his words in the first edition, are to be taken as ascertaining his true meaning; and forbid the Assembly to condemn the book as teaching great and dangerous errors.

"3. When the Assembly sustained the appeal of Mr. Barnes, by a majority of 38; and by a majority of 67 removed the sentence of his suspension, and restored him in good standing to the ministry, it is not competent for the same judicature, by the condemnation of the book, to inflict on Mr. Barnes indirectly, but really, a sentence of condemnation, as direct in its effects, and as prostrating to his character and usefulness, as if it had been done directly, by refusing to sustain his appeal, and by confirming the sentence of the Synod of Philadelphia:—And what this Assembly has declared, that it cannot in equity do directly, it cannot, in equity or consistency, attempt to do indirectly.

"4. The proposed condemnation of Mr. Barnes's book, as containing errors materially at variance with the doctrines of our standards, after sustaining his appeal, and restoring him to good standing in the ministry, would be a direct avowal that great and dangerous errors may be published and maintained with impunity in the Church. For if the book does in fact inculcate such errors, it were wrong to attempt to destroy the book and spare the man. If the charges are real, they are not accidental. Therefore, should the Assembly decide the alleged errors of the book to be real, it would, by its past decision, declare that a man suspended for great and pernicious errors, may be released from censure, and restored to an unembarrassed standing in the ministry; a decision to which this Assembly can never give its sanction.

"5. The attempt to condemn Mr. Barnes, by a condemnation of his book, after he had been acquitted on a hearing on charges wholly founded on the book, is a violation of the fundamental maxim of law, that no man shall be twice put in jeopardy for the same offence; and if it were otherwise, and the man might be tried in his person, and tried on his book, the same process of specification and defence is due to personal and public justice.

"6. So far is the Assembly from countenancing the errors alleged in the charges of Dr. Junkin, that they do cordially and *ex animo* adopt the Confession of our Church, on the points of doctrine in question, according to the obvious and most prevalent interpretation; and do regard it as a whole, as the best epitome of the doctrines of the Bible ever formed. And this Assembly disavows any desire, and would deprecate any attempt to change the phraseology of our standards, and would disapprove of any language of light estimation applied to them; believing that no denomination can prosper whose members permit themselves to speak slightly of its formularies of doctrine; and are ready to unite with their brethren, in contending earnestly for the faith of our standards.

"7. The correctness of the preceding positions is confirmed, in the opinion of the Assembly, by a careful analysis of the real meaning of Mr. Barnes under each charge, as ascertained by the language of his book: and the revisions, disclaimers, explanations, and declarations which he has made.

"In respect to the first charge, that Mr. Barnes teaches that all sin is voluntary, the context, and his own declarations, show that he refers to all *actual* sin merely, in which he affirms the sinner acts under no compulsion.

"The second charge implies neither heresy nor errors, but relates to the expression of an opinion on a matter, concerning which, no definite instruction is contained, either in the Bible, or in the Confession of Faith.

"In respect to the third charge, Mr. Barnes has not taught that unregenerate men are able, in the sense alleged, to keep the commandments, and convert themselves to God. It is an inference of the prosecutor from the doctrine of natural ability, as taught by Edwards, and of the natural liberty of the will as taught in the Confession of Faith, Chap. ix., Sect. 1. On the contrary, he does teach in accordance with our standards, that man, by the fall, hath wholly lost all *ability of will* to any spiritual good accompanying salvation.

"In respect to the fourth charge, that faith is an act of the mind, Mr. Barnes does teach it in accordance with the Confession of Faith and the Bible; but he does not deny that faith is a fruit of the special influence of the Spirit, and a permanent holy habit of mind, in opposition to a created physical essence. That faith 'is counted for righteousness,' is the language of the Bible, and as used by Mr. Barnes, means, not that faith is the meritorious ground of justification, but only the instrument by which the benefit of Christ's righteousness is appropriated.

"In respect to the fifth charge, Mr. Barnes nowhere denies, much less 'sneers' at the idea that Adam was the Covenant and Federal Head of his posterity:—On the contrary, though he employs not these terms, he does, in other language, teach the same truths which are taught by this phraseology.

"In respect to the sixth and seventh charges, that the sin of Adam is not imputed to his posterity, and that mankind are not guilty, or liable to punishment, on account of the first sin of Adam; it is to be observed, that it is not taught in the Confession of Faith, that the *sin* of Adam is imputed to his posterity:—The imputation of the guilt of Adam's sin, Mr. Barnes affirms, though not as including personal identity, and the transfer of moral qualities, both of which are disclaimed by our standard writers, and by the General Assembly.

"In respect to the eighth charge, that Christ did not suffer the penalty of the law, as the vicarious substitute of his people, Mr. Barnes only denies the literal infliction of the whole curse, as including remorse of conscience and eternal death; but admits and teaches, that the sufferings of Christ, owing to the union of the divine and human natures in the person of the Mediator, were a full equivalent.

"In respect to the ninth charge, that the righteousness of Christ is not imputed to his people, Mr. Barnes teaches the imputation of the righteousness of Christ, but not as importing a transfer of Christ's personal righteousness to believers, which is not the doctrine of our Church:—And when he says that there is no sense in which the righteousnss of Christ becomes ours, the context, and his own declarations, show that he simply means to deny a literal transfer of his obedience; which, on the contrary, he teaches is so imputed or set to our account, as to become the only meritorious cause or ground of our justification.

"In respect to the tenth charge, Mr. Barnes has not taught that justification consists in pardon only; but has taught clearly that it includes the reception of believers into favour, and their treatment as if they had not sinned."—*Minutes*, 1836, p. 287.

CHAPTER VII.

THE GENERAL ASSEMBLY OF 1836.

TITLE 1.—CASES OF THE PRESBYTERIES OF WILMINGTON AND THE ASSEMBLY'S SECOND.

§ 135. *The Assembly's Presbytery refuses to submit her Records.*

[Upon the trial of Dr. Junkin's appeal in the case of Mr. Barnes, before the Synod of Philadelphia, when the records and other papers of the Presbytery, relating to the case, were called for, Dr. Ely read the following extract from the Minutes of the Presbytery in reply, viz.]

"*Whereas*, The General Assembly of our Church dissolved the Synod of Delaware, *at and after* the meeting of the Synod of Philadelphia, which occurred yesterday; *whereas*, the said Assembly passed no order for the transfer of the books, minutes, and unfinished proceedings of the Synod of Delaware, and of the Presbyteries then belonging to the same, to any other Synod or judicatory; and *whereas*, it is utterly inconsistent with reason and the excellent standards of our Church, that any Presbytery should be amenable to more than one Synod at the same time, therefore,

Resolved, That the Presbytery will, and hereby does, decline to submit its books, records, and proceedings prior to this date, to the review and control of the Synod of Philadelphia, until the General Assembly shall take some order on this subject."

§ 136. *Resolution of censure.*

[The Presbytery persisting in this refusal to exhibit her records, the Synod adopted the following Minute, viz.]

Whereas, Section III. and 16th sub-section, Chap. VII. of the Book of Discipline, confers on this Synod the power to *censure, according to circumstances, any Judicatory that shall neglect to send up authentic records* of any trial in which an appeal is taken:—And whereas, the Assembly's Second Presbytery of Philadelphia has not only neglected, but refused, by a Minute this day laid on the table of Synod, to produce the record in the case of Mr. Barnes and Dr. Junkin, which is an appeal regularly taken and prosecuted, although it is admitted by the Stated Clerk of said Presbytery, that the said records are present, and in possession of said Presbytery:—And whereas, that refusal is aggravated in its injustice, by the fact that the members of that Presbytery itself prevented the appellant from appealing directly to the General Assembly, as was his declared desire, and that at a period when there was, and could be no Synod to which he could appeal but this Synod; because the Assembly had ordered the dissolution of the Synod of Delaware, before the next stated meeting to which that Synod stood adjourned:—

"And whereas, this Synod has passed a special order, directing said Presbytery to produce the record necessary in the case on trial, which order the Presbytery explicitly refuses to obey; now therefore, *Be it Resolved*, That in the judgment of this Synod, the conduct of the (Assembly's) Second Presbytery of Philadelphia in all the premises, is *obstinate, vexatious, unjust, uncandid, contumacious*, and *grossly disorderly*."

§ 137. *The Presbytery dissolved.*

[On a subsequent day of the same sessions it was]

"*Resolved*, 1*st*. That the Assembly's Second Presbytery be, and it hereby is dissolved, and that all the Churches, Ministers, Licentiates, and Candidates belonging to it, are hereby directed to make application as soon as possible, for admission into the Presbyteries within the bounds of which each of said Churches, Ministers, Licentiates, and Candidates may reside or be situated.

"*Resolved*, 2*d*. That the Stated Clerk of the Assembly's Second Presbytery is hereby directed to cause all the papers and records of and belonging to said Presbytery, to be placed without delay in the hands of the Stated Clerk of the Presbytery of Philadelphia; who is hereby directed to cause an attested copy of said records to be made out and placed in the hands of the Stated Clerk of the Synodical Second Presbytery, at the expense of the last named Presbytery.

"*Resolved*, 3*d*. That every Church, Minister, Licentiate, and Candidate who shall not apply for admission to the Presbytery within whose bounds each may reside or be situated, at or before the next semi-annual meeting of said Presbyteries in the Spring of 1836, every such Church, Minister, Licentiate, and Candidate is thereby declared to be, *de facto*, cut off from the communion of the Presbyterian Church, unless prevented from so doing by some providential or other insurmountable obstacle."

§ 138. *Complaints against the Presbytery of Wilmington.*

[At the same sessions of the Synod of Philadelphia, at which the above action was had, the two following complaints were tabled against the Presbytery of Wilmington by that of Carlisle, viz.]

§ 139. *Charges relative to the case of Mr. McKim.*

"To the Rev. Moderator and Synod of Philadelphia, at York, Pennsylvania. The Memorial and Petition of the Presbytery of Carlisle, most affectionately showeth:

"That at a meeting of the Presbytery of Carlisle, held in Carlisle, September 27th, 1831, Mr. M. McKim was received on trials for the gospel ministry.

"That on the next day, September, 28, 1831, he was examined on the Latin and Greek languages, on Natural and Moral Philosophy. This examination was sustained, and a subject assigned to him for an exegesis—which exegesis was read before Presbytery at their meeting in Shippensburg, April 11th, 1832, and sustained as a part of trial, and John ii. 14, was assigned to him as a subject for a critical exercise, and Romans viii. 26—28, as the subject for a lecture.

"That at a session of the Presbytery held in Gettysburg, October 4th, 1832, Mr. M. McKim read a critical exercise, and a lecture on the subjects previously assigned by the Presbytery, which were sustained as parts of trial.

"That at a meeting of the Presbytery at Silver Spring, October 7th, 1834, Mr. M. McKim having been, as was stated, providentially prevented from attending the meetings of Presbytery for two full years, had 2 Cor. v. 17, assigned him as a subject for a popular discourse, in accordance with the request of Mr. McKnight, who stated, that during the recess of Presbytery, he had given it to him (Mr. McKim) as a theme for a popular sermon. On this subject, Mr. McKim delivered a discourse on the next day. On the 9th of October, 1834, he was examined in part on Systematic Theology, and on the 10th, the examination was resumed. The roll being called, the popular sermon and *examination* of Mr. McKim were *not* sustained.

"'*Resolved*,' by the Presbytery, 'that as Mr. McKim's popular sermon and examination were not sustained;' Eph. ii. 1—'You hath he quickened, &c.' be assigned him for another sermon; and that he be recommended to pursue his theological studies at some approved Theological Seminary.

Presbytery being met October 28th, 1834, at Great Conewago, a communication was received from Mr. McKim, and read before Presbytery, containing a request to be dismissed from this Presbytery, to connect himself with the Presbytery of Wilmington; which was ordered to be laid on the table, and a committee of three were appointed to confer with him, and bring in a report. At Gettysburg, October 30th, 1834, this committee reported to Presbytery, in substance, that they have performed that duty, and the result is, that Mr. McKim still declines submitting himself to any farther trials under this Presbytery, and persists in his request to be dismissed, to put himself under the care of the Presbytery of Wilmington. It was then moved and seconded, that the consideration of this report be indefinitely postponed, which having been discussed for a short time, it was agreed to have a recess till 2 o'clock, P. M. After recess, the Presbytery met. The motion for indefinite postponement in the case of Mr. McKim was withdrawn. A communication was received from Mr. McKim, which was ordered to be laid on the table, and Presbytery adjourned to meet at Newville, 23d of December next.

"At a meeting of Presbytery held at Newville, December 23d, 1834, a letter directed to the Moderator of the Presbytery, and signed by the Moderator of the Presbytery of Wilmington, and by order of the said Presbytery, being introduced, a committee of three were appointed to report to Presbytery an answer to said letter. The answer to this letter directed to the Moderator of the Presbytery of Wilmington, was reported, accepted, and adopted, and recorded. Inquiry was then made at Presbytery, by Stated Clerk, 'Whether, if Mr. McKim should apply for a certified copy of the Minutes in his case, his request should be granted?' whereupon,

"*Resolved*, That in present circumstances, it is not proper or advisable that such copy be given him; and they regret that he should have already received a copy, in part, of the proceedings in his case.

"To the letter sent by the Presbytery of Carlisle to the Presbytery of Wilmington, a kind of answer, far from meeting the request of the Presbytery of Carlisle, was received by our Moderator, addressed to him, not as moderator, but as a private member, subscribed by the writer of the former letter, as a private member of the Presbytery of Wilmington, and purporting to be a private letter, as the writer says the former one was intended to have been. A committee was appointed to report on this communication, which report was made, amended, and adopted. To this renewed request of the Presbytery of Carlisle, they have received a letter from the Stated Clerk of the Presbytery of Wilmington.

"The Presbytery of Carlisle, at their late meeting in Lower Path Valley, October 13th, 1835, being by this letter informed, that two Ministers, one of whom was lately, and the other is still, a member of this Presbytery, had subscribed the certificate, a copy of which is therein contained, appointed the Rev. Messrs. John Moody, Henry R. Wilson, and James Williamson, a committee to consider and report in relation to this certificate, so far as as Mr. Dewitt is concerned. The same committee was charged with the following resolution, viz.

"*Resolved*, That a committee of three be appointed to draft a memorial and petition to the Synod of Philadelphia, stating to them a full view of the case of Mr. McKim, and praying them to revoke his licensure, and dissolve the Presbytery of Wilmington.

"The result of the conference with Rev. W. R. Dewitt is contained in the report of that committee, and this transaction has brought up more light in the case of Mr. McKim, and the Presbytery of Wilmington.

"On last Spring sometime, Mr. McKim had been licensed to preach by the Wilmington Presbytery, and has been preaching in the very midst of the Presbytery of Carlisle, where he had been rejected on account of error in doctrine, and has lately been ordained, as appears, from his being a member on your floor.

In the review of this whole case, the following remarks are apparent.

"1. The great difference between the statements made in the first letter from the Presbytery of Wilmington, which carried with it all the forms and evidence, of Presbyterial authority, and what it is at length brought down to be.

"2. The difficulty into which the Presbytery of Carlisle is thrown—some unknown member is charged with writing a letter, which misrepresents their doings, and the Presbytery is left in the dark where to fix the charge, while applications are made, in the meantime, for the dismissal of members, and in one instance, undue methods taken to procure a dismission.

"3. The manifest impropriety of taking Mr. McKim upon trial, *de novo*, in that Presbytery, while he naturally belonged to another, which is contrary to the Form of Gov., Chap. xiv., Sec. 2. But if it be said that Mr. McKim found it more convenient, which may appear strange; living, as he did, in the very centre of the Presbytery of Carlisle, to put himself under the care of the Wilmington Presbytery, and came as the book requires, with testimonials of his exemplary piety, and other requisite qualifications, certified by two Ministers in good standing, belonging to that Presbytery from whence he came; it is not at all applicable to his case, for that supposes an applicant, who had not before been on trial in any other Presbytery. And that this was not his case, the Presbytery of Wilmington had sufficient information, as appears from their own acknowledgments, in their correspondence with the Presbytery of Carlisle, as well as from the information given by Mr. Dewitt, to prevent the certificate, signed by him, from leading the Presbytery of Wilmington astray.

"In this act of theirs, they have gone in opposition to the rules of the Assembly. See Digest, Chap. ii., Sec. 1., 4., on page 61, 62, 63. See Digest under the head of General Decisions, Chap. ii., Sec. 2. the case of John McClean, on page 318, and Chap. iii. under the same head, on sundry points of order, Sec. 4. on page 323, also Chap. v., Sec. 8. Judicial sentences of sister Churches to be respected.

"Thus, Rev. Fathers and Brethren, in this Memorial and Petition, together with the documents therein referred to, you have a full and faithful history of this case, from the beginning to the end. And to your wisdom and prudence we leave it to judge how far it is proper to meet the views of the Presbytery of Carlisle, in their resolution, appointing a committee to memorialize and petition the Synod, to revoke the licensure of Mr. J. M. McKim, and to dissolve the Presbytery of Wilmington.

Signed by the Committee of Presbytery.

John Moodey,
Henry R. Wilson,
James Williamson, *Committee.*"
—*Minutes of Synod.*

§ 140. *Charges relative to the organization of a Church.*

"Whereas, a *pro-re-nata* meeting of this Presbytery, was had on the 19th day of May last, agreeably to a call of the Moderator, to take into consideration an act of the Presbytery of Wilmington, appointing a committee to organize a Church in the village of Newark, within the bounds of a Church under the care of this Presbytery; and whereas, at that meeting, Messrs. Samuel Martin, D. D., White, and Graham, with the Elders, James Kelton and James Love, Sen., were appointed to meet the Committee of Wilmington Presbytery, and remonstrate against their proceeding to organize a Church in said village, and take such measures as to them might appear necessary and proper, to prevent an act of the Presbytery of Wilmington, so immediately calculated to produce collision between the two Presbyteries, and to disturb the peace and happiness of the Churches in whose bounds the contemplated Church was to be organized; and whereas, in defiance of the remonstrance, entreaties, and expostulations of the Committee of this Presbytery, the committee, or rather a single member of the Committee of the Presbytery of Wilmington, did proceed to organize a Church, composed of nine persons, or members, several of whom had no fixed residence, thereby evidently setting up altar against altar, to the gratification of the enemies of the cross of Christ, and the grief of the pious, and laying a foundation for unhallowed collision between the two Presbyteries and Churches; and whereas there now appears to be no means of redress, but for this Presbytery to complain to the Synod of Philadelphia, at its next session, of the unconstitutional, unchristian, and disorderly conduct of the Presbytery of Wilmington, and its Committee, in organizing a Church in the village of Newark—therefore,

"*Resolved*, That the Rev. Samuel Martin, D. D., James Magraw, D. D., Messrs. J. N. C. Grier, James Latta and Thomas Love, be a committee in the name, and on the behalf of this Presbytery, to complain of the conduct of the Presbytery of Wilmington, and its Committee, in the premises, to the Synod of Philadelphia, at its sessions in York, Pennsylvania, and to pursue all necessary measures to issue said complaint before Synod.

A true copy,
John N. C. Grier, *Stated Clerk.*"
—*Minutes of Synod.*

§ 141. *The records withheld.*

[The Presbytery of Wilmington was required to produce its records in the case of the Newark church. In reply, the Clerk of Presbytery communicated the following extract:]

"At a meeting of the Presbytery of Wilmington, at York, Pennsylvania, October 29th, 1835, it was

"*Resolved*, That the Stated Clerk of this Presbytery be not allowed to deliver the records or papers belonging to this Presbytery to the Synod of Philadelphia, because in our judgment, said Synod has not and could not have any jurisdiction over this Presbytery prior to the 28th day of October, 1835.

"True extract from the minutes of the Presbytery of Wilmington.

Attest, E. W. Gilbert, *Stated Clerk.*

"*York, Oct.* 29*th*, 1835."

"Whereupon it was *Resolved*, That the above plea to the jurisdiction of this Synod be considered as no bar to proceeding in this case.

"Further *Resolved*, That the Presbytery of Wilmington be and it hereby is censured for contumacy in withholding its records.

"And further *Resolved*, That the act of the Presbytery of Wilmington in organizing a church within the bounds of a church already existing and connected with the Presbytery of New Castle, was disorderly and an unkind interference, and that the church thus formed be, and it hereby is dissolved."

[In the case of Mr. McKim, the Presbytery again, for the same reason, refused to produce their records; whereupon]

"It was *Resolved*, That the Presbytery of Wilmington be censured for contumacy in refusing to lay their records on the table of Synod. A desultory conversation then took place, with the view of ascertaining at what time Mr. McKim had been ordained by said Presbytery—when it was

"*Resolved*, That Mr. J. M. McKim be called upon as a member of this Synod, and as in a court of conscience, to say at what time and place he was ordained. This question was accordingly asked by the Moderator; when Mr. McKim declared that he was ordained on Wednesday morning, the same day the Synod met, in the Session Room of the German Reformed Church, in this borough. It was then

"*Resolved*, That the conduct of the Wilmington Presbytery, in the case of Mr. McKim, was unconstitutional and grossly disorderly.

"Further *Resolved*, That the Presbytery of Wilmington be, and it hereby is dissolved, and the Ministers, licentiates, candidates, and churches, being and residing on the north side of the New Castle and Frenchtown Railroad, including the church in New Castle, be transferred to the Presbytery of New Castle; and the Ministers, licentiates, candidates, and churches, being and residing on the south side of said line, be transferred to the Presbytery of Lewes, and that the Stated Clerk of the said Presbytery of Wilmington be directed to transfer the records and all other documents belonging to said Presbytery to the Stated Clerk of the Presbytery of New Castle."—*Min. of Synod.*

[Appeals and complaints on behalf of each of these Presbyteries in all the cases thus decided, were carried up to the General Assembly.]

§ 142. *The Assembly's Second Presbytery restored and geographically defined.*

"The Assembly resumed the unfinished business of yesterday, being the appeal and complaint of the Second Presbytery of Philadelphia; and it was

"*Resolved*, 1. That the petition of the appellants be granted.

"2. That all the Ministers and churches now connected with the said Presbytery, remain in their present relation until they shall signify their desire to said Presbytery to withdraw from it.

"3. The boundaries of the said Presbytery, to be as follows; viz. East, a line running from the Delaware along Tenth street, as far as Coates's street, and thence to the Township line road, where it intersects Broad street, and along said road to the Southern boundary of Montgomery county, including all between said lines, and the river Schuylkill, and also the whole of the counties of Berks and Schuylkill, and as much of Chester and Philadelphia counties as lies north of the Conestoga turnpike road from Morgantown to the Lancaster turnpike road, and along this latter road to the Schuylkill Permanent Bridge: *Provided*, that the above shall not be construed to embrace the Ninth Church and the pastor thereof; but the same shall remain a part of the 2d Presbytery (Synodical); and, provided also, that the Tenth Church and the pastor thereof, be authorized to unite with the 1st Presbytery, if they desire it.

"*Resolved*, That the 2d Presbytery of Philadelphia, defined and bounded as above, be hereafter known by the name of the 3d *Presbytery of Philadelphia*."—*Minutes*, 1836, p. 277.

§ 143. *Presbytery of Wilmington restored.*

"The Assembly took up the complaint of Mr. Gilbert and Mr. Pickands in behalf of themselves and others, members of the late Presbytery of Wilmington, against the Synod of Philadelphia, for dissolving them, and a petition to be restored to their former state as a Presbytery."

[After hearing the parties, it was]

"*Resolved*, That the complaint be sustained, and the petition granted—

and the Presbytery are hereby restored to the state in which they were at the time of their organization by the Synod; except that the church of New Castle, if they desire it, shall have the privilege of uniting with the Presbytery of New Castle."—*Minutes*, 1836, p. 279.

CHAPTER VIII.

THE GENERAL ASSEMBLY OF 1837.

Title 1.—Abrogation of the Plan of Union.

§ 144.

"The Assembly proceeded to the order of the day, viz. that part of the report of the Committee on Overture No. 1, which relates to the 'Plan of Union' adopted in 1801.

"The report was read and adopted, in part, as follows, viz.

"In regard to the relation existing between the Presbyterian and Congregational Churches, the committee recommend the adoption of the following resolutions:

"1. That between these two branches of the American Church, there ought, in the judgment of this Assembly, to be maintained sentiments of mutual respect and esteem, and for that purpose no reasonable efforts should be omitted to preserve a perfectly good understanding between these branches of the Church of Christ.

"2. That it is expedient to continue the plan of friendly intercourse, between this Church and the Congregational Churches of New England, as it now exists."—*Minutes*, 1837, p. 419.

"3. But as the 'Plan of Union' adopted for the new settlements, in 1801, was originally an unconstitutional act on the part of that Assembly—these important standing rules having never been submitted to the Presbyteries—and as they were totally destitute of authority as proceeding from the General Association of Connecticut, which is invested with no power to legislate in such cases, and especially to enact laws to regulate Churches not within her limits; and as much confusion and irregularity have arisen from this unnatural and unconstitutional system of union, therefore, it is resolved, that the Act of the Assembly of 1801, entitled, a 'Plan of Union,' be, and the same is hereby abrogated." [Yeas, 143. Nays, 110.]—*Ibid.* p. 421.

§ 145. *Protest against the abrogation of the Plan of Union.*

"The undersigned, members of the General Assembly, respectfully present the following protest against the resolution of said Assembly, adopted on the 23d ult., *abrogating* the act of the General Assembly of 1801, entitled 'a Plan of Union,' &c. and for the following reasons, viz.

"1. Because the said act is declared, in the resolution complained of, to have been *unconstitutional*. The utmost that can be said on this subject is, that it is an act neither specifically provided for, nor prohibited, in the constitution. It cannot, therefore, be affirmed to be *contrary* to the constitution.

"The constitution provides, that before any constitutional rules proposed by the General Assembly to be established, shall be obligatory on all the

Churches, the approval of them by a majority of Presbyteries must be first obtained. (Form of Government, Chap. xii., Sec. 6.) The act of the Assembly adopting the Plan of Union, it is admitted, was not previously transmitted to the Presbyteries for their approval. It does not therefore follow, however, that that act was unconstitutional; because the provisions of the Plan of Union were, neither in fact, nor ever regarded by any of the Presbyteries as 'constitutional *rules,*' 'to be obligatory on *all* the Churches.' They were the mere terms of an agreement, or treaty, between the General Assembly of the Presbyterian Church and the General Association of Connecticut, and through that Association with all the Churches which have been formed according to the terms of that treaty.

"In the act of the Assembly adopting *that Plan of Union*, the General Assembly being constitutionally 'the bond of *Union*, peace, correspondence, and mutual confidence, among all our Churches,' (Form of Government, Chap. xii., Sec. 4.) merely exercised its legitimate functions, agreeably to the constitution, (Form of Government, Chap. i., Sec. 2.) in declaring 'the terms of admission into the *communion*' of the Presbyterian Church, proper to be required on the frontier settlements. And in this light the entire Presbyterian Church has so regarded this Plan of Union from its adoption up to the present time, when the abrogation of it is publicly declared by the advocates of the measure, to be *necessary* for the acquisition and perpetuation of power to accomplish the ends avowed and sought by the minority of the last General Assembly, and prosecuted by means of a convention, called at their instance, and holding its sessions cotemporaneously with those of the Assembly. For, the following facts are undeniable, viz. 1st. That the Plan of Union now declared to be unconstitutional, was formed TWENTY YEARS *before* the adoption of the present constitution of the Presbyterian Church: 2d. That this Plan, at the time of the adoption of the constitution, was in full and efficient operation, and of acknowledged authority as common law in the Church: 3d. That it had been recognized and respected, in numerous precedents, in the doings of the General Assembly, from year to year: and 4th. That for SIXTEEN YEARS *since* the adoption of this constitution, it has been regarded of equal authority with any act whatever to which the General Assembly is constitutionally competent.

"Had the Plan of Union, and the act of the General Assembly adopting it, been regarded unconstitutional and null, as being either an assumption of power not granted, or a trespass on the rights of Presbyteries, some remonstrance, or objection to the imposition of constitutional rules for the government of all the churches, not legitimately enacted, would have been heard from some quarter before the lapse of one-third of a century. Had the Plan of Union been thought illegal, or had it been designed or desired, by the Presbyteries in 1821, when the Constitution was revised, amended, and adopted by them a second time, to frustrate or resist the operation of this Plan, unquestionably either the revised and amended Constitution would have had embodied in it some provision against it, or some attempt at least would have been made to that effect. The truth is, that the Plan of Union, adopted by the General Assembly, was felt to be morally binding as a solemn agreement or treaty duly ratified by the power constitutionally competent to do so, and by no means the enanctment of constitutional rules to be 'obligatory on all the churches' for their government.

"It is to no purpose, in our opinion, to allege the unconstitutionality of the Plan of Union, by pleading, that for a church to be regarded as a Presbyterian church, it must, according to our Constitution, be organized with Ruling Elders, while that Plan provides for the organization of churches in certain cases without such officers; because the Plan of Union designedly contemplates a process, which the Assembly was constitutionally competent to prescribe, and which the entire Church had approved, by which churches on the frontier settlements may be organized partially at first on the Presbyterian ground, and be gradually brought fully on to it; and because, if the provisions of the Constitution prescribing the *full* form of organization proper for a Presbyterian church, must in every case be minutely and completely observed, and any deviation from it should vitiate the organization, then must those numerous Churches among us, in which there are no deacons, be for the same reason pronounced unconstitutional.

"The attempt, too, to prove the unconstitutionality of the act of the Assembly adopting the Plan of Union, by attributing to the provisions of that plan the character of constitutional rules obligatory on *all* the churches, and by objecting that the Presbyteries had not been previously consulted, strikes as directly, and is as conclusive against the plans adopted for the organization and government of the Theological Seminaries at Princeton and Allegheny, of the Boards of Education and of Missions, and for the union and perpetuated existence of the Presbyteries belonging to the General Synod of the Associate Reformed Church, who were admitted into communion with the Presbyterian Church by the terms of a Plan of Union agreed upon between that Synod and the General Assembly. For the provisions of these plans have never been transmitted to the Presbyteries for their approval. If, therefore, the Plan of Union with the General Association of Connecticut is to be abrogated because of alleged unconstitutionality on these grounds, so must be the rules and regulations, and the whole organization and government of the Theological Seminaries of the General Assembly, and also the act of the Assembly, by which the Presbyteries of the Associate Reformed Synod were united with the Presbyterian Church of these United States, and by which the General Assembly became possessed of the valuable theological library known as the Mason Library, now in Princeton, and formerly belonging to the Associate Reformed Synod.

"2. We protest against the resolution referred to, because the Plan of Union adopted by the General Assembly of 1801, was designed *to suppress and prevent schismatical contentions, and for the promotion of charity*, or, in the language of the Plan itself, 'with a view to prevent alienation and promote union and harmony,' which, through a long series of years, it has been efficient in doing, and has proved, both itself efficacious to do, and the wisdom of the Assembly in its projection and adoption; both which ends the General Assembly is constitutionally competent to design, and for which it is invested with ample authority by the Constitution, (Form of Government, Chap. xii., Sec. 5,) and held responsible by the great Head of the Church.

"3. We protest against the resolution referred to, because it declares the said 'Plan of Union" to have been 'totally destitute of authority as proceeding from the General Association of Connecticut, which is invested with no power to legislate in such cases.' Even on the assumption, that the said Association was invested with no *such* power—which, it seems to us, both indecorous and irrelevant for this General Assembly to assert as a reason for the resolution adopted—we cannot doubt that that Association had full power to agree to the stipulations of a treaty or contract, proposed by the General Assembly, and urged on the acceptance of the General Association; and especially, when it is considered, that by acceding to the said stipulations, the said Association relinquished whatever right it had to the direction and regulation of the members of its own churches in the new settlements, and allowed and influenced them to increase, both the numbers and the pecuniary and spiritual strength of the Presbyterian Church. And even if the Plan referred to had not authority in so far as it emanated from the General Association of Connecticut, which we by no means admit, it was unquestionably binding on the General Assembly, by virtue of its own engagement, to fulfil its own obligations, and after numerous churches had been formed under their own care, the obligations of the Plan appear to us to have been common to the General Assembly, the General Association of Connecticut, and the churches, Presbyteries, and Synods formed in pursuance and in the faith of it, and that no one of these bodies could lawfully abrogate it without the consent of all the others. Our opinion therefore is, that the resolution of this General Assembly, abrogating the said Plan of Union, so far as it was intended to affect churches already formed under its provisions, is a breach of faith, and wholly void and of no effect; that all such churches have a right to continue their organization on the conditions of the said Plan; and that it is the duty of the Presbyteries, the Synods, and all future General Assemblies to protect them in that right, until they shall voluntarily, under the kind and conciliatory influence of the aforesaid bodies, adopt the Presbyterian organization in full, as many of them have already done, and others, we are happy to learn, will probably soon do, if allowed to exercise their choice unrestrained by the attempted exercise of assumed authority.

"4. We protest against the said resolution, because it denominates the Plan of Union *unnatural*, as well as unconstitutional, and attributes to it much confusion and irregularity; whereas, it appears to us to have been a most natural, wise, and benevolent plan for promoting the unity, increase, and purity of the Church in our new settlements, and that its operation for thirty-six years, with but such occasional irregularities as may occur under any system of government, has, on the whole, been productive of benign and happy effects; in view of which this General Assembly and the whole Church ought to cherish sincere and devout gratitude to God.

"5. We protest against the said resolution, because the mode in which it was brought before the Assembly, appears to us to have been exceedingly exceptionable, it having been in substance proposed in the memorial of a convention, of whose alleged cause and objects, and of most of whose declarations, because unaccompanied with satisfactory proof, we wholly disapprove, and which memorial, as coming from such a body, we think this Assembly ought not to have received and entertained, especially when it was found to contain representations of the state of the Church, in our opinion not justified by fact, and of very injurious tendency. Another objection to the mode in which the said resolution was brought before the Assembly is, that a majority of the committee to whom the memorial was referred, and who reported the resolution against which we protest, were members of the convention presenting the memorial.

"6. We protest, because against the earnest remonstrances of many who are best acquainted with the happy effects of the Plan of Union, the debate on the subject was arrested by an impatient call for the previous question, more than *eighty* of the members voting for it, having been members of the convention in whose name the said memorial was presented. The Assembly was thus forced to a decision without any proper evidence of the existence of the alleged irregularities, and before the subject of errors in doctrine had been discussed in the Assembly, notwithstanding the memorialists had declared, that they 'complain and testify' against said Plan of Union, 'chiefly because of their sincere belief, that the doctrinal purity of our ancient Confession of Faith is endangered, and not because of any preference for a particular system of mere Church government and discipline.'

"For these reasons, the undersigned enter this their solemn protest.

"*Philadelphia, June 1st*, 1837.

"John P. Cleaveland, William Jessup, Baxter Dickinson, Absalom Peters, Henry Brown, Horace Bushnell, Harmon Kingsbury, Timothy Stillman, David Porter, E. W. Gilbert, Darius O. Griswold, John B. Richardson. James B. Shaw, Washington Thatcher, Thomas Brown, Thomas Lounsbury, Nahum Gould, Abner Hollister, Ephraim Cutler, William Fuller, Gardner Hayden, Robert Stuart, Silas West, Marcus Smith, John L. Grant, John Gridley, Nathaniel C. Clark, Varnum Noyes, Dudley Williams, George Spaulding, John Seward, Edwin Holt, Alanson Saunders, Jonathan Cone, J. M. Rowland, J. W. McCullough, Dewey Whitney, H. S. Walbridge, Horace Hunt, Samuel Reed, Rufus Nutting, Zina Whittlesey, James R. Gibson, Bennet Roberts, Joseph H. Breck, Enoch Kingsbury, James Boyd, Eldad Barber, David Schenck, Ira Pettibone, Lewis H. Loss, Jonathan Hovey, J. B. Preston, Ambrose White, Wilfred Hall, John S. Martin, George Painter, Benjamin Woodbury, Burr Bradley, Ira M. Wead, P. W. Warriner, T. D. Southworth, Adam Miller, Jacob Faris, Alexander Campbell, N. S. S. Beman, H. H. Hayes, Henry Brewster, N. E. Johnson, Solomon Stevens, Daniel Sayre, William C. Wisner, Isaac J. Rice, Felix Tracy, Bliss Burnap, E. Cheever, E. Seymour, Obadiah Woodruff, Frederick W. Graves, James I. Ostrom, Philip C. Hay, Jacob Gideon, David B. Ayers, S. W. May, Ammi Doubleday, Robert Aikman, William Roy, Thomas McAuley, John Leonard, Calvin Cutler, Merit Harmon, F. A. McCorkle, James W. Phillips, George E. Delavan, James A. Carnahan, Obadiah N. Bush, John M'Sween, George Duffield, S. Benjamin, John Crawford, Fayette Shipherd, Thomas Williams, R. Campbell."—*Minutes*, 1837, p. 454.

§ 146. *Answer to this Protest.*

"The committee to whom that subject was referred, beg leave to present the following answer to the protest against the resolution, abrogating 'the Plan of Union,' and request that both be placed on your minutes. The reasons of protest are numbered from one to six. No. 1 is the principal, and therefore we prefer leaving it to the last, and commencing with No. 2. 'We protest,' say the minority, 'against the resolution referred to, because the Plan of Union adopted by the General Assembly of 1801, was designed *to suppress and prevent schismatical contentions, and for the promotion of charity*, or, in the language of the Plan itself, 'with a view to prevent alienation and promote union and harmony.'

"To this a sufficient answer is found in the broad and undeniable fact, that 'the Plan of Union' has been a principal means of dividing the Church and this General Assembly into two parties, and been the main source of those schisms which for many years have distracted our Zion. Whilst it is admitted, that in some instances it may have beneficially affected certain localities, it has laid the deep foundation of lasting confusion, and opened wide the flood-gates of error and fanaticism. For proof of this, we have only to refer to the recorded votes of the last and the present General Assemblies, from which it abundantly appears, that the representatives of Churches formed on this plan have always opposed the Boards of Education and of Missions, and the efforts toward reform, and the suppression of errors and of schismatical contentions.

"No 3. 'Because it declares the said Plan of Union to have been totally destitute of authority, as proceeding from the General Association of Connecticut, which is invested with no power to legislate in such cases.'

"In reply to this, let it be remarked, 1st, that the protesters seeming to admit that the General Association of Connecticut had no power and authority to bind their Churches, yet insist that the General Assembly could make a treaty or covenant that should be binding on the other side; and the brethren, in arguing the case, did insist on the 'Plan' being of the nature of a covenant, (although no such term is contained in it,) and yet one of the parties to this covenant had no authority to make a contract and to make it obligatory on their Churches. That is, a contract, treaty, or covenant can exist and be and continue for ever, binding in right and in law upon one party, whilst the other party, having no power or authority to bind themselves and those for whom they plead its benefits, never could be bound. That is, a treaty or covenant may exist without a mutual obligation!

"2dly. The protesters, without distinctly affirming it again, seem willing that the reader of their protest should believe that the General Association of Connecticut had power to bind their Churches—that their acts participate of the nature of ecclesiastical authority. 'By acceding to said stipulations,' (say they,) 'the said Association relinquished whatever right it had to the direction and regulation of the members of its own Churches in the new settlements.' Now these remonstrants know perfectly well, that the General Association of Connecticut never had, never claimed, and never exercised any right at all 'to the direction and regulation of the members of its own Churches,' even in Connecticut itself, much less 'in the new settlements.' The 'right' of counsel and advice is the utmost stretch of their power and authority. And this General Assembly might give counsel and advice to the Churches of Connecticut, and should it be founded in truth, it is just as binding upon those Churches as the counsels of their own General Association, i. e., it comes *divested* entirely of all ecclesiastical *authority*.

"3dly. The resolution of abrogation is alleged to be 'a breach of faith, and wholly void and of no effect.' This is begging the question: it goes on the *assumption*, that faith was plighted of right, and the treaty, so called, lawfully constituted; which we have supposed to be the very point in question.

"No. 4. 'Because it denominates the Plan of Union *unnatural* as well as unconstitutional, and attributes to it much confusion and irregularity.' A sufficient answer to this is found in the preceding; to which may be added a single remark as to irregularity; viz. that upon inquiry at brethren who came in upon this 'Plan,' it appeared from their own showing, to the abundant conviction of this General Assembly, that there were some members on this floor, deliberating and voting on the very resolutions in question, who had never adopted the Confession of Faith of this Church.

"No. 5. The fifth reason of protest is, that the resolution was concocted and brought before the Assembly by members of this body who had previously consulted, in the form of a convention, and memorialized this body on the subject: and that a majority of the committee to whom the memorial was referred were members of the convention.

"As to the former, let it suffice to say, that it is the right of every freeman and the duty of every Christian, before entering upon any great and important measure, to 'ponder the path of his feet,' because 'in the multitude of counsellors there is safety.' How the name 'convention,' any more than the name 'caucus,' should utterly vitiate their counsel, it may be difficult to discern.

"As to the latter, it may be remarked, that in all deliberative bodies, the principle is settled, that large committees ought to be selected in proportion to the respective party views that may be entertained on the subject committed. The wisdom of the rule is obvious to common sense, and the Moderator of this Assembly simply carried out the rule in this case.

"No. 6. The sixth reason of protest is, 'because the debate on the subject was arrested by an impatient call for the previous question. The Assembly was thus forced to a decision without any proper evidence of the existence of the alleged irregularities, and before the subject of errors in doctrine had been decided on in the Assembly.'

"Here remark, *first*, the call for the previous question was not *impatient*—it was asked for and seconded by a majority of the house, not in the spirit of violence and unjust oppression of the minority; and, *secondly*, there was no unreasonable curtailment of debate. The resolution was discussed two whole days—a period of time perhaps more extended than was ever before allotted or allowed by any General Assembly to any single naked resolution. And, *thirdly*, the brethren of the minority occupied the floor more than one-half of the time. And on another resolution, where the discussion was arrested by the previous question, it was just at the close of two long speeches by the minority, and after they had consumed more than five hours in debate; whereas, the majority had not occupied the floor two hours and a half. So, utterly groundless is the insinuation that a cruel and unjust use has been made of the previous question.

"'The Assembly was thus forced,' say the protesters—'the Assembly was forced!' 'Forced' by whom? Undoubtedly, by itself—'forced' to do just as it wished to do—'forced' to decide by a strong vote on a subject which had been discussed two whole days! Strange coercion this!!

"But, *fourthly*, the resolution in question was passed before the doctrinal errors were condemned. This is true. But it is also true, that 'the Assembly was thus forced,' by the opposition of the minority, to pass by the doctrinal discussion, because they could not have it in the order recommended by their committee. Certain alleged errors were offered by the minority, which they refused to have put in their proper place; but insisted on having first of all a decision upon them as amendments; which attempt, had it been successful, would have precluded their discussion, except upon a vote of reconsideration, which requires two-thirds: and thus the majority would have been completely, as to these alleged errors, in the power of the minority. Hence they were laid on the table, to be taken up at a future time. We now proceed to

"No. 1. The principal reason of protest is in these words, viz. 'Because the said act is declared, in the resolution complained of, to have been *unconstitutional.*'

"In opposition to the resolution declaring the Plan of Union unconstitutional, it would appear most reasonable that the protesters should affirm its constitutionality; i. e., that the Constitution covers and provides for it. This ground, however, the protesters have not ventured to take. On the contrary, they explicitly admit, that the Constitution makes no provision for said act—'it is,' say they, 'neither specifically provided for, nor prohibited in the Constitution.'

"A remark or two will show that in this they have abandoned the ground. For, 1. The Constitution of the Presbyterian Church, like that of our National Union, is a Constitution of specific powers, granted by the Presbyteries, the fountains of power, to the Synods and the General Assembly. 2. No powers, not specifically granted, can lawfully be inferred and assumed by the General Assembly, but only such as are indispensably necessary to carry into effect those which are specifically granted. 3. Therefore the burden of proof lies upon those who affirm that the Assembly had power to enact this 'Plan of Union.' They admit that there is no specific grant of such power; they are bound then to prove that its exercise was indispensably necessary, in order to carry out some other power specifically granted. Now we search in vain for any such proof in the protest. There is, we believe, but a single effort of the kind. This effort is made in view of two distinct and distant clauses in our book. (Form of Gov., Chap. xii. Sec. 4.) The General Assembly 'shall constitute the bond of union, peace, correspondence, and mutual confidence among all our Churches.' But surely here is no power granted to constitute a bond of union with churches of another denomination. It has exclusive reference to 'all our Churches,' and yet the protesters refer to this as authority for forming a union with a denomination not holding the same form of government.

"An equally unsuccessful attempt is made upon Chap. i. Sec. 2, where the book affirms, that 'any Christian Church, or Union or Association of Churches, is entitled to declare the terms of admission into its *communion*.' And the protesters assert here, that the General Assembly exercised this power in forming 'the Plan of Union,' and so declared 'the terms of admission into the *communion* of the Presbyterian Church, proper to be required in the frontier settlements.'

"On this statement two remarks seem requisite; *first*, the settling of the terms of communion, we had thought, was the highest act of power—an act beyond the reach of the General Assembly itself—an act which the constitution itself provides, shall be done only by a majority of the Presbyteries. When, we ask, did the Presbyterian Church 'declare the terms of admission into its *communion?*' Most assuredly, when the constitution was adopted. And yet the protesters in this case aver, that the 'Plan of Union' is a declaration of the terms of admission into our communion! Could they affirm more directly its unconstitutionality?

"The other remark is, that the Plan of Union itself does not prescribe the terms of admission into the communion of the Presbyterian Church. It prescribes the manner in which Congregationalists may remain out of this Church, and yet exercise a controlling and governing influence over its ecclesiastical judicatories.

"In the entire absence of all proof, that the power exercised in forming the Plan of Union, was indispensably necessary to carry out a power specifically granted, and in the face of their own admission, that such power is not specifically given to the General Assembly, we conclude, that the act in question was without any authority, and must be null and void.

"The next thing worthy of notice, is the criticism on the phrases 'constitutional rules,' and 'obligatory on all the Churches.' This Plan of Union, it is argued, is not of the nature of constitutional rules, obligatory on all the Churches, and therefore it was not necessary that it should have been sent down, and have received the sanction of a majority of the Presbyteries. In presenting this argument, the protesters admit, that if the Plan did embrace constitutional rules, the Assembly had no power to enact it. The book, (Form of Gov., Chap. xii. Sec. 6,) declares: 'Before any overtures or regulations proposed by the Assembly to be established as constitutional rules, shall be obligatory on the Churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them in writing, approving thereof.'

"This was not done with the Plan; and the only question before us is, whether it is an alteration of the constitution? This Assembly affirms that it is a radical and thorough change of the entire system. On which remark—

"1. Our book describes four Church courts, viz. the Church Session, the

Presbytery, the Synod, and the General Assembly. And (Chap. ix.) it defines 'the Church Session to consist of the Pastor or Pastors and Ruling Elders of a particular congregation,' and intrusts to these, as permanent officers, the government of that Church. But the Plan of Union provides for no such thing. It expressly dispenses with the Church Session, and leaves the government in the hands of the people, or of a temporary committee.

"Again, Chap. x. Sec. 2, 'A Presbytery consists of all the Ministers and one Ruling Elder from each congregation within a certain district.' But the Plan of Union abrogates this provision. It does not merely pass it by, but absolutely repeals and nullifies it. According to the Plan, a Presbytery may have committee-men less or more in it, and may have not a single Elder. The book farther states, that 'Every Congregation (i. e. of Presbyterians as before described,) which has a stated Pastor, has a right to be represented by one Elder; and every collegiate Church, (i. e. a Church with two or more Ministers,) by two or more Elders, in proportion to the number of pastors.' Here it is perfectly obvious, that the principle of equal representation in Presbytery is aimed at. The same is true of a Synod, Chapter xi. 'The ratio of the representation of Elders in the Synod is the same as in the Presbytery.' That is, every Congregation, governed by its own Session, shall be represented in Presbytery and Synod. But the Plan provides for Congregational committee-men, sitting and acting and voting in Presbytery, although it also provides that the congregation he represents shall not be under the government of the Presbytery, and no appeal can be taken from it to the Presbytery, even by a Minister, unless the Church agree to it. Thus the power of government is in the hands of men over whom that government does not extend. It is surely not necessary to proceed farther, to show that the Plan is an abrogation of the fundamental principles of the Presbyterian system. And yet the protesters say, it does not contain constitutional rules. No, verily, but it is a mass of unconstitutional usurpations, resulting from an overstretch of power. By the criticism of the protest, it is denied that the Plan contains constitutional rules; whereas, in the first sentence of the instrument itself, it is called 'a plan of government for the Churches in the new settlements.' And the second sentence runs thus: 'regulations adopted by the General Assembly,' &c. Now if *regulations* are not rules, language has lost its meaning; and if *regulations* containing 'a plan of government for the Churches,' are not intended to be binding, and do not touch the constitution, we are utterly at a loss to see how rules and regulations could be expressed. The article in question has been called 'a Plan of Union,' 'a contract,' 'a covenant,' none of which phrases is found in the document itself. It declares itself to be 'regulations' containing 'a plan of government for the Churches.' Now the General Assembly never had the power to establish 'regulations' and a new 'plan of government;' the Plan is therefore null and void.

"But, we are told, these governmental regulations were not binding on *all the Churches.* Were they not, indeed? Have they not given rise to heterogeneous bodies, who have come up here and bound us almost to our undoing? Have they not bound with green withes and new cords this body and its Boards of Education and Missions? Have they not well nigh shorn us of the locks of our strength, and forbidden us to go forth into the field of missionary conflict against the foes of our God and King? Surely these protesters will not say the regulations are not binding upon all the Churches.

"But, again, we are told in the protest, they are of long standing and have acquired the force of common law. Does long use constitute law? Then it would follow that concubinage and polygamy exist of moral right.

"Again, we are told, that this 'plan of government' was in existence twenty years prior to the last adoption of our constitution; and the inference is, that therefore it is binding, and was viewed as a contract to be kept in good faith. The fair inferences, however, from the fact, ought to be, that this 'plan of government' was not submitted to our Presbyteries by the General Assembly, and is therefore not binding; and that this neglect was owing to the circumstance that it was then little known, and its evils were not all developed.

"Again, we are told in the protest, in reference to this new 'plan of government,' that its omission of elders, being expressly provided for and designed, does not 'vitiate the organization—for then must numerous churches among us, in which there are no deacons, be for the same reason pronounced unconstitutional.' And we are free to confess, that, if the constitution made the deacon a ruling officer in the Church, he must be found in our ecclesiastical courts, and his absence would nullify their constitutional existence. This, however, is not the case. The deacon's office in the New Testament, and in our book, is limited to 'serving tables.' The argument therefore is lame, and shows its eastern birth.

"Again, the protest affirms that the argument against this 'plan of government for the churches,' because it was not submitted to the Presbyteries, strikes equally against the Theological Seminaries, the Boards of Education and of Missions, and also against the admission of the Presbyteries of the Associate Reformed Synod into this Church.

"Let us touch these in their order: and first, the Theological Seminaries. Here, again, if our protesters can show that these Seminaries are, in the language of our book, 'constitutional rules—obligatory on the Churches,' or, even in the language of their favourite Plan, 'regulations,' and 'a plan of government for the churches in the new settlements,' we will give up the argument, and Princeton and the Western Seminaries and all. But if, as every one knows, the constitutions and regulations of these Seminaries have nothing to do with the government of the Churches, any more than the private regulations of a private clergyman, for his private class of students, then is this argument null and void from the beginning. As to the power in the Assembly to organize a Seminary, it may be found in the book, (Form of Government, Chap. xii. Sec. 5,) under the general power 'of superintending the concerns of the whole Church,' none of which concerns is of more vital importance than that of providing an efficient ministry: also to them belongs the power of 'promoting charity, truth, and holiness, through all the Churches under their care.' Now, the training of a pious and orthodox Ministry is the most effectual mode of accomplishing this work, and clearly places Theological Seminaries within the Assembly's power.

"The same remarks are relevant and true, in reference to the Board of Education.

"As to the Board of Missions, 'the superintending of the concerns of the whole Church' cannot be carried out without missions; and the Form of Government, Chap. xviii., expressly provides for them, and grants to the Assembly power over this very business. It reads thus: 'The General Assembly may, of their own knowledge, send missions to any part to plant Churches or to supply vacancies; and, for this purpose, may direct any Presbytery to ordain Evangelists, or Ministers, without relation to any particular Churches.' How utterly unreasonable, then, for the protesters to deny the Assembly's power to institute a Board of Missions!

"As to the Mason Library and the Associate Reformed Churches, it may be necessary only to remark, that the two Presbyteries of New York and of Philadelphia—the only parts which came into this Presbyterian Church—were, from their beginning, *Presbyterian*, according to the strictest order;

holding the same identical Westminster Confession of Faith and Presbyterian Form of Church Government: it is therefore difficult to perceive how the admission, by the General Assembly, of strict and rigid Presbyterians into their connection, could be either extra or unconstitutional. The act of their admission did not create 'regulations,' and 'a plan of government for the Churches,' as did 'the Plan' in question: it was not 'an overture or regulation for establishing constitutional rules, obligatory on the Churches,' and therefore its transmission to all the Presbyteries was not necessary.

"Finally, the unconstitutionality of the 'plan of government for the Churches in the new settlements,' abrogated by this resolution, is further demonstrated by a reference to Form of Government, Chap. xii., Sec. 1, which says, 'The General Assembly is the highest judicatory of the Presbyterian Church. It shall represent, in one body, all the particular Churches of this denomination,' and subsequently, it defines the ratio of representation. Now, it has been proved, on the open floor of this General Assembly, by the protesters themselves, that the Synod of the Western Reserve, which was formed on this 'plan of government,' and which contains one hundred and thirty-nine particular Churches, has only from twenty-four to thirty Presbyterian Churches in it; and yet that Synod claim a right to twenty representatives here! Whom do these twenty represent? Certainly not 'particular Churches of this denomination,' as our book says. No, but Congregational Churches, which, by the terms of our book, and the whole representative spirit of our system, have no right to be represented here, and to judge and vote here, under a constitution which they deny to be binding upon themselves. With no greater impropriety would unnaturalized foreigners claim the right of franchise in our country, and of eligibility to office in our legislatures, our supreme judicial tribunals, and the executive departments of our States and the nation. Besides, it has been shown by themselves here, that this 'plan of government' has been here violated, by those claiming privileges under it, sending men to the Assembly who had never adopted our constitution.

"We therefore conclude, that the reasonings of the protesters is fallacious; the 'plan of government' adopted in 1801 is, and ever has been, unconstitutional, and therefore this General Assembly ought to declare, as it has done in the resolution protested against, that it is, from the beginning, null and void."—*Minutes*, 1837, pp. 458–464.

TITLE 2.—PROCESS AGAINST DISORDERLY COURTS.

[A committee was appointed to prepare charges, &c.; for which, and protest and reply upon it, see Book III. §§ 174—176.]

§ 147. *Certain Synods admonished.*

[On the last day of the Sessions of the Assembly]

"Dr. Cuyler, from the committee appointed to consider and report to the Assembly on the subject of citing inferior judicatories, presented a report, which was amended and adopted, and is as follows, viz.

"The committee believe, that, for the present, there is no urgent necessity to cite any inferior judicatories; and after what has been done toward the reform of the Church during the present sessions of the General Assembly, they believe it will be best to wait for a time, without further decisive action, in the hope that those portions of the Church against which serious charges are still made by common fame, will see the necessity of taking order on the subject, and doing, without delay, what truth and righteousness may require of them.

"We deem it proper, however, to say, that several of the Synods are so seriously charged, in several respects, that this Assembly would be wanting in faithfulness to itself, to them, and to the cause of Christ, as well as to the principles of justice and fair dealing, in carrying out its own principles, if it did not specially urge several of them to give prompt and particular attention to certain matters, in which they, or some of their Presbyteries or Churches, are specially charged. We, therefore, recommend the adoption of the following resolutions, viz.

"1. *Resolved*, That the Synods of Albany and New Jersey be enjoined to take special order in regard to the subject of irregularities in church order, charged by common fame upon some of their Presbyteries and Churches.

"2. That the Synod of Michigan be enjoined to take special order in regard to the subject of errors in doctrine, so charged upon all its Presbyteries.

"3. That the Synod of Cincinnati be enjoined to take special order in regard to error in doctrine, so charged as being connived at by several of its Presbyteries, and held by some of its members.

"4. That the Synod of Illinois be enjoined to take special order in regard to errors in church order and errors in doctrine, so charged upon several of its Presbyteries.

"5. That besides the general reference to the word of God and our standards, we refer the Synods above named to the testimony of this General Assembly, as to the nature of the errors and irregularities intended by it, in these resolutions. And said Synods are enjoined to take order on the subjects now referred to them for consideration and action, at their first stated meeting after this Assembly adjourns; and to report their doings herein, with whatever else seems to them necessary to elucidate the whole subject, in writing, to the next General Assembly.

"6. And the said five Synods are especially enjoined, and all other Synods in our bounds are required, to cause to be laid before the next General Assembly, as far as possible, copies of all the abbreviated creeds and church covenants in use amongst their Churches; which subject is also particularly commended to all our Presbyteries, both in relation to the present demand, and with reference to the testimony of this Assembly on that subject."—*Ibid.* p. 496.

TITLE 3.—COMMITTEE OF CONFERENCE, ON AMICABLE SEPARATION.

§ 148.

"Mr. Breckinridge gave notice that he would to-morrow morning offer a resolution to appoint a committee, to consist of equal numbers from the majority and minority on the vote to cite inferior judicatories, to inquire into the expediency of a voluntary division of the Presbyterian Church."

"Agreeably to notice given last evening, Mr. Breckinridge moved that a committee of ten members, of whom an equal number shall be from the majority and minority of the vote on the resolutions to cite inferior judicatories, be appointed on the state of the Church.

"Dr. Junkin and Mr. Ewing, on the part of the majority, and Messrs. A. Campbell and Jessup, on the part of the minority, were appointed to nominate each five members of the committee on the foregoing resolutions.

"Dr. Junkin and Mr. Campbell, from the committees to nominate the Committee of Ten on the State of the Church, respectively reported, the following nominations, viz. Mr. Breckinridge, Dr. Alexander, Dr. Cuyler, Dr. Witherspoon, and Mr. Ewing, on the part of the majority; and Dr. M'Auley, Dr. Beman, Dr. Peters, Mr. Dickinson, and Mr. Jessup, on the part of the minority. The report was adopted; and the committee was directed to meet in this house, at the rising of the Assembly this morning, and afterwards on their own adjournments.

"On motion, The Assembly engaged in prayer, on behalf of this committee, and of the subject referred to them."—*Minutes*, 1837, pp. 426, 427.

"The Committee on the State of the Church reported, by their chairman, Dr. Alexander, that they had not been able to agree, and asked to be discharged.

"Both portions of the committee then made separate reports, accompanied by various papers, which reports and papers were ordered to be entered on the Minutes of the Assembly, and are as follows, viz.

§ 149. *Report of the Committee of the Majority.*

"The Committee of the Majority, from the United Committee on the State of the Church, beg leave to report:

"That having been unable to agree with the Minority's Committee on any plan for the immediate and voluntary separation of the New and Old-school parties in the Presbyterian Church, they lay before the General Assembly the papers which passed between the committees, and which contain all the important proceedings of both bodies.

"These papers are marked 1 to 5 of the majority, and 1 to 4 of the minority.* A careful examination of them will show that the two committees were agreed in the following matters, namely:

"1. The propriety of a voluntary separation of the parties in our Church, and their separate organization.

"2. As to the corporate funds, the names to be held by each denomination, the Records of the Church, and its Boards, and Institutions.

"It will further appear, that the committees were entirely unable to agree, on the following points, namely:

"1. As to the propriety of entering at once, by the Assembly, upon the division, or the sending down of the question to the Presbyteries.

"2. As to the power of the Assembly to take effectual initiative steps, as proposed by the majority; or the necessity of obtaining a change in the constitution of the Church.

"3. As to the breaking up of the succession of this General Assembly, so that neither of the new Assemblies proposed, to be considered *this* proper body continued; or that the body which should retain the name and institutions of the General Assembly of the Presbyterian Church in the United States of America, should be held in fact and law, to be the true successors of *this* body. While the Committee of the Majority were perfectly disposed to do all that the utmost liberality could demand, and to use in all cases such expressions as should be wholly unexceptionable; yet it appeared to us indispensable to take our final stand on these grounds.

"For, *first*, we are convinced that if anything tending towards a voluntary separation is done, it is absolutely necessary to do it effectually, and at once.

"*Secondly*. As neither party professes any desire to alter any constitutional rule whatever, it seems to us not only needless, but absurd, to send down an overture to the Presbyteries on this subject. We believe, moreover, that full power exists in the Assembly, either by consent of parties, or in the way of discipline, to settle this, and all such cases; and that its speedy settlement is greatly to be desired.

"*Thirdly*. In regard to the succession of the General Assembly, this committee could not in present circumstances, consent to anything that should even imply the final dissolution of the Presbyterian Church, as now organized in this country; which idea, it will be observed, is at the basis of the plan of the minority; insomuch that even the body retaining the name and institutions should not be considered the successor of *this* body.

---

* There is a misarrangement of these papers in the printed Minutes, which is here rectified.

"*Finally.* It will be observed from our fifth paper, as compared with the fourth paper of the Minority's Committee, that the final shape which their proposal assumed, was such, that it was impossible for the majority of the House to carry out its views and wishes, let the vote be as it might. For if the House should vote for the plan of the Committee of the Majority, the other committee would not consider itself, or its friends, bound thereby: and *voluntary* division would therefore be impossible, in that case. But if the House should vote for the minority's plan, then—the foregoing insuperable objections to that plan being supposed to be surmounted—still the whole case would be put off, perhaps indefinitely.

"A. Alexander, C. C. Cuyler, J. Witherspoon, N. Ewing, R. J. Breckinridge."

§ 150. *Report of the Committee of the Minority.*

"The subscribers, appointed members of the Committee of Ten on the State of the Church, respectfully ask leave to report, as follows:

"It being understood that one object of the appointment of said committee was to consider the expediency of a voluntary division of the Presbyterian Church, and to devise a plan for the same, they, in connection with the other members of the committee, have had the subject under deliberation.

"The subscribers had believed that no such imperious necessity for a division of the Church existed, as some of their brethren supposed, and that the consequences of division would be greatly to be deprecated. Such necessity, however, being urged by many of our brethren, we have been induced to yield to their wishes, and to admit the expediency of a division, provided the same could be accomplished in an amicable, equitable, and proper manner. We have accordingly submitted the following propositions to our brethren on the other part of the same committee, who at the same time submitted to us their proposition, which is annexed to this report.

"[Here read the Proposition marked Minority No. 1, and Majority No. 1.]

"Being informed by the other members of the committee, that they had concluded not to discuss in committee the propositions which should be submitted, and that all propositions on both sides were to be in writing, and to be answered in writing, the following papers passed between the two parts of the committee:—Here read,

No. 2, Minority paper.
2, Majority "
3, Majority "
3, Minority "
4, Majority "
4, Minority "
5, Majority "

"From these papers it will be seen, that the only question of any importance upon which the committee differed, was that proposed to be submitted to the decision of the Assembly, as preliminary to any action upon the details of either plan. Therefore, believing that the members of this Assembly have neither a constitutional nor moral right to adopt a plan for a division of the Church, in relation to which they are entirely uninstructed by the Presbyteries; believing that the course proposed by their brethren of the committee to be entirely inefficacious, and calculated to introduce confusion and discord into the whole Church, and instead of mitigating, to enhance the evils which it proposes to remove; and regarding the plan proposed by themselves, with the modifications thereof, as before stated, as presenting in general the only safe, certain, and constitutional mode of division, the subscribers do respectfully present the same to the Assembly for their adoption or rejection.

"Thomas M'Auley, N. S. S. Beman, Absalom Peters, B. Dickinson, William Jessup."

§ 151. *No.* 1, *of the Majority.*

"The portion of the committee which represents the majority, submit for consideration:

"1. That the peace and prosperity of the Presbyterian Church in the United States require a separation of the portions called respectively the Old and New-school parties, and represented by the majority and minority in the present Assembly.

"2. That the portion of the Church represented by the majority in the present General Assembly, ought to retain the name and the corporate property of the General Assembly of the Presbyterian Church in the United States of America.

"3. That the two parties ought to form separate denominations, under separate organizations; that to effect this with the least delay, the Commissioners in the present General Assembly shall elect which body they will adhere to, and this election shall decide the position of their Presbyteries respectively, for the present; that every Presbytery may reverse the decision of its present Commissioners, and unite with the opposite body by the permission of that body properly expressed; that minorities of Presbyteries, if large enough, or if not, then in connection with neighbouring minorities, may form new Presbyteries, or attach themselves to existing Presbyteries, in union with either body, as shall be agreed on; that Synods ought to take order and make election on the general principles already stated; and minorities of Synods should follow out the rule suggested for minorities of Presbyteries, as far as they are applicable."

§ 152. *No.* 1, *of the Minority.*

"Whereas, the experience of many years has proved that this body is too large to answer the purposes contemplated by the Constitution, and there appear to be insuperable obstacles in the way of reducing the representation:

"And whereas, in the extension of the Church over so great a territory, embracing such a variety of people, difference of view in relation to important points of Church policy and action, as well as theological opinion, are found to exist:

"Now, it is believed, a division of this body into two separate bodies, which shall act independently of each other, will be of vital importance to the best interests of the Redeemer's kingdom.

"Therefore, *Resolved*, That the following rules be sent down to the Presbyteries for their adoption or rejection as constitutional rules, to wit:

"1. The General Assembly of the Presbyterian Church in the United States of America shall be, and it hereby is divided into two bodies; the one thereof to be called the General Assembly of the Presbyterian Church in the United States of America, and the other, the General Assembly of the American Presbyterian Church.

"2. That the Confession of Faith and Form of Government of the Presbyterian Church of the United States of America, as it now exists, shall continue to be the Confession of Faith and Form of Government of both bodies, until it shall be constitutionally changed and altered by either, in the manner prescribed therein.

"3. That in sending up their Commissioners to the next General Assembly, each Presbytery, after having, in making out their commissions, followed the form now prescribed, shall add thereto as follows: 'That in case a majority of the Presbyteries shall have voted to adopt the plan for organizing two General Assemblies, we direct our said Commissioners to attend the meeting of the General Assembly of the 'Presbyterian Church of the United States of America,' or the 'American Presbyterian Church,' as the case may be.' And after the opening of the next General Assembly, and before proceeding to other business than the usual preliminary organization, the said Assembly shall ascertain what is the vote of the Presbyteries, and in case a majority of said Presbyteries shall have adopted these rules, then the two General Assemblies shall be constituted and organized in the manner now pointed out in the Form of Government, by the election of their respective Moderators, Stated Clerks, and other officers.

"4. The several Presbyteries shall be deemed and taken to belong to that Assembly with which they shall direct their Commissioners to meet, as stated in the preceding rule. And each General Assembly shall, at their first meeting as aforesaid, organize the Presbyteries belonging to each into Synods. And in case any Presbytery shall fail to decide as aforesaid at that time, they may attach themselves within one year thereafter to the Assembly they shall prefer.

"5. Churches and members of Churches, as well as Presbyteries, shall be at full liberty to decide to which of said Assemblies they will be attached, and in case the majority of male members in any Church shall decide to belong to a Presbytery connected with the Assembly to which their Presbytery is not attached, they shall certify the same to the Stated Clerk of the Presbytery, which they wish to leave and the one with which they wish to unite, and they shall, *ipso facto*, be attached to such Presbytery.

"6. It shall be the duty of Presbyteries, at their first meeting after the adoption of these rules, or within one year thereafter, to grant certificates of dismission to such Ministers, Licentiates, and Students, as may wish to unite with a Presbytery attached to the other General Assembly.

"7. It shall be the duty of Church Sessions to grant letters of dismission to such of their members, being in regular standing, as may apply for the same within one year after the organization of said Assemblies under these rules, for the purpose of uniting with any Church attached to a Presbytery under the care of the other General Assembly; and if such Session refuse so to dismiss, it shall be lawful for such members to unite with such other Church in the same manner as if a certificate were given.

"8. The Boards of Education and Missions shall continue their organizations as heretofore, until the next meeting of the Assembly; and in case the rules for the division of the Assembly be adopted, those Boards shall be, and hereby are, transferred to the General Assembly of the Presbyterian Church in the United States of America, if that Assembly at its first meeting shall adopt the Boards as their organizations; and the seats of any Ministers or Elders in those Boards, not belonging to that General Assembly, shall be deemed to be vacant.

"9. The records of the Assembly shall remain in the hands of the present Stated Clerk, for the mutual use and benefit of both General Assemblies, until, by such an arrangement as they may adopt, they shall appoint some other person to take charge of the same. And either Assembly, at their own expense, may cause such extracts and copies to be made thereof, as they may desire and direct.

"10. The Princeton Seminary funds to be transferred to the Board of Trustees of the Seminary, if it can be so done legally and without forfeiting the trusts upon which the grants were made; and if it cannot be done legally, and according to the intention of the donors, then to remain with the present Board of Trustees until legislative authority be given for such transfer. The supervision of said Seminary, in the same manner in which it is now exercised by the General Assembly, to be transferred to and vested in the General Assembly of the Presbyterian Church in the United States to be constituted. The other funds of the Church to be divided equally between the two Assemblies.*

"Pass a resolution suspending the operation of the controverted votes until after the next Assembly.

§ 153. *No. 2, of the Majority.*

"The Committee of the Majority having considered the paper submitted by that of the Minority, observe,

"1. That they suppose the propriety and necessity of a division of the Church may be considered as agreed on by both committees; but we think it not expedient to attempt giving reasons in a preamble; the preamble is therefore not agreed to.

"2. So much of No. 1, of the plan of the Committee of the Minority, as relates to the proposed names of the new General Assemblies, is agreed to.

"3. Nos. 1 to 8 inclusive, except as above, are not agreed to, but our proposition, No. 3, in our first paper, is insisted on. But we agree to the proposal in regard to single Churches, individual Ministers, licentiates, students, and private members.

"4. In lieu of No. 9, we propose that the present Stated Clerk be directed to make out a complete copy of all our records, at the joint expense of both the new bodies, and after causing the copy to be examined and certified, deliver it to the written order of the Moderator and Stated Clerk of the General Assembly of the American Presbyterian Church.

"5. We agree, in substance, to the proposal in No. 10, and offer the following as the form in which the proposition shall stand: that the corporate funds and property of the Church, so far as they appertain to the Theological Seminary at Princeton, or relate to the Professors' support, or the education of beneficiaries there, shall remain the property of the body retaining the name of the General Assembly of the Presbyterian Church in the United States of America; that all other funds shall be equally divided between the new bodies, so far as it can be done in conformity with the intentions of the donors; and that all liabilities of the present Assembly shall be discharged in equal portions by them; that all questions relating to the future adjustment of this whole subject upon the principles now agreed on, shall be settled by committees appointed by the new Assemblies at their first meeting respectively; and if these committees cannot agree, then each committee shall select one arbitrator, and these two, a third, which arbitrators shall have full power to settle finally the whole case in all its parts; and that no person shall be appointed an arbitrator, who is a member of either Church; it being distinctly understood that whatever difficulties may arise in the construction of trusts, and all other questions of power, as well as right, legal and equitable, shall be finally decided by the committees or arbitrators, so as in all cases to prevent an appeal by either party to the legal tribunals of the country.

---

* See § 197, and Book V. § 290—294.

§ 154. *No. 2, of the Minority.*

"The Committee of the Minority, &c., make the following objections to the proposition of the Majority.

"1. To any recognition of the terms 'Old and New-schools,' or 'Majority and Minority,' of the present Assembly; in any action upon the subject of division, the minority expect the division in every respect to be equal; no other would be satisfactory.

"2. Insisting upon an equal division, we are willing that that portion of the Church which shall choose to retain the present Boards, shall have the present name of the Assembly. The corporate property which is susceptible of division to be divided, as the only fair and just course.

"3. We object to the power of the Commissioners to make any division at this time, and as individuals we cannot assume the responsibility.

No. 3, of the Majority.

"The Committee of the Majority, &c., in relation to paper No. 2, observe:

"1. That the terms 'Old and New-school, Majority and Minority,' are meant as descriptive, and some description being necessary, we see neither impropriety nor unsuitableness in them.

"2. Our previous paper No. 2, having, as we suppose, substantially acceded to the proposal of the minority in relation to the funds in their first paper, we deem any further statement on that subject unnecessary.

"3. That we see no difficulty in the way of settling the matter at present, subject to the revision of the Presbyteries, as provided in our first paper, under the third head; and as no 'constitutional rules' are proposed in the way of altering any principles of our system, we see no constitutional obstacle to the execution of the proposal already made. We therefore adhere to that plan as our final proposal. But if the commissioners of any Presbytery should refuse to elect, or be equally divided, then the Presbytery which they represent shall make such election at its first meeting after the adjournment of the present General Assembly.

§ 155. *No. 3, of the Minority.*

"1. We accede to the proposition to have no preamble.

"2. We accede to the proposition No. 4, modifying our proposition No. 9, in relation to the records and copies of the records. The copy to be made within one year after the division.

"3. We assent to the modification of No. 10, by No. 5 of the propositions submitted, with a trifling alteration in the phraseology, striking out the words, 'shall remain the property of the body retaining the name of the General Assembly of the Presbyterian Church in the United States of America,' and inserting the words, 'shall be transferred and belong to the General Assembly of the Presbyterian Church of the United States of America, hereby constituted.'

"4. We cannot assent to any division by the present Commissioners of the Assembly, as it would in no wise be obligatory on any of the judicatories of the Church, or any members of the Churches. The only effect would be a disorderly dissolution of the present Assembly, and be of no binding force or effect upon any member who did not assent to it.

"5. We propose a resolution to be appended to the Rules, and which we believe, if adopted by the committee, would pass with great unanimity, urging in strong terms the adoption of the Rules by the Presbyteries; and the members of the minority side of the committee pledge themselves to use their influence to procure the adoption of the same by the Presbyteries.

§ 156. *No.* 4, *of the Majority.*

"The Committee of the Majority, &c., in reply to paper No. 3, of the Minority's Committee, simply refer to their own preceding papers, as containing their final propositions.

§ 157. *No.* 4. *of the Minority.*

"The Committee of the Minority, in reply to paper No. 3, of the Majority, observe:

"That they will unite in a report to the Assembly, stating that the committee have agreed that it is expedient that a division of the Church be effected, and in general upon the principles upon which it is to be carried out, but they differ as to the manner of effecting it.

"On the one hand, it is asked that a division be made by the present Assembly at their present meeting; and on the other hand, that the plan of division, with the subsequent arrangement and organization, shall be submitted to the Presbyteries for their adoption or rejection.

"They will unite in asking the General Assembly to decide the above points previous to reporting the details, and in case the Assembly decide in favour of immediate division, then the paper No. 1, of the majority, with the modifications agreed on, be taken as the basis of the report in detail.

"If the Assembly decide to send to the Presbyteries, then No. 1, of the Minority's papers, with the modifications agreed on, shall be the basis of the report in detail.

"The Committee of the Minority cannot agree to any other propositions than those already submitted, until the above be settled by the Assembly.

"If the above proposition be not agreed to, or be modified and then agreed to, they desire that each *side* may make a report to the Assembly tomorrow morning.

§ 158. *No.* 5, *of the Majority.*

"The Committee of the Majority, &c., in answer to No. 4, &c., reply that understanding from the verbal explanations of the Committee of the Minority, that the said committee would not consider either side bound by the vote of the Assembly, if it were against their views and wishes respectively on the point proposed to be submitted to its decision in said paper, to carry out in good faith a scheme which, in that case, could not be approved by them; and under such circumstances a *voluntary* separation being manifestly impossible, this committee consider No. 4, of the Minority, as virtually a a waver of the whole subject. If nothing further remains to be proposed, they submit that the papers be laid before the Assembly, and that the united Committee be dissolved."

§ 159.

"The Committee on the State of the Church was discharged.

"It was moved that the further consideration of the reports be indefinitely postponed; and, after debate,

"It was moved that this whole subject be laid on the table for the present. The motion was adopted, by yeas and nays, as follows, viz. *Yeas*, 138, *Nays*, 107."—*Minutes*, 1837, pp. 430—437.

TITLE 4.—THE SYNODS OF THE WESTERN RESERVE, UTICA, GENEVA, AND GENESEE, DISOWNED.

§ 160.

(*a*) "*Resolved*, That, by the operation of the abrogation of the Plan of Union of 1801, the Synod of the Western Reserve is, and is hereby declared to be no longer a part of the Presbyterian Church in the United States of America."—*Yeas*, 132, *Nays*, 105.—*Minutes*, 1837, p. 440.

(*b*) "*Be it resolved*, by the General Assembly of the Presbyterian Church in the United States of America,

"1. That in consequence of the abrogation by this Assembly of the Plan of Union of 1801, between it and the General Association of Connecticut, as utterly unconstitutional, and therefore null and void from the beginning, the Synods of Utica, Geneva and Genesee, which were formed and attached to this body under and in execution of said 'Plan of Union,' be, and are hereby declared to be out of the ecclesiastical connection of the Presbyterian Church of the United States of America, and that they are not in form or in fact an integral portion of said Church.

"2. That the solicitude of this Assembly on the whole subject, and its urgency for the immediate decision of it, are greatly increased by reason of the gross disorders which are ascertained to have prevailed in those Synods, (as well as that of the Western Reserve, against which a declarative resolution, similar to the first of these, has been passed during our present sessions,) it being made clear to us, that even the Plan of Union itself was never consistently carried into effect by those professing to act under it.

"3. That the General Assembly has no intention, by these resolutions, or by that passed in the case of the Synod of the Western Reserve, to affect in any way the ministerial standing of any members of either of said Synods; nor to disturb the pastoral relation in any Church; nor to interfere with the duties or relations of private Christians in their respective Congregations; but only to declare and determine according to the truth and necessity of the case, and by virtue of the full authority existing in it for that purpose, the relation of all said Synods, and all their constituent parts to this body, and to the Presbyterian Church in the United States.

"4. That inasmuch as there are reported to be several Churches and Ministers, if not one or two Presbyteries, now in connection with one or more of said Synods, which are strictly Presbyterian in doctrine and order, be it, therefore, further resolved, that all such Churches and Ministers as wish to unite with us, are hereby directed to apply for admission into those Presbyteries belonging to our connection which are most convenient to their respective locations; and that any such Presbytery as aforesaid, being strictly Presbyterian in doctrine and order, and now in connection with either of said Synods, as may desire to unite with us, are hereby directed to make application, with a full statement of their cases, to the next General Assembly, which will take proper order thereon."

§ 161. *Mr. Jessup's amendment.*

"It was moved by Mr. Jessup to postpone the resolutions, with a view of introducing the following substitute, viz.

"'Whereas, it has been alleged, that the Synods of Geneva, Genesee, and Utica, of the Presbyterian Church in the United States of America, have been guilty of important delinquency and grossly unconstitutional proceedings, and a resolution predicated on this allegation to exclude the said Synods from the said Presbyterian Church, has been offered in this Assembly; and whereas, no specified act of the said Synod has been made the ground of proceeding against that body, nor any specific members of that body have been designated as the delinquents; and, whereas, these charges are denied by the commissioners representing those bodies on this floor, and an inquiry into the whole matter is demanded; and, whereas, a majority of the members of the Synods have had no previous notice of these proceedings, nor of the existence of any charge against them, individually or collectively, nor any opportunity of defending themselves against the charges so brought against them:

"Therefore, *Resolved*, That the Synods of Utica, Geneva, and Genesee, be, and hereby are, cited to appear on the third Thursday of May next, at Philadelphia, before the next General Assembly of the Presbyterian Church in the United States of America, to show what they have done, or failed to do, in the case in question, and, if necessary, generally to answer any charges that may or can be alleged against them, to the end that the whole matter may be examined into, deliberated upon, and judged of, according to the Constitution and Discipline of the Presbyterian Church in the United States of America.'"

[Mr. Jessup's motion was cut off by the call for the previous question, and the resolution was adopted.]—*Ibid.* pp. 443, 444, 445.

§ 162. *Protest of the Commissioners from the Synod of Western Reserve.*

"We, the subscribers, Commissioners to this General Assembly, from the Presbyteries of Grand River, Trumbull, Portage, Cleveland, Lorain, Medina, Huron and Maumee, feel it our duty to enter our solemn *protest* and *remonstrance* against what we regard the *unconstitutional and unjust* act of the Assembly, by which we are interrupted in the discharge of the duties assigned us by our respective Presbyteries, and *excluded from the floor of this House*, and from the Presbyterian Church of these United States of America; and by which the General Assembly of the said Church is actually dismembered:—and for the following reasons, viz.

"1. We were regularly appointed by our Presbyteries, commissioned in due form, and admitted to our seats in this Assembly, and exercised our undisputed rights as members for two weeks.

"2. The Presbyteries represented by us, *all* have a regular Presbyterian existence, according to the Constitution of the Presbyterian Church, as interpreted and administered by all the courts of the Church;—and some of these Presbyteries existed prior to the adoption of the Constitution in 1821, and participated in that act.

"3. If there was anything wrong in the original organization of our Presbyteries—which we do not admit or believe—this wrong was chargeable, not upon *us*, but upon the Synod of Pittsburgh, from whose act our original Presbyteries received their existence, and which act has been *sanctioned* by twenty-two General Assemblies, up to the present time.

"4. But if—after an administration of the Constitution for thirty-six years, on the assumption that the 'Plan of Union' with the 'Association of Connecticut' was constitutional—a *different* conclusion is *now* arrived at, we can see no reason why this new discovery, which legally concerns the '*accommodation churches*' only, should be made a reason why Presbyteries, Ministers, and Elders, regularly introduced into the Presbyterian Church, according to its known and common forms, should be driven, without a constitutional trial, from the rights and privileges secured to them by our Constitution.

"5. If it be assumed that the existence of Churches on the 'accommodation plan' rightfully annihilates the existence of all Presbyteries and Synods where such churches have been formed, we see not why this principle should be confined in its severe application to the 'Synod of the Western Reserve,' when it is known that the same system has prevailed in the Synods of Albany, New Jersey, and South Carolina and Georgia; and extensively in other Synods under the care of the General Assembly. And, if the toleration of the 'accommodation plan' proves so fatal to the existence of inferior courts, we see not why the *originating and the fostering* of this plan for thirty-six years, should not render nugatory all the acts of the Assembly itself, and even destroy its charter.

"A principle which leads to results so disastrous and 'suicidal' to the Presbyterian Church, we cannot regard as constitutional.

"6. Once admit that regularly appointed Commissioners may be excluded *instanter*, without a charge of discourtesy to the House, and without trial, and the way is open to drive from the General Assembly, under some pretext or other, any member, or any number of members, who, for the time being, may be obnoxious to the majority. This principle annihilates at once and for ever, the rights of Presbyteries on this floor, and renders the Constitution itself a dead letter.

"We complain not so much that we were denied a patient hearing; that it was professed we were not on trial, on the ground that we were already out of the House by the passage of a previous resolution; and that still testimony was elicited from us catechetically, which, we think, was abused to our condemnation; that the whole case on which hung the destiny of the Synod, was hurried through, and finally closed by the '*previous question*,' which shut up the mouths of ourselves and our friends; that, finally, we were furnished with no communication dismissing us from the House in a courteous manner. *All this* we have felt to be unkind and unjust treatment; but we have passed it over, to select our reasons for protest from the great principles of Presbyterianism, which in our case, have been violated. We, therefore, wish to leave this our solemn *protest* on the records of a court, of which we still regard ourselves as rightful members. Having done this, we commit our case to the calm decision of the Church at large—of posterity—of God.

"Rufus Nutting, Alanson Saunders, Henry Brown, Eldad Barber, John Seward, William Fuller, Joseph H. Breck, James Boyd, Harmon Kingsbury, Isaac J. Rice, Varnum Noyes, Benjamin Woodbury, Dudley Williams."—*Minutes*, 1837, p. 449.

§ 163. *Answer to the Protest.*

"The General Assembly might not only decline to reply to the protest signed by the Commissioners from the Presbyteries composing the Synod of the Western Reserve, but even refuse to admit it to record. For if the 'Plan of Union' was unconstitutional, and therefore void, from the beginning, and the existence of these Presbyteries was founded on that Plan of Union, then they never had a constitutional existence, and their Commissioners never had a constitutional right to a seat in the General Assembly. The Assembly, therefore, do not *exclude* those who they admit *once had a right* to seats here, but they simply *declare* that, from the unconstitutional organization of these Presbyteries, their Commissioners never had, and of course now have not a right to seats in this Assembly. They therefore had no 'right to vote,' and consequently had no 'right to join in a protest' against any decision of this House, or to have their protest admitted to record. They did vote, however, in the decision against which they protest; but if they did that in one case which the Constitution did not authorize, that certainly gives them no right to do another thing which depended on their right to do the first act.

"But the Assembly desire to treat those brethren with all courtesy, and therefore allow their protest a place in the records.

"To their reasons for protesting, the following answers are given.

"It seems, however, to be proper in the first place to state the great principle on which the Assembly decided.

"We believe that our powers, as a judicatory, are limited and prescribed by the Constitution of the Presbyterian Church. Whatever any Assembly may do which it is not authorized by the Constitution to do, is not binding on any inferior judicatory, nor on any subsequent Assembly.

"The Constitution provides that all our judicatories shall be composed of Bishops or Ministers, and Ruling Elders of the Presbyterian Church, and the General Assembly have no right to introduce into any of the judicatories any other persons claiming to hold any other offices, either in the Presbyterian Church or any other Church. And should they attempt to do this, no one is bound by it. But the General Assembly of 1801 did permit members of standing committees in Churches not Presbyterian, 'to sit and act' in our Presbyteries, and under this provision they have sat in the higher judicatories of the Church.

"On a thorough investigation it is now fully ascertained that they had no authority from the Constitution to admit officers from any other denomination of Christians to sit and act in our judicatories; and, *therefore,* no Presbytery or Synod thus constituted, is recognized by the Constitution of our Church, and no subsequent General Assembly is bound to recognize them.

"The Presbyteries of the Synod of the Western Reserve are thus constituted, for committee-men are permitted 'to sit and act' in all these Presbyteries; therefore this General Assembly cannot recognize the constitutional existence of these Presbyteries.

"The fact that they have been recognized by former Assemblies cannot bind this Assembly, when it is fully convinced of the unconstitutionality of the organization.

"In reply to the first reason in the protest, viz. that they were regularly appointed by their Presbyteries, &c., we say they were not regularly appointed, for it is admitted that these committee-men are allowed to vote for commissioners to the Assembly, and these illegal votes, of which there may have been a majority, renders the appointment illegal. They held their seats in this Assembly for some time, it is true, but this gives them no right to continue to hold them after it is ascertained that they had no constitutional right to seats.

"As to the second reason, that their Presbyteries have a regular Presbyterian existence, it is denied by this Assembly, and on this ground they are denied seats. The existence of Presbyteries thus constituted is recognized neither in the former nor the amended Constitution of the Church.

"3. If the Synod of Pittsburgh constituted Presbyteries in part of materials not allowed by the Constitution, this Assembly is not bound to recognize them.

"4. It is well known to those acquainted with the history of this General Assembly, that the 'Plan of Union,' as an unconstitutional compact, has long been a subject of complaint, and as long ago as the year 1831, the Assembly resolved, that the appointment of members of standing committees, to be members of the General Assembly, was of questionable constitutionality, and therefore ought not in future to be made; and since that time none have been received in the Assembly known to be such. But their right to seats here is just as constitutional as in the Presbytery.

"The protestants still assume that their Presbyteries are regularly constituted, while we consider it a fundamental departure from our system to organize a Presbytery with one or two Presbyterian Churches, and ten or twelve of another denomination of Christians. And had none but Presbyterian Churches been allowed to belong to the Presbyteries, some of these Presbyteries never would have existed. The representatives of these Churches, on the accommodation plan, form a constituent part of these

Presbyteries as *really* as the Pastors or Elders, and this Assembly can recognize no Presbytery, thus constituted, as belonging to the Presbyterian Church.

"5. The Assembly has extended the operation of this principle to other Synods which they find similarly constituted. But even if they did not, this injures not the Synod of the Western Reserve.

"6. 'Once admit that regularly appointed Commissioners may be excluded,' &c. This is assuming what we deny. Many of those who voted for these Commissioners, and for aught we know, a majority, were neither Bishops nor Ruling Elders in the Presbyterian Church, and therefore had no right to vote for those Commissioners.

"The Constitution says expressly, it (the General Assembly) shall represent in one body, *all the particular churches of this denomination;*—but these Commissioners were voted for by the delegates of churches of *another denomination;* therefore they represent churches of another denomination. According to their own showing, there is one Presbytery with only one Presbyterian church, another with two, and in the whole Synod, containing one hundred and thirty-nine churches, there are only twenty-five, or at most thirty Presbyterian churches, and one hundred and nine Congregational churches, or churches of a mixed character. It cannot, therefore, be a Presbyterian body where more than three-fourths of the churches are *not* Presbyterian. It is perfectly manifest that in a body thus constituted it would often occur that the Commissioners elected would be chosen by those who had no right to vote, and so they would be the representatives not of the Presbyterian but of the Congregational denomination.

"We would observe, in reference to the conclusion of the protest, that the members of the Synod of the Western Reserve, and their friends, occupied a larger space in the discussion than the majority of the Assembly; and the 'previous question' was not called for until it was manifest that the minds of members were made up. As the Assembly has already made provision for the organization into Presbyteries and annexation to this body of all the Ministers and Churches who are thoroughly Presbyterian, it is not necessary to reply to the closing remarks of the protest."—*Ibid.* p. 450.

§ 164. *Protest of the Commissioners from the Synods of Utica, Geneva, and Genesee.*

"Whereas, the General Assembly of the Presbyterian Church in the United States of America, now in session, has declared the Synods of Utica, Geneva, and Genesee no longer constituent parts of the Presbyterian Church; and, whereas, the Commissioners from the Presbyteries constituting those Synods have been deprived of the right of deliberating and voting in this House—*Therefore,*

"The undersigned, Commissioners from the Synods of Utica, Geneva, and Genesee, claim their right to enter their protest and remonstrance against these acts, for the reasons following, viz.

"1. Because we deem such acts utterly unconstitutional and unprecedented. In our Form of Government, (Chap. xii., Sects. 4 and 5,) the powers of the General Assembly are specifically defined, but no authority to exercise such summary process and excision is there granted. In our Book of Discipline, (Chapters iv. and v.) the mode of procedure in the trial and punishment of Ministers of the gospel is expressly and specifically prescribed, yet no one point of these laws of discipline has been conformed to in the excision and virtual excommunication of four or five hundred Ministers, in good and regular standing in the Presbyterian Church; no citations have been issued or served; no charges have been specified or preferred, and no opportunity has been afforded for justification or defence.

"2. Because, when the regular and constitutional method of trial was proposed to this House, the majority rejected this plan, and proceeded without trial in any form, and, in our judgment, in the face of all the regulations and provisions of our constitution and rules of discipline, to declare the aforesaid Synods to be 'out of the ecclesiastical connection of the Presbyterian Church in the United States, and not in form or fact an integral portion of said Church.'

"3. Because the act of exclusion is professedly based on the previous act of the Assembly purporting to abrogate the 'Plan of Union' formed by the Assembly of 1801, with the Connecticut Association, and acted upon for thirty-six years; whereas, in our estimation, that ancient compact could not, in good faith, be abrogated without previous conference with said Association; and even if it could be so abrogated, that abrogation would not destroy or invalidate the institutions established, and the rights vested under its operation. Besides, the majority of the churches within the bounds of said Synods are strictly Presbyterian in their structure, and, with few exceptions, even the small number of churches originally Congregational, were not organized under the stipulations of the said 'Plan of Union," but came in under a different arrangement, and possessed rights on this subject, separate from and independent of the 'Plan of Union' of 1801, secured to them by the Assembly of 1808, by which the Synod of Albany was authorized to take the 'Middle Association' under its care; in virtue of which arrangement, Commissioners from said Association were admitted to the floor of the General Assembly up to the period when the Association was dissolved, and, erected into two Presbyteries, regularly organized out of its materials.

"4. Because all our Synods and Presbyteries have been regularly and constitutionally formed and recognized, and, *as such*, have no necessary dependence whatever upon the 'Plan of Union,' or any other plan of accommodation, and, consequently, could not be affected either by the existence or abrogation of such Plan.

"5. Because no proof was exhibited on the floor of the Assembly, that a single Minister in these Synods was irregularly inducted into the office of the ministry, and we know of none such—and in every Presbytery belonging to these Synods, there are churches formed on strict Presbyterian principles, and in most of our Presbyteries such churches compose a large majority.

"6. Because, while the resolution for the exclusion of these Synods was under discussion, members were permitted to read and refer to letters and publications containing what we consider unfounded statements, and to utter vague and injurious reports, and when requested, refused to give names, places, and dates; and, although the right was insisted upon, not a single Commissioner from any one of the three Synods could obtain the floor to address the Assembly on the resolution—being put down by the motion for the previous question.

"7. Because no notice whatever was given to the Synods in question of the intention to sever them from the Presbyterian Church, nor the least opportunity afforded them for vindicating themselves from the vague and informal charges uttered against them on the floor of the General Assembly.

"8. Because there has been no definite or authentic evidence whatever, regularly before this Assembly, of the existence within the bounds of the said Synods of those errors in doctrine, or those gross irregularities in practice, which they are alleged to be guilty of tolerating.

"9. Because, in our view, these acts of the Assembly are not only unconstitutional and unwarrantable, but tend to disturb the peace of our churches, to injure our ministerial character and standing, and to impair our usefulness, and thus to retard the progress of truth and righteousness in one of the most populous aud important sections of our country.

"10. Because, finally, while in the accompanying resolutions, it is declared that these acts are not intended to affect our ministerial character, or to interfere with the organization and peace of our Synods or Presbyteries, the last resolution in the category directs Presbyteries, Ministers, and Churches, to detach themselves from the bodies with which they are now connected, and apply for admission into the nearest Presbyteries of the Presbyterian Church. Thus attempting to exercise authority over bodies already declared not to be constituent portions of the Presbyterian Church in the United States, and to disturb their order and peace.

"For these reasons, we do hereby enter our solemn protest and remonstrance against the proceedings in question.

"John W. M'Cullough, George Spalding, S. Benjamin, Philip C. Hay, Thomas Lounsbury, Merit Harmon, Solomon Stevens, Ira Pettibone, John Gridley, J. B. Richardson, Marcus Smith, Horace Hunt, Henry Brewster, Samuel W. May, Fayette Shipherd, Washington Thatcher, J. B. Preston."—*Minutes*, 1837, p. 464.

§ 165. *Answer to this Protest.*

"In reply to the protest of the Commissioners from the Presbyteries composing the Synods of Utica, Geneva, and Genesee, against the act of this Assembly declaring them no longer a constituent portion of the Presbyterian Church, the Assembly remark:

"1. That the above named Synods became connected with the Presbyterian Church by the Plan of Union of 1801, which Plan the Assembly had no constitutional power to adopt; and was accordingly null and void from the beginning. So it has been declared by this Assembly. And as these Synods became connected with the General Assembly by an unconstitutional Plan of Union, they never have been a constitutional part of it. And this is all the act in reference to them declares.

"Nor is there, as the protestants declare, an excommunication of four or five hundred Ministers. The act itself asserts the contrary. As there was no judicial process instituted against them, no citations were necessary. Without impeaching the character or standing of the brethren composing these Synods, this Assembly, by a legislative act, merely declares them, in consequence of the abrogation of the Plan of Union of 1801, no longer a constituent part of the General Assembly of the Presbyterian Church in the United States.

"2. When resolutions were before the House for the citation of judicatures to the bar of the next Assembly, charged by common fame with sanctioning errors in doctrine and irregularities in practice, the protestants unanimously opposed them. And now they complain that they were not thus cited.

"3. The compact of the Assembly of 1808 with the Synod of Albany, in reference to the 'Middle Association,' is as unconstitutional as the Plan of Union of 1801. And the fact stated by the protestants, that two large Presbyteries were made out of that Middle Association, and that commissioners from said Association were admitted to the floor of the Assembly as members, only proves the constitutionality of the act against which they complain. So that their third specification of grievance contains its own answer.

"4. The contrary of their fourth specification of grievance is believed and proved to be the fact. The great majority of the churches of these Synods were formerly Congregational; and the great majority of those of them now

Presbyterian, retain much of their Congregational peculiarities and prejudices. They almost unanimously prefer the institutions of the Church they have abandoned, to those of the Church of their adoption. They are in form Presbyterian, but in prejudice and in fact Congregational.

"5. As no charge was brought against any Minister or Ministers, that they were irregularly inducted into the office of the Ministry, no proof was needed to sustain it. The charge is, not that they were irregularly inducted into the Christian Ministry, but that they were unconstitutionally connected with the Presbyterian Church.

"6. The papers complained of were official papers, published over the signatures of Stated Clerks of Presbyteries, and committees of Synods and Associations. The resolutions complained of were thirty-six hours under debate, and more than one-half of the time was occupied by those opposed to their adoption. A brother, in the midst of an argument, yielded the floor that the protestants might make what statements they thought proper. But none were made. The previous question was once withdrawn for the same purpose; and they were yet silent. And yet they complain because no time was given—that they were put down by the previous question!!

"7. This is founded on the supposition, that they were constitutional parts of the Presbyterian Church, and that the act by which they are declared to be no longer a constitutional part of it, is not a legislative but a judicial act. Both of which suppositions are incorrect.

"8. The evidence of great errors in doctrine and gross irregularities in practice, prevailing to an alarming extent within the bounds of said Synods, and if not countenanced, certainly unsuppressed by them, is before the Church and the world.

"9. This is a mere expression of opinion by the protestants, to which in this free country every man has an undoubted right.

"10. In the resolution complained of, this Assembly merely tenders its advice to the Ministers and Churches sincerely Presbyterian, and points them to the constitutional door by which they may speedily return to the Church of their preference and affection."—*Ibid.* p. 466.

[Two other protests were entered against the disowning acts. (*Minutes*, pp. 473, 495.) The above however embody the whole of the arguments used.]

TITLE 5.—TESTIMONIES.

§ 166. *Against certain disorders in the Churches.*

"Whereas, it is represented to the Assembly, that the following disorders and irregularities are practised in some portions of the Presbyterian Church, the Assembly, without determining the extent of them, would solemnly warn all in our connection against them. They are as follows, viz.

"1. The formation of Presbyteries without defined and reasonable limits, or Presbyteries covering the same territory, and especially such a formation founded on doctrinal repulsions or affinities; thus introducing schism into the very vitals of the body.

"2. The licensing of persons to preach the Gospel, and the ordaining to the office of the ministry such as not only accept of our standards merely for substance of doctrine—and others who are unfit and ought to be excluded for want of qualification—but of many even who openly deny fundamental principles of truth, and preach and publish radical errors, as already set forth.

"3. The formation of a great multitude and variety of creeds, which are often incomplete, false, and contradictory of each other, and of our Confession of Faith and the Bible; but which, even if true, are needless, seeing the public and authorized standards of the Church are fully sufficient for the purposes for which such formularies were introduced, namely as public testimonies of our faith and practice, as aids to the teaching of the people truth and righteousness, and as instruments for ascertaining and preserving the unity of the Spirit in the bonds of peace; it being understood that we do not object to the use of a brief abstract of the doctrines of our Confession of Faith, in the public reception of private members of the Church.

"4. The needless ordination of a multitude of men to the office of Evangelist, and the consequent tendency to a general neglect of the pastoral office; frequent and hurtful changes of pastoral relations; to the multiplication of spurious excitements, and the consequent spread of heresy and fanaticism, thus weakening and bringing into contempt the ordinary and stated agents and means for the conversion of sinners, and the edification of the body of Christ.

"5. The disuse of the office of Ruling Elder in portions of the Church, and the consequent growth of practices and principles entirely foreign to our system; thus depriving the Pastors of needful assistants in discipline, the people of proper guides in Christ, and the Churches of suitable representatives in the ecclesiastical tribunals.

"6. The unlimited and irresponsible power assumed by several associations of men under various names, to exercise authority and influence, direct and indirect, over Presbyteries, as to their field of labour, place of residence, and mode of action in the difficult circumstances of our Church; thus actually throwing the control of affairs in large portions of the Church, and sometimes in the General Assembly itself, out of the hands of the Presbyteries into those of single individuals or small committees located at a distance.

"The Assembly also considered that part of the report of the Committee on the Memorial which relates to church order; and the following specification of irregularity, was referred to the Committee on Bills and Overtures, who were instructed to bring in an overture on the subject, to be sent down to the Presbyteries, viz.

"8. A progressive change in the system of Presbyterial representation in the General Assembly, which has been persisted in by those holding the ordinary majorities, and carried out into detail by those disposed to take undue advantage of existing opportunities, until the actual representation seldom exhibits the true state of the Church, and many questions of the deepest interest have been decided contrary to the fairly ascertained wishes of the majority of the Church and people in our communion; thus virtually subverting the essential principles of freedom, justice, and equality, on which our whole system rests."—*Minutes*, 1837, p. 471.

§ 167. *Against doctrinal errors.*

"The Assembly adopted that part of the report of the Committee on the Memorial which relates to doctrinal errors, as follows, viz.

"As one of the principal objects of the memorialists is to point out certain errors, more or less prevalent in our Church, and to bear testimony against them, your committee are of opinion, that as one great object of the institution of the Church was to be a depository and guardian of the truth; and as, by the Constitution of the Presbyterian Church in the United States, it is made the duty of the General Assembly to testify against error; therefore, resolved, that the testimony of the memorialists concerning doctrine, be adopted as the testimony of this General Assembly, (with a few verbal alterations,) which is as follows:

"1. That God would have prevented the existence of sin in our world, but was not able without destroying the moral agency of man: or, that for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

"2. That election to eternal life is founded on a foresight of faith and obedience.

"3. That we have no more to do with the first sin of Adam than with the sins of any other parent.

"4. That infants come into the world as free from moral defilement as was Adam, when he was created.

"5. That infants sustain the same relation to the moral government of God in this world as brute animals, and that their sufferings and death are to be accounted for, on the same principles as those of brutes, and not by any means to be considered as penal.

"6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

"7. That the doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.

"8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.

"9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

"10. That Christ does not intercede for the elect until after their regeneration.

"11. That saving faith is not an effect of the special operation of the Holy Spirit, but a mere rational belief of the truth, or assent to the word of God.

"12. That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work.

"13. That God has done all that *he can do* for the salvation of all men, and that man himself must do the rest.

"14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner without impairing their moral agency.

"15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righteousness of Christ become ours.

"16. That the reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.

"Against all these errors, whenever and wherever, and by whomsoever taught, the Assembly would solemnly testify; and would warn all in connection with the Presbyterian Church against them. They would also enjoin it upon all the inferior judicatories to adopt all suitable measures to keep their members pure from opinions so dangerous. Especially does the Assembly earnestly enjoin on all the Presbyteries to guard with great care the door of entrance to the sacred office. Nor can the Assembly regard as consistent with ministerial ordination vows, an unwillingness to discipline according to the rules of the word of God and of our standards, any person already a teacher, who may give currency to the foregoing errors." Yeas 109, Nays 6, Non Liquet 11.—*Minutes*, 1837, pp. 468, 470.

§ 168. *Protest against this Testimony.*

"The undersigned respectfully present their protest against the act of the General Assembly, adopting the report of the Committee of Bills and Overtures, on so much of the memorial of the Convention as relates to erroneous doctrines, and for the following reasons.

"We protest, 1. *Because of the course pursued by the majority in relation to this report.* Early in the sessions of the Assembly it was announced, that all the great questions which should claim their attention, and the action on which would give character to this Assembly, and affect the very integrity of the Presbyterian Church, were entwined around and involved in the memorial of the Convention. That memorial presented, as the *evil* which lay at the foundation of their solemn testimony, and threatened the very existence of the Church, the prevalence of error. 'It is against *error,*' say the memorialists, 'that we emphatically bear our testimony—error, not as it may be freely and openly held by others, in this age and land of absolute religious freedom, but error held and taught in the Persbyterian Church, preached and written by persons who profess to receive and adopt our scriptural standards—promoted by societies widely operating through our Churches—reduced into form and openly embraced by almost entire Presbyteries and Synods—favoured by repeated acts of successive General Assemblies, and at last virtually sanctioned to an alarming extent by the numerous Assembly of 1836.' Of this they said they had 'conclusive proof.'

"On Monday, the 22d ultimo, the fourth day of the sessions of the Assembly, the committee to whom the memorial was referred, presented their report in relation to these errors, and invited the attention of the Assembly to this subject, as one of the very first importance, detailing, with one or two verbal alterations merely, the list of errors condemned by the memorialists, and alleged to be rife in the Presbyterian Church. It was moved to amend this list by introducing into it four other errors, alleged to be held and taught, and productive of great mischief in the Church. At the same time, request was made for one day's delay, that so grave and important a subject might receive the calm and sober attention it merited. On all hands, discussion was allowed to be desirable and necessary; and the Assembly agreed to make the subject the order of the day for the next day. When the next day arrived, however, the Assembly refused to take up the subject, and notwithstanding frequent attempts were made by the minority to get at the discussion, and the radical importance of the subject had been alleged, the Assembly uniformly refused to take it up, till near the close of the sessions, when all discussion and amendments were instantly prevented by the call for the previous question.

"2. We protest, *because of the manner in which the vote was arrived at.* The amendment offered proposed the condemnation of the four following errors, of the existence of which in the Presbyterian Church more decisive proof, in our view, was given by several speakers, than of any reported by the Convention, viz. 1. '*That man has no ability of* ANY KIND, *to obey God's command or do his duty.* 2. *That ability is not necessary to constitute obligation.* 3. *That God may justly command what man has no* *ability to perform, and justly condemn him for the non-performance.* 4. *That all the powers of man to perform the duty required of him, have been destroyed by the fall.'* The admission of this amendment was opposed.

"A motion was made for the postponement of the amendment and doctrinal discussion till the next day, and argued till the previous question was demanded, which, the Moderator decided, would present the question of postponement as 'the main question;' and in that form the previous question was put and carried. But instead of taking up the subject then made the order of the day for the next day, the majority even afterwards refused to do so, until the rule for the previous question had been so altered, and the Moderator's decision on it so had, that the use of the previous question would cut off the amendment, and bring up the original list of errors as the main question. At the close of the session, when it was well known this would be the effect of the previous question, the report of the committee was taken up, and the call for the previous question made so immediately as to prevent all discussion on the amendment thereafter, as well as on the whole list of doctrinal errors.

"3. We protest, *because of the effect produced by the prospect or probability of obtaining a unanimous condemnation of the errors.* During the short discussion which took place on the amendment, it became obvious, that there would be a general, if not unanimous testimony of the Assembly against the errors proposed to be condemned. Such a vote would have greatly weakened if not entirely destroyed the allegations of the Convention, who affirmed that they had 'conclusive proof' that these errors 'are widely disseminated in the Presbyterian Church.' We hoped it would have arrested all the subsequent action of the Assembly, which we feel to have been so disastrous to the interests of our beloved Church. At all events, its moral effect, as a testimony against error, would have been so great, that had it been the main and exclusive design of the majority to condemn error, we think it strange they did not see and appreciate it. We think it strange, too, that instead of endeavouring to obtain a unanimous vote in the condemnation of error, and promote peace and harmony, which might have prevented much of what we believe will be productive of great and lasting injury to the Church, the doctrinal errors were studiously and with determination kept back from the consideration of the Assembly till nearly all those measures were adopted, which could only be alleged to be necessary, on supposition of the fact, that there could be no unanimity or agreement in the condemnation of error.

"4. We protest, *because of the embarrassing condition in which members of the minority were placed, by the manner in which the majority determined, finally, to act on the report.* The report presented the list of errors, and proposed that the Assembly testify against them, not as errors, *in thesi*, but as errors declared by the Convention to be rife in the Presbyterian Church. This some of the members did not believe. At all events, no proof whatever was exhibited or offered that such is the fact. Others felt that some of the errors condemned are erroneous inferences, which have been drawn and falsely charged by those who do not understand the real sentiments of brethren, who prefer, in explaining the great doctrines of our Confession of the word of God, to speak in the language of common sense, rather than to employ certain theological technics or terms of scholastic divinity, not found either in the Bible or in our standards, and which, it is believed, in many instances make dangerous practical impressions, and contrary both to the truth and to the design of those that use them. To have refused, on the one hand, for these and such like reasons, to condemn these errors, would necessarily, in the present agitated state of the public mind, excite suspicions and doubts as to their soundness in the faith, who did so. Yea, even a non-liquet vote, or declining to vote altogether, would have the same effect. On the other hand, to have condemned these errors, without some opportunity afforded in discussion to state their real views, and to disavow their belief of the erroneous inferences drawn from their mode of explaining the doctrines of the standards in the language of common sense, in preference to that of scholastic theology, would have subjected them to the charge of insincerity and hypocrisy, of late so industriously circulated against many estimable men in the Presbyterian Church. Christian candour, the spirit of brotherly love, and the obligation to do to others as we would have them to do to us, we think, should have rendered the majority willing to afford their brethren full opportunity to exhibit their real views, to correct any misrepresentations, to disavow any false inferences attributed to them as their opinions, and to unite with them in the condemnation of pernicious error.

"5. We protest also, *because of the want of discrimination, as we think, in the statement of the errors;* some of which are propositions wholly of a metaphysical character, and on points by no means clearly and positively settled, either in our standards or in the sacred Scriptures; and calculated exceedingly to perplex and bewilder the great mass of ordinary readers, in finding them classed with errors essentially at variance with both.

"6. We protest further, *because of the imperfect character, as we think, of the testimony given against error, in the report and resolutions adopted.* We think that the dangerous errors brought into view by the amendment, should have been condemned; and that it is not sufficient to affirm a proposition to be erroneous without asserting the contrary truth. Such a testimony in full, we were prepared to give, had we been allowed an opportunity.

"7. We protest yet further, because the language of several of the statements, we think, is so ambiguous as to contain different propositions according to the different legitimate signification of the terms employed in the statement, and therefore requiring some explanation, as in specification first, where it is said, God was *not able* to prevent the existence of sin. Here, if the words 'not able' be taken in the sense of a want of a mere literal power, we have one proposition; but if understood to signify *inconsistency* with the perfections of the divine nature generally, we have another totally different; and so of *can* in the thirteenth, and *cannot* in the fourteenth specifications. The same is also true in regard to the term *ability* in the latter clause of specification ninth. If by ability be meant endowments, such as constitute the natural capabilities of a moral and responsible agent, we have one proposition; but if ability be understood to signify a disposition of mind to will and to do the good pleasure of God, we have one wholly diverse. To the list of ambiguities we may add the term regeneration, in the latter clause of specification twelfth. If, in that place, regeneration be understood to comprehend all the vicissitudes of mind which man experiences in the change from a careless sinner to a real Christian, we shall have a proposition wholly diverse from that which we would have, if we understood the term to mean merely the transformation of a convicted and anxious sinner into a true and spiritual Christian, or the translation from a state of death in trespasses and sins to a state of life; so that several of these statements may be true or false, error or orthodoxy, just as the terms that express them may be differently explained. We feel bound to protest against any doctrinal statements coming from this body, of so ambiguous import, and so adapted, as we think, without explanation, to perplex and confound, and not to instruct and edify the Churches.

"8. We protest, finally, because, in view of all the circumstances of the case, we feel that while we were prevented from uniting in the final vote with the majority in their testimony against error, for the reasons above stated, we owe it to ourselves, to our brethren, to the Church, and to the world, to declare and protest, that it is not because we do, directly or indirectly, hold or countenance the errors stated. We are willing to bear our testimony in full against them, and now do so, when, without misapprehension and liability to have our vote misconstrued, we avow our real sentiments, and contrast them with the errors condemned, styling them, as we believe, the true doctrine, in opposition to the erroneous doctrine condemned, as follows, viz.

"*First Error.* 'That God would have prevented the existence of sin in our world, but was not able, without destroying the moral agency of man; or, that for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.'

"*True Doctrine.* God permitted the introduction of sin, not because he was unable to prevent it, consistently with the moral freedom of his creatures, but for wise and benevolent reasons which he has not revealed.

"*Second Error.* 'That election to eternal life is founded on a foresight of faith and obedience.'

"*True Doctrine.* Election to eternal life is not founded on a foresight of faith and obedience, but is a sovereign act of God's mercy, whereby, according to the council of his own will, he hath chosen some to salvation; 'yet so as thereby neither is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established;' nor does this gracious purpose ever take effect independently of faith and a holy life.

"*Third Error.* 'That we have no more to do with the first sin of Adam than with the sins of any other parent.'

"*True Doctrine.* By a divine constitution, Adam was so the head and representative of the race, that, as a consequence of his transgression, all mankind become morally corrupt, and liable to death, temporal and eternal.

"*Fourth Error.* 'That infants come into the world as free from moral defilement as was Adam when he was created.'

"*True Doctrine.* Adam was created in the image of God, endowed with knowledge, righteousness, and true holiness. Infants come into the world, not only destitute of these, but with a nature inclined to evil, and only evil.

"*Fifth Error.* 'That infants sustain the same relation to the moral government of God, in this world, as brute animals, and that their sufferings and death are to be accounted for on the same principles as those of brutes, and not by any means to be considered as penal.'

"*True Doctrine.* Brute animals sustain no such relation to the moral government of God as does the human family. Infants are a part of the human family; and their sufferings and death are to be accounted for, on the ground of their being involved in the general moral ruin of the race induced by the apostacy.

"*Sixth Error.* 'That there is no other original sin than the fact, that all the posterity of Adam, though by nature innocent, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.'

"*True Doctrine.* Original sin is a natural bias to evil, resulting from the first apostacy, leading invariably and certainly to actual transgression. And all infants, as well as adults, in order to be saved, need redemption by the blood of Christ, and regeneration by the Holy Ghost.

" *Seventh Error.* 'That the doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the word of God, and is both unjust and absurd.'

" *True Doctrine.* The sin of Adam is not imputed to his posterity in the sense of a literal transfer of personal qualities, acts, and demerit; but by reason of the sin of Adam, in his peculiar relation, the race are treated as if they had sinned. Nor is the righteousness of Christ imputed to his people in the sense of a literal transfer of personal qualities, acts, and merit; but by reason of his righteousness, in his peculiar relation, they are treated as if they were righteous.

" *Eighth Error.* 'That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only.'

" *True Doctrine.* The sufferings and death of Christ were not symbolical, governmental, and instructive only, but were truly vicarious, i. e. a substitute for the punishment due to transgressors. And while Christ did not suffer the literal penalty of the law, involving remorse of conscience and the pains of hell, he did offer a sacrifice which infinite wisdom saw to be a full equivalent. And by virtue of this atonement, overtures of mercy are sincerely made to the race, and salvation secured to all who believe.

" *Ninth Error.* 'That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.'

" *True Doctrine.* While sinners have all the faculties necessary to a perfect moral agency and a just accountability, such is their love of sin and opposition to God and his law, that, independently of the renewing influence or almighty energy of the Holy Spirit, they never will comply with the commands of God.

" *Tenth Error.* 'That Christ does not intercede for the elect until after their regeneration.'

" *True Doctrine.* The intercession of Christ for the elect is previous as well as subsequent to their regeneration, as appears from the following Scripture, viz. 'I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word.'

" *Eleventh Error.* 'That saving faith is not an effect of the operations of the Holy Spirit, but a mere rational belief of the truth or assent to the word of God.'

" *True Doctrine.* Saving faith is an intelligent and cordial assent to the testimony of God concerning his Son, implying reliance on Christ alone for pardon and eternal life; and in all cases it is an effect of the special operations of the Holy Spirit.

" *Twelfth Error.* 'That regeneration is the act of the sinner himself, and that it consists in change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work.'

" *True Doctrine.* Regeneration is a radical change of heart, produced by the special operations of the Holy Spirit, 'determining the sinner to that which is good,' and is in all cases instantaneous.

" *Thirteenth Error.* 'That God has done all that *he can do* for the salvation of all men, and that man himself must do the rest.'

"*True Doctrine.* While repentance for sin and faith in Christ are indispensable to salvation, all who are saved are indebted from first to last to the grace and Spirit of God. And the reason that God does not save all, is not that he wants the *power* to do it, but that in his wisdom he does not see fit to exert that power further than he actually does.

"*Fourteenth Error.* 'That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.'

"*True Doctrine.* While the liberty of the will is not impaired, nor the established connection betwixt means and end broken by any action of God on the mind, he can influence it according to his pleasure, and does effectually determine it to good in all cases of true conversion.

"*Fifteenth Error.* 'That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righeousness of Christ become ours.'

"*True Doctrine.* All believers are justified, not on the ground of personal merit, but solely on the ground of the obedience and death, or, in other words, the righteousness of Christ. And while that righteousness does not become theirs, in the sense of a literal transfer of personal qualities and merit; yet, from respect to it, God can and does treat them as if they were righteous.

"*Sixteenth Error.* 'That the reason why some differ from others in regard to their reception of the gospel is, that they make themselves to differ.'

"*True Doctrine.* While all such as reject the gospel of Christ do it, not by coercion, but freely—and all who embrace it do it, not by coercion but freely—the reason why some differ from others is, that *God* has made them to differ.

"George Duffield, E. W. Gilbert, Thomas Brown, Bliss Burnap, N. S. S. Beman, E. Cheever, E. Seymour, George Painter, F. W. Graves, Obadiah Woodruff, N. C. Clark, Robert Stuart, Nahum Gould, Absalom Peters, Alexander Campbell."—*Minutes*, 1837, p. 481.

§ 169. *Action upon this Protest.*

"Mr. Plumer offered the following resolutions, which were adopted, viz.

"1. *Resolved*, That the paper just offered, purporting to be a protest, though it contains several important mis-statements of facts, and much extraneous matter, be admitted to record without answer; the lateness of the period at which it is offered rendering it inconvenient to answer it, and the character of the paper rendering another disposition of it proper and necessary.

"2. *Resolved*, That duly certified copies of this paper be sent to the respective Presbyteries to which the signers of the protest belong, calling their attention to the developments of theological views contained in it, and enjoining on them to inquire into the soundness of the faith of those who have ventured to make so strange avowals as some of these are."—*Ibid.* p. 486.

TITLE 6.—THE THIRD PRESBYTERY OF PHILADELPHIA DISSOLVED.

§ 170.

"Be it *Resolved*, by the General Assembly of the Presbyterian Church in the United States of America,

"1. That the Third Presbytery of Philadelphia be, and hereby is dissolved.

"2. The territory embraced in this Presbytery is re-annexed to those to which it respectively appertained before its creation. Its Stated Clerk is directed to deposite all the records and other papers in the hands of the Stated Clerk of the Synod of Philadelphia, on or before the first day of the Sessions of that Synod, at its first meeting after this Assembly adjourns.

"3. The candidates and foreign missionaries of the Third Presbytery of Philadelphia, are hereby attached to the Presbytery of Philadelphia.

"4. The Ministers, Churches, and Licentiates, in the Presbytery hereby dissolved, are directed to apply without delay to the Presbyteries to which they most naturally belong, for admission into them. And upon application being so made by any duly organized Presbyterian Church, it shall be received.

"5. These resolutions shall be in force from and after the final adjournment of the present sessions of the General Assembly." [Yeas 75, Nays 60.]—*Minutes*, 1837, p. 472.

§ 171. *Protest against the dissolution.*

"The undersigned, members of the General Assembly, present the following protest against the resolutions of the Assembly, by which the Third Presbytery of Philadelphia has been dissolved, and for the following reasons:

"1. Because the said resolutions are contrary to the acts of several successive General Assemblies, by which said Presbytery was, as we believe, constitutionally created, and has been sustained. This Presbytery was formed by the General Assembly of 1832—justly said to have been one of the ablest Assemblies that ever sat in this city—and that, too, after long, full, and able discussion, as to the constitutionality of creating it, the Assembly having deemed it the only effectual and constitutional way of suppressing the protracted and painful disputes among brethren in the Presbytery of Philadelphia. Nor was this done until the Synod had refused to take steps for the division of the Presbytery of Philadelphia, as directed by the Assembly of 1831, and the case had been brought up to the Assembly by complaint and petition, and by the reference of the Synod. Subsequently, this Presbytery having been dissolved by the Synod of Philadelphia, was restored by the Assembly in 1834. In 1836, the Assembly assigned geographical limits to this Presbytery, in the belief and with the general understanding, that it was to terminate the dispute in relation to its alleged unconstitutional existence, on the ground of elective affinity. Here it was hoped this Presbytery would have been permitted to pursue their labours without further molestation. We therefore regard it as not only doing injury to the Presbytery, but as being contrary to the repeatedly expressed decisions of the collected wisdom of the whole Church, and utterly subversive of all stability in our government, when the case had been fairly before them and fully discussed, again to disturb the organization of this Presbytery and agitate the Churches of this city.

"2. We protest against dissolution of this Presbytery, on the ground of its having been originally a mere elective affinity body, for this principle has been recognized and acted upon by the Presbyterian Church in this country for nearly a century, as a means of terminating painful disputes among brethren of the same Presbytery. It is a thing of frequent occurrence, to allow a Minister unpleasantly situated, either from local circumstances or otherwise, to withdraw and connect himself with another Presbytery.

"3. Because the objections urged against the existence of this Presbytery, on the ground of its alleged defective geographical limits, are wholly without foundation, inasmuch as the geographical boundaries are completely and *throughout its whole extent* accurately defined, so that its future operations are restricted within limits much more distinctly defined than either of the two other Presbyteries in this city.

"4. We protest against the resolution, because of its unconstitutionality, inasmuch as the Presbytery has been dissolved without being accused, cited, tried, or condemned, and that too without any opportunity of defence, and in a manner as sudden and unexpected, as it has been in our apprehension contrary to justice and right; and inasmuch as it may have the effect to exclude from the Presbyterian Church some of its Ministers in good standing, without the benefit of those forms of justice which our book of discipline provides, shall be respected in all processes affecting the reputation of Ministers, and guaranties to all.

"5. Because the resolution was passed after four Synods had been cut off, thus taking fifty-one Commissioners from the floor of the Assembly, and thus dismembering the body, which we feel to be the more grievous, because, had the thing been attempted before such dismemberment, it could not have been carried.

"6. We protest, finally, because of the contentions which we fear it will excite again in this city, and which we had hoped had happily ceased. The Presbytery was at peace and peacefully pursuing its course. Its plans of usefulness have thus been broken up. Its way is embarrassed. The Churches under its care are thrown into perplexity and confusion, and in our apprehension serious injury will be inflicted on the interests of religion in this city.

"John P. Cleaveland, William Jessup, Robert Stuart, Frederick W. Graves, James I. Ostrom, E. W. Gilbert, E. Seymour, Ambrose White, George Painter, John L. Grant, N. C. Clark, E. Cheever, Bliss Burnap, George Duffield, T. D. Southworth, Thomas Brown, Burr Bradley, N. S. S. Beman, Alexander Campbell, John Mines, Absalom Peters, Jacob Faris, Samuel Reed, Wilfred Hall, Adam Miller."—*Minutes*, 1837, p. 486.

§ 172. *Answer.*

"*Resolved*, That the protest respecting the dissolution of the Third Presbytery of Philadelphia, is sufficiently answered by stating that the reasonings which it contains are foreign from the grounds on which the question was decided; that the evidence before this Assembly, establishing the evil effects of the existence of this Presbytery, is ample; that the principle on which it was formed, and on which it has existed up to this time, viz. that of elective affinity, is now on all hands admitted to be unconstitutional; and lastly, that being originally formed by the Assembly, none can question the right of that body to dissolve it, whenever its continued existence is found to be injurious to truth and charity."—*Minutes*, 1837, p. 488.

TITLE 7.—THE AMERICAN SOCIETIES DISCOUNTENANCED.

§ 173.

"*Resolved*, That while we desire that no body of Christian men of other denominations should be prevented from choosing their own plans of doing good—and while we claim no right to complain should they exceed us in energy and zeal—we believe, that facts too familiar to need repetition here, warrant us in affirming, that the organization and operations of the so called American Home Missionary Society, and American Education Society, and its branches, of whatever name, are exceedingly injurious to the peace and purity of the Presbyterian Church. We recommend, accordingly, that they should cease to operate within any of our Churches."—[Yeas 124, Nays 86.]—*Minutes*, 1837, p. 442.

§ 174. *Protest against the above resolution.*

"The undersigned, members of the General Assembly, deem it their duty respectfully to protest against a decision of the Assembly of June 2d, relating to the American Home Missionary Society, and the American Education Society, and for the following reasons:

"1. *For many years these societies have existed and operated in our Churches under the sanction of the Assembly.* Fostered by our judicatories and members in every quarter, they have grown steadily from the weakness of infancy to the size and vigour of manhood. They have fixed themselves in the confidence and affections of a great multitude, and become most extensively organs of action in two great departments of Christian benevolence. We think the Assembly to be justified in now assuming an attitude of open hostility, ought to have very weighty reasons; and we do not believe that any such reasons exist. That these societies are corrupt, either in principle or management, so as to endanger the Presbyterian Church, there has not in our judgment been produced the shadow of evidence. On the other hand, we believe their designs to be pure, their management wise, and their influence immensely good in enlarging our Church, and strengthening the cause of truth and holiness; and that therefore their operations ought to receive the continued encouragement of this Assembly.

"2. *Said decision is regarded as interfering with the right of every individual in our Church to adopt his own way of doing good.* We know it does not stand in the form of positive prohibition. It is, nevertheless, an expression of decided disapprobation. And it will be understood by many, we doubt not, as more than intimating, that for any inferior judicatories, Ministers, Elders, or private members to encourage those societies, will be an ecclesiastical offence. And multitudes must either lie under odium in view of a portion of the Church, or abandon two of the most important enterprises of the age, or else aid them in a form which does not accord with their choice and their deliberate convictions of duty. We regard the resolution as oppressive. We claim it as the right of every judicatory, officer, and private individual in the Church, to select objects of benevolence, and to determine the channel in which that benevolence shall flow. And we solemnly protest against any act of the Assembly, whose influence must go to abridge this liberty. And which, we think, must be seen to be the act referred to.

"3. We protest against the decision, *because of its injurious bearing on a multitude of Ministers, Churches, and young men preparing for the sacred office.* More than four hundred ambassadors of Christ within our bounds depend on one of these societies for a part of their support. Many more than this number of Churches depend on the same society for the stated ordinances of the gospel. And scores of youth, struggling for the ministry, are looking to the other society for the means of going forward. It is the tendency and may be the effect of this resolution, to keep back youth of promise from the holy office—to divert the ministry from its proper work, and push it into secular occupations for the means of living—to break up pastoral relations—and take the bread of life from many an infant church in the new settlements of our country. We think it cannot with any propriety be said, that these Ministers and Churches and young men may look to other sources for aid. What security is there that the necessary aid will be afforded? and if afforded, that it would come from a source and in a way equally grateful to their feelings?

"4. We protest against the resolution, *as adapted to embarrass two of the greatest enterprises of the age and world.* A pious and able ministry is vital to the existence of our country and the salvation of the human race. To provide such a ministry for our land and the whole earth, is the aim of these institutions. In prosecution of this aim, they have already accomplished much. Many of the brightest lights of the Church at home and abroad, and many of its brightest triumphs, are fruits of their labours. If unobstructed in their operations, they must rapidly advance in efficiency; and in our judgment they promise infinite blessings to the nation and to all mankind. We think that institutions of such generous aim, and such achievements, and at such a time as this, ought to have some very great and obvious imperfection in organization or management, to justify any act calculated to impair public confidence, and cripple their efforts, and limit their usefulness. Such imperfections in these societies we cannot discern. And while our older as well as new settlements are filled with feeble Churches and wide moral wastes, and whole empires are sunk in pagan abominations and hopelessness, we cannot look at the late action of the Assembly touching these institutions, without deep pain, nor suffer it to pass without kind but decided remonstrance.

"5. We protest against the resolution referred to, *because founded, as we believe, on misapprehension as to the responsibility of said societies.* Their funds are all the free-will offerings of the Christian public. Their officers are all elected annually by the members of the societies. Their operations are all subject to the strictest review. Their beneficiaries, before admitted to patronage, are recommended and examined by committees entitled to confidence, and scattered all over the land. Their ministers in the field are members of our own ecclesiastical bodies, or of others in correspondence with us, by the very terms of their appointment, giving all the security for sound orthodoxy and ecclesiastical order which the constitution of the Church affords. And we cannot discern any possible hazard arising from lack of responsibility. Indeed, we believe that in all respects the responsibility is equally perfect with that of the two Boards of the Assembly, and much more direct and unembarrassed; and at the same time, all history lifts its voice against a concentration of pecuniary power and ecclesiastical judicatories or Church courts. The immediate management of all such institutions must of necessity rest with a few, and the responsibility and incidental influence of the officers be great. But in this land of intelligence and wakeful jealousy, as to civil and religious rights, there can in our judgment be no reasonable apprehension from these institutions.

"For these reasons, we think the act referred to not only unnecessary, injurious, and unjust, so far as relates to the institutions concerned, but a permanent reproach to the Presbyterian Church, in view of other Churches in our own country and throughout the world. And therefore we desire to record on the Minutes of the Assembly our solemn protest against it.

"Absalom Peters, J. W. M'Cullough, E. Seymour, N. S. S. Beman, John L. Grant, Baxter Dickinson, Thomas M'Auley, John P. Cleaveland, E. W. Gilbert, Robert Stuart, Philip C. Hay, George Duffield, Timothy Stillman, John B. Richardson, S. W. May, James I. Ostrom, R. Campbell, E. Cheever, Obadiah Woodruff, Adam Miller, William Jessup, James R. Gibson, Daniel Sayre, Ambrose White, Wilfred Hall, Jacob Faris, Alexander Campbell, John S. Martin, Ira M. Wead, Samuel Reed, Bennet Roberts, P. W. Warriner, B. Dolbear, Horace Bushnell, S. Benjamin, Burr Bradley, Nathaniel C. Clark, Nahum Gould, Frederick W. Graves, W. C. Wisner, George Painter, Thomas Brown, F. A. M'Corkle, Ephraim Cutler, John M'Sween, Dewey Whitney, Edwin Holt, Enoch Kingsbury, Calvin Cutler, Bliss Burnap, T. D. Southworth, Darius O. Griswold, David Porter, Jonathan Cone, Zina Whittlesey, Marcus Smith, Horace Hunt, William B. Stow, Ira Pettibone, Ammi Doubleday, William Roy, Thomas Lounsbury, John Gridley, Abner Hollister, Washington Thatcher, H. S. Walbridge, Silas West, John M. Rowland, George E. Delavan, Fayette Shipherd, E. M. Gregory, George Spalding, Solomon Stevens, Henry Brewster, Merit Harmon, Felix Tracy, J. B. Preston, John M. Cunningham, John Crawford, James Carnahan, John Leonard, Jacob Gideon, James W. Phillips."—*Minutes*, 1837, p. 488.

§ 175. *Answer to this Protest.*

"In answer to the above protest against the resolution of the Assembly which declares that 'the organization and operation of the so called American Home Missionary Society, and American Education Society and its branches, of whatever name, are exceedingly injurious to the peace and purity of the Presbyterian Church,'—and which also recommends that 'they should cease to operate within any of our Churches,' the Assembly replies, that the *first* reason of the protest, viz. that 'for many years these societies have existed and operated in our Churches, under the sanction of the Assembly,' furnishes no ground why that sanction should any longer be afforded to them, if the Assembly be satisfied that their action upon the true interests of the Presbyterian Church is highly injurious. On the contrary, it was the duty of the Assembly to hasten as soon as it could, to repair, as far as possible, the serious evils which have resulted from its former mistakes upon this point. Of the existence of these evils, the Assembly has had sufficient evidence before it to justify fully the expression of disapproval conveyed in the resolution complained of. The *organization* of these institutions is defective, and their *management* has been such as to awaken many and just apprehensions that they are designed, upon the part of some, to break down our own Boards, and to introduce and propagate opinions at war with the standards of our Church. The recorded sentiments of the principal organ of one of these institutions, the American Home Missionary Society, show that the existence of our own Board of Missions is considered incompatible with the action of the voluntary society—and that such is still the opinion of the advocates of the latter society, is manifest from the deliberate attempt made by them, during the last Assembly, to revolutionize or cripple the action of our own Board by introducing into it men known to be hostile to its existence.

"*Second.* In reply to the second reason, viz. that 'said decision is regarded as interfering with the right of every individual in our Church to adopt his own way of doing good,' the Assembly denies any such inference. They regard their resolution simply as the expression of their collective opinion upon a subject of great practical moment, coupled with an earnest recommendation to the above associations to withdraw from operating in the Churches of our denomination. If the General Assembly be as the constitution makes it, 'the bond of union, peace, correspondence, and mutual confidence among all our Churches,' surely it not only has a right, but is *bound* to recommend to the Churches what will promote 'union, peace, and mutual confidence,' and remove the contrary evils. If freed from foreign interference, the Assembly believes that the Churches would find no difficulty whatever in contributing to the two great departments of missions and education, through the medium of the long established, safe, and efficient organizations of the Church. Nor can they conceive any reason why Presbyterians should hesitate to do this—as soon as they contrast the principles and modes of action of the responsible and irresponsible organizations. The

Assembly have no inclination to dictate to any individual, how he shall give, or what amount he shall give—but would earnestly recommend to all to give wisely, and in such manner as to sustain and not undermine the Church with which they have entered into covenant.

"*Third.* To the third reason, they reply in affirmation to the questions of the protestants themselves—'the necessary aid WILL be afforded:' and, if afforded, the Assembly can see no reason why the aid furnished by the *Church* to its Ministers, feeble Congregations, and youth, should be considered as coming 'from a SOURCE or in a WAY' less 'grateful to their feelings,' than the aid which comes from any other hands.

"That man can have no very strong predilections for his own Church, who, rather than receive aid from it, would apply to a society that professed to belong to no denomination in particular, and that has never to this day given any pledge to the Church what system of doctrine it will maintain.

"It is insinuated by the signers of the protest that the '*way*' in which the Board of Education affords aid to its candidates, will be less grateful to their feelings than the way in which it is given by the American Education Society. *Their way* is one of our most serious objections to the whole system, viz. requiring of the young men bonds to refund all they have received, in a short time after entering the ministry.

"Above all other men, Ministers, and candidates for the ministry, should shrink with horror from the idea of contracting a debt without any visible resources to meet it.

"We object most solemnly to a system which subjects so large a portion of the ministry of our Church to the control of a power without the Church.

"The system of our own Board binds our young Ministers only in the bonds of gratitude. If any one chooses to consider what he receives as a loan, and God puts in his power afterwards to furnish an equal sum to aid others, it will be to his honour that he has done it freely; but if otherwise, he will never be compelled so to shape his course in the ministry as may best enable him to raise money to pay a debt under which he groans, being burdened; nor will he find the proverb exemplified in himself, 'the borrower is servant to the lender.'

"*Fourth.* To the fourth reason of the protest, the Assembly replies, that it would seem as if the signers of that protest supposed that the object of the resolution was to overthrow the great enterprises of benevolence, domestic missions, and education: whereas, the action of the Assembly respects altogether *the mode of conducting* those enterprises. It is hoped, and believed, that this Assembly will not be behind the protesters in this case, in zeal for the spread of *divine truth.* But they desire that in carrying on these great enterprises, the Churches may not be misled to adopt a system of action which may be perverted to the spread of *error.* To those who are so anxious for the advancement of truth, as we have received it, in the standards of our beloved Church, we earnestly recommend the authorized and responsible agencies of the Church. If they were once delivered from the ceaseless efforts which have been made to cripple their efficiency, impair their character, and withdraw from them the contributions of our own Churches—why may they not afford a delightful channel for the benevolence of all who love the Presbyterian name?

"*Fifth.* The last reason of the protest is, that the resolution of the Assembly is founded upon misapprehension of the responsibility of said societies. To this it is replied, that societies, organized as these are, *rarely exercise any control*, but leave the management entirely to those who are appointed for that purpose; and in the election of officers, those nominated by the Secretary or the officers for the time being, are uniformly elected, and it would be deemed a breach of decorum for any one to make a different nomination. The only control, therefore, that individuals or even communities can exercise, is to withhold their contributions; but they must do this silently, or they will be held up as the enemies of these great schemes of benevolence, as is clearly exemplified in the above protest, in regard to this Assembly.

"It is admitted that their funds are, in some sense, the free-will offerings of the Churches; but efforts are continually making by the agents and friends of these societies, to divert the benefactions of our own Churches from the channels which the Church has made for them. Our own Boards are excluded, almost uniformly, from all the Churches where these societies gain admittance; and it is not doubted that they desire the exclusion of our Board; for they admit that the operation of two similar institutions in the same field *is an evil*; and to whom are they responsible for all this? Individuals may cease to contribute to their funds, that is all. When a large convention was held in Cincinnati, in which a great portion of the Presbyteries in the Valley of the Mississippi was represented, and it was voted, by an overwhelming majority, that it was expedient our domestic missions should be conducted by our own Board, did the American Home Missionary Society acknowledge any right in the representatives of these Presbyteries to control their operations? The subsequent history of the contentions and strifes in that region, growing out of the rival action of those two institutions, affords a mournful comment on their irresponsible character.

"The protestants say—in regard to these societies—'their operations are all subject to the strictest review.' Review! By whom? By the Presbyrian Church? Some of us have sought in vain, in their published documents, for satisfactory evidence that they were managed with propriety. But how should an institution, which has the centre of its operations in New England, hold itself responsible to the Presbyterian Church? But, in regard to our own Board of Education, the Assembly has *required* it to submit for the inspection of its members, a detailed account of its candidates by name—their places of study, amount received, &c., &c., and they were bound to obey; for had they refused obedience, the Assembly might at once have dissolved them. Does the American Education Society, or any of its branches, feel responsibilities like these?

"But these societies, from the very nature of their organization, are not Presbyterian institutions, while our own Boards are strictly so. The American Home Missionary Society is composed of various denominations of Christians, and the American Education Society educates professedly Arminians as well as Calvinists—for it aids Methodists, Cumberland Presbyterians, and Lutherans, and yet the protestants talk of 'giving all the security for sound orthodoxy and ecclesiastical order, which the Constitution of the Church affords.' Surely they do not mean that it is *Presbyterian orthodoxy and order*.

"Moreover, they sustain beneficiaries at Oberlin, and Yale, and other theological institutions, where doctrines are taught diametrically opposed to our standards, and where is their responsibility to the Presbyterian Church? Certainly they do not acknowledge themselves responsible to this Assembly. Their friends in the above protest expressly deny this responsibility in their second reason, viz. that the action of this Assembly 'is regarded as interfering with the right of every individual in our Church to adopt his own way of doing good.' Therefore, no matter how they abuse the liberty and the recommendations given them, the Assembly have no right to watch over the Churches, and warn them of danger, and point out to them a more safe channel through which their bounty may flow to bless those who are ready to perish. This may be viewed as their own denial of responsibility to this body, for the first signature is that of the Corresponding Secretary of the American Home Missionary Society. But although this Assembly cannot reach them as it can its own Boards, it holds them responsible, and warns the Churches of the danger of countenancing them.

"We are aware that there is danger both to Church and State from large moneyed institutions, but this surely does not prove that both Church and State should refuse to countenance the establishment of all institutions which require funds for their support. With the exception of a small fund raised many years ago for missionary purposes, our Boards expect to have no permanent funds, but spend from year to year what the Church intrusts them with. But the American Education Society has permanent funds, as we understand, which are continually increasing by this refunding system as well as by donations; and the calculations of this increase, *made by themselves,* are truly alarming. But they are the very same kind of men, Ministers and Elders, who manage the pecuniary affairs both of voluntary associations and ecclesiastical boards, and sometimes the very same individuals. Is there no danger to the Church when they are sitting as a board of managers, but certain ruin when they come together as rulers in the house of God? The General Assembly, however, as an ecclesiastical body, do not manage the education and missionary funds, but simply appoint persons to do it; and certainly they are as competent to do this, as any promiscuous assembly by which a board of managers is elected."—*Minutes,* 1837, p. 494.

TITLE 8.—OTHER ENACTMENTS.

§ 176. *Discipline enjoined.*

"*Resolved,* That in relation to the whole subject of discipline as brought before the Assembly by the Committee on the Memorial, the Assembly enjoins upon all the Synods, Presbyteries, and Church Sessions, to see that a wholesome and Christian discipline be exercised throughout all our bounds, as being one of the surest means of restoring purity to the Church, and maintaining permanent peace."—*Ibid.* 472.

[For other cautionary measures of this Assembly, see Book IV., § 44; 100, c; and 135.]

§ 177. *Statistics of the disowned Synods.*

"In answer to a request of the Stated Clerk, for direction in making out the General Statistical Table, for the current year, the Assembly ordered that he should insert in that table, the statistics in his hands for the past year, of those judicatories that have been declared by the General Assembly to be no longer parts of the Presbyterian Church, and to insert a marginal note to this effect; and that hereafter the statistics of those judicatories will not appear in the general table published by the General Assembly."—*Ibid.* 494.

[By this Assembly the Board of Foreign Missions was erected. See Book V., § 119.]

TITLE 9.—PASTORAL LETTER TO THE CHURCHES UNDER THE CARE OF THE GENERAL ASSEMBLY.

"Dr. Alexander, from the committee to prepare a pastoral letter to be addressed to the Churches under our care, made a report, which was read and adopted," [as follows.]—*Minutes,* 1837, p. 479.

§ 178.

"*Dear Brethren*—As the doings of the present General Assembly have been of an unusual character, and such as may produce important consequences, we think it proper to lay an abstract of our decisions and the reasons of them before the Churches under our care. Discerning men have perceived for a number of years, that the affairs of our beloved Church were hastening to a crisis; and when the members of the present Assembly came together, the state of parties was such as to make it manifest, that a division of the Church was the most desirable object that could be effected. What are called the Old-school and New-school parties are already separated in fact; in almost every part of our country where those parties exist, they have less ministerial or Christian communion with one another than either of those parties have with Christians of other denominations; and they are so equally balanced in point of power, that for years past it has been uncertain, until the General Assembly was fully organized, which of those parties would predominate in that body.

"From these circumstances, as well as from other things not necessary to mention, it is known to our brethren, that the floor of our highest judicatory, as well as of our Synods and Presbyteries, has, for years, presented scenes of contention and strife such as many of us never expected to witness in the Presbyterian Church, and such as are highly disgraceful to our Christian character. This spirit of contention deprives the Church of all power for maintaining the purity of her standards, and securing that wholesome instruction, either in our pulpits or presses, which would conduce to the edification of the body of Christ; and until the parties are separated and formed into different denominations, there is no ground of hope that these contentions can be terminated.

"So fully was this Assembly convinced, that a separation of the parties was the only cure for the evils under which we labour, that a committee was appointed by common consent, composed of equal numbers from the different sides of the house, to adjust if possible the terms of an amicable division of the Church into two separate and independent denominations. This joint committee agreed upon the principles of the division, but could not agree upon the form. It was admitted on all hands, that the Old-school party should retain the name and the funds of the Church, and especially all the funds and property connected with the Theological Seminaries at Princeton and Pittsburgh. But on the mode of separation the committee could not agree. The New-school party would consent to no other plan than that of referring it to the Presbyteries, in order to have the division made by the next General Assembly. To this plan the other party thought there were insuperable objections. It was believed that, our Presbyteries being so widely dispersed, the returns from them would be uncertain; that many things might occur to defeat the arrangement; and that, as the probable result, the parties would come to the next Assembly, with more determination to contend for the power and government of the whole Church than on any former occasion.

"On reviewing the causes from which our troubles have arisen, another plan presented itself to the view of the majority, which appeared better calculated to effect, in a peaceable manner, that division of the Church which all seemed to consider as a matter of indispensable necessity. The contentions which distract the Church evidently arose from the Plan of Union formed in 1801, between the General Assembly and the Association of Connecticut. This Plan was indeed projected and brought into operation by some of the wisest and best men the Presbyterian Church has ever known, and it evidently originated from the purest and most benevolent motives. It has, however, been disastrous in its effects. We mean no disrespect to the Congregationalists of New England, as such; indeed there is no denomination of Christians beyond the pale of our own Church whom we esteem and love more sincerely; and yet we believe that the attempt, by this Plan of Union, to bring Congregationalists and Presbyterians into the same denomination, has been the principal cause of those dissensions which now distract and rend the Church to pieces.

"We allude to these circumstances, merely for the purpose of explaining the only remedy which appears applicable to our present troubles. The Plan of Union adopted in 1801, was evidently unconstitutional in its nature, and of a tendency to subvert the institutions and distinctive character of the Presbyterian Church; and such being the fact, it was certainly the duty of the present Assembly to abrogate said Plan, and to declare it void from the beginning. From this act of abrogation, and from the declaration that it was void from the beginning, it would necessarily follow, that the Churches, Presbyteries, and Synods formed under said Plan, were of course not to be considered as parts of the Presbyterian Church. From this view of the subject it appears, that the *separation,* so necessary for the well being of the Presbyterian Church, exists already, and that we have nothing to do but to act on the facts of the case to secure our tranquillity.

"In the first place, we have said that the act of Union of 1801, was unconstitutional. It will be admitted that the most fundamental and sound parts of the constitution of any community, are those parts which form the legislative and judicial councils of the community, and designate the qualifications of the members of said councils. These are parts of the government, in all societies, deemed too sacred to be touched by any authority, excepting that which can make and unmake the constitution at its pleasure. Should any authority in the United States assume to introduce into the State legislatures or Congress, men not constitutionally qualified, and who were subjects of another political power, the alarm would be given at once that a most violent outrage had been inflicted on our governments and our rights. And although we would say it with respect, yet we *must say,* that this was the very thing which the act of 1801 effected in the constitution of the Presbyterian Church. By *that act,* committee-men belonging to the Congregational Church, and under its government, were introduced into our Presbyteries, and by the subsequent execution of the act, into our Synods and our General Assembly. Men who were under the authority of a body without our Church, exercised the highest power of the Church. This was a most palpable infraction of our constitution.

"In the next place, all the Churches formed and constituted under the operation of this *act*, were at least as much trained in doctrine and Church order on the Congregational as on the Presbyterian plan, and had just as much preparation for becoming members of a Congregational as of a Presbyterian Church; and therefore any subsequent acts of any of our judicatories, forming such Churches into Presbyteries or Synods, and connecting them with us as constituent parts of our body, were unconstitutional. This has been the source of all our present evils; the raising up of Presbyteries and Synods out of men who had at least as much of the Congregational as Presbyterian character, has scattered the elements of discord through all our regions, and torn our afflicted Church to pieces. These indeed were consequences not perceived from the beginning; it required the light of experience to teach us, that the amalgamation of such bodies as the Congregational and Presbyterian would produce a ferment sufficient to agitate the whole American nation.

"Having traced thus far the unconstitutional and pernicious tendency of this *act*, it only remains to say, that when this act is abrogated by the proper authority, as a matter of course everything which arose under its influence and training, is abrogated with it. This we presume is the ground on which all the jurisprudence of our country stands, and upon which all our political courts and legislatures act. It has indeed been said, that when an unconstitutional law forms a contract, the abrogation of the law cannot set the contract aside, as this would suppose that a person might take the advantage of his own wrong to relieve himself from a just obligation. But to this it may be answered, that an unconstitutional law can give rise to no binding contract. The unconstitutionality supposes that the organ of government is granting what it has no right to grant, and therefore no obligation can be imposed. But in the present case, the *act in question* goes to the subversion of the Presbyterian Church, and therefore any contract which could arise under it, calculated to destroy that Church, would be of such an immoral tendency as could impose no obligation. It is one of the first principles of morals, that an unlawful contract is not to be fulfilled.

"It then appears plain to us, that, by the abrogation of the act of 1801, the Synods of the Western Reserve, Utica, Genesee, and Geneva, are independent bodies, standing on their own ground, and free to choose their future connections, and that thus far a separation exists between us and them, which may greatly conduce to the peace and comfort of both parties; and as both the majority and minority agree in expressing the opinion, that a division of the Church in conformity with the sympathies of the present parties, was both desirable and expedient, we were much surprised to find, that the minority would not agree with us in carrying out the existing separation, so as to form the Church into two distinct bodies, either of which would be sufficiently large to form a General Assembly, and which might act peaceably in promoting the common interests of our Redeemer's kingdom. In our present connection, there is no hope of peace. The controversy threatens to become more fierce, more extensive, and more destructive of all the vital principles of religion, the longer we continue together. Indeed, the great motives for all the measures of separation to which we have resorted on the present occasion, are the peace, prosperity, and holiness of our beloved Church; and these objects, we believe, can never be obtained until this separation is effected.

"Our brethren of the minority seemed to consider it as an insult, when we urged the fact, that the abrogation of an unconstitutional law left us as distinct and separate bodies; we intended no insult; the ground we took and the language we used implied none; we only said that they were separate from us, and we from them; if this implied disgrace on them, it implied the same on ourselves; we wished both parties to consider themselves as on equal ground; and as to the unconstitutional law from which all our misapprehensions had arisen, we were willing that the greater blame should lie on us. In fact, our wish was and is to part as brethren, and as in certain important points of doctrine and Church order we cannot agree, let each party take the word of God as their rule of faith and practice, and pursue their course as those who must give account to the great Shepherd and Bishop of their souls.

"We have now, dear brethren, briefly explained the reasons for the course we have taken on the present occasion, and we believe it would have been a blessing to our Church, if the measures now adopted had been resorted to at an earlier period. The progress of controversy has greatly destroyed brotherly confidence. Indeed, the union between the parties, for several years, has only existed in name; in fact they have been two separate bodies, and we believe the sooner they are brought to consider themselves as forming distinct denominations, the sooner will they return to the spirit and principles of the gospel of Christ.

"We must observe, in conclusion, that on whatever side the principal fault of our present disturbances may lie, the whole Church has abundant cause of deep humiliation and repentance before Almighty God. Our calamities have not arisen from the dust; our Heavenly Father has stretched forth his hand over us, and let us acknowledge 'the rod and him that hath appointed it.' Let us return to him that he may return to us; if he has wounded, it is he alone that can heal; if he hath broken down, he can build us up.

"By order of the General Assembly.

DAVID ELLIOTT, *Moderator.*
JOHN M'DOWELL, *Stated Clerk.*

"*Philadelphia, June 8th*, 1837." —*Minutes*, p. 499.

TITLE 10.—CIRCULAR LETTER TO THE CHURCHES OF CHRIST.

§ 179.

"Mr. Breckinridge, from the committee to prepare a letter to be addressed to all the Churches of Christ Jesus throughout the earth, made a report, which was read, accepted, and adopted," [as follows:]—*Minutes*, 1837, p. 494.

"The General Assembly of the Presbyterian Church in the United States of America, to all the Churches of Jesus Christ, wish grace, mercy, and peace from God the Father and the Lord Jesus Christ, through the Eternal Spirit.

(*a*) "*Very Dear Brethren*—Assembled by the good providence of God, as the supreme judicatory of the Presbyterian Church in the United States of America, constituting by our ecclesiastical organization, not only 'the bond of union, peace, correspondence, and mutual confidence among all our Churches,' but also the only organ 'of correspondence with foreign Churches,' we cannot consent to separate, after the unusually long, interesting, and important session which we are about to close, without pouring out the fulness of our hearts in reference to the weighty matters concerning which we have been called to act since we came together, into the ears and bosoms of all other Christian Churches, and especially those with which we are in friendly correspondence.

"You cannot be ignorant, dear brethren, that for a number of years past, the friends of truth and of regular Presbyterian order in our beloved Zion, have been filled with painful apprehension at the manifest departure from our ecclesiastical standards, which appeared to be gaining ground in a number of our judicatories. Firmly believing that the great purpose for which the Church was founded, was that she might maintain in their purity the doctrines and discipline of Christ, and hold them forth to a dark world; we have thought ourselves called upon to make inquiry respecting the errors and disorders alleged to exist, and as far as possible to banish them from that portion of the professing family of Christ with which we are connected. You have witnessed for a number of successive years our struggles for the attainment of this object. You have witnessed the mortifying disappointments, which, from time to time, have attended our efforts to obtain, by constitutional means, a redress of the grievances of which we complained. You have seen what we regard as error becoming more extensive in its prevalence, and more bold and overbearing in its claims. You have seen certain voluntary societies, under the cover of professed zeal for the doctrines and order of our Church, in fact if not in intention, gradually subverting both. You have heard the motives of the friends of truth reproached; their name cast out as evil; their zeal for maintaining the purity of the gospel represented as a mere struggle for power; and all their attempts to edetct and censure heresy, held up to public view as the efforts of restless and ambitious men to gain the pre-eminence for themselves. Amidst these ineffectual attempts to banish error, and to restore order, vital piety has languished; mutual confidence has disappeared; the reviving and converting influences of the Holy Spirit have been withheld; and our time and strength have been painfully occupied with strife and debate, instead of being wholly given to the spread of the gospel and the conversion of the world.

(*b*) "We shall not stop to inquire, by whose agency or by what steps this state of things has been produced. The adjustment of the proper award in regard to this question, might be deemed an invidious task, and fail of commanding universal assent. But on the deplorable character of the situation in which we were placed, there can be but one opinion. Over our conflicts every friend of religion has mourned; every intelligent member of the Presbyterian Church has felt grieved and humbled; and we were becoming a reproach among all surrounding denominations. To every enlightened beholder it has been long manifest, that parties so heterogeneous and discordant could no longer act together in the same body, either with comfort to themselves, or with honour and edification to the cause of our common Christianity.

"Such has been our melancholy history, especially for the last six years; and such were the discouraging and distressing circumstances in which this Assembly convened. On coming together, it was found to contain such a decided majority of the friends of truth and order, as to place within our reach the most thorough measures of reform. And it is worthy of special notice, that this majority was created and brought together in full view of the measures adopted by the orthodox Assembly of 1835, and of all the conflicts and painful disclosures which characterized the Assembly of 1836. It was after the attention of the whole Church had been strongly called to these measures and disclosures, that our Presbyteries sent a delegation, the major part of whom declared in favour of the doctrines and order of our body. We felt ourselves, therefore, distinctly and solemnly called upon, by the voice of the Church, to go forward and rescue her struggling and bleeding interests from that humiliating and degrading perversion to which they had been so long exposed. This painful duty we have endeavoured to perform in the fear of God, and although we do not claim that our manner of discharging it has been wholly free from the manifestation of human infirmity, we do hope and believe that our measures have been accompanied with much sincere and humble seeking for divine direction; and that they are such as the enlightened and impartial friends of our ecclesiastical constitution will ultimately approve.

(*c*) "As the great truths of the Gospel lie at the foundation of all Christian hope, as well as of the purity and prosperity of the Church, we felt ourselves bound to direct early and peculiarly solemn attention to those doctrinal errors, which, there was but too much evidence, had gained an alarming prevalence in some of our judicatories. The advocates of these errors, on their first appearance, were cautious and reserved, alleging that they differed in words only from the doctrines as stated in our public standards. Very soon, however, they began to contend that their opinions were really new, and were a substantial and important improvement on the old creed of the Church; and, at length, that revivals of religion could not be hoped for, and that the souls of men must be destroyed, if the old doctrines continued to be preached. The errors thus promulged were by no means of that doubtful or unimportant character, which seems to be assigned to them even by some of the professed friends of orthodoxy. You will see, by our published acts, that some of them affect the very foundation of the system of gospel truth, and that they all bear relations to the gospel plan, of very serious and ominous import. Surely, doctrines which go to the formal or virtual denial of our covenant relation to Adam; the native and total depravity of man; the entire inability of the sinner to recover himself from rebellion and corruption; the nature and source of regeneration; and our justification solely on account of the imputed righteousness of the Redeemer, cannot, upon any just principle, be regarded as 'minor errors.' They form, in fact, 'another gospel;' and it is impossible for those who faithfully adhere to our public standards, to walk with those who adopt such opinions with either comfort or confidence.

(*d*) "It cannot be denied, indeed, that those who adopted and preached these opinions, at the same time declared their readiness to subscribe our Confession of Faith, and actually professed their assent to it, in the usual form, without apparent scruple. This, in fact, was one of the most revolting and alarming characteristics of their position. They declared, that in doing this, they only adopted the Confession '*for substance,*' and by no means intended to receive the whole system which it contained. Upon this principle, we had good evidence that a number of Presbyteries, in the ordination and reception of Ministers and other church officers, avowedly and habitually acted. And hence it has not been uncommon for the members of such Presbyteries publicly and formally to repudiate some of the important doctrines of the formulary which they had thus subscribed; and even, in a few extraordinary cases, to hold up the system of truth which it contains as 'an abomination;' as a system which it were to be 'wished had never had an existence.' No wonder that men feeling and acting thus, should have been found, in some instances, substituting entirely different Confessions of Faith in place of that which is contained in our constitution. Who can doubt that such a method of subscribing to articles of faith is immoral in principle; that it is adapted to defeat the great purpose of adopting confessions; and that, if persisted in, it could not fail to open the door of our Church wider and wider to the introduction of the most radical and pestiferous heresies, which would speedily destroy her character as an evangelical body?

"Was it possible for us to doubt or hesitate as to our duty, when such errors were evidently gaining ground among us, and when it was in our power judicially to condemn them—errors which, ever since the days of the apostles, have been pronounced by the true Church to be dangerous corruptions of gospel truth? We are conscious that in pronouncing the errors in question to be unscriptural, radical, and highly dangerous, we are actuated by no feelings of narrow party zeal; but by a firm and growing persuasion that such errors cannot fail, in their ultimate effect, to subvert the foundation of Christian hope, and destroy the souls of men. As watchmen on the walls of Zion, we should be unfaithful to the trust reposed in us, were we not to cry aloud and proclaim a solemn warning against opinions so corrupt and delusive.

§ 180.

(*a*) "In the course of our attempt at reform, we have thought it our duty to annul the Plan of Union between Presbyterian and Congregational Churches in the new settlements, formed in 1801, and evidently intended as a temporary system to meet a temporary exigency. By that Plan, Congregational Churches were brought into complete union with the Presbyterian Church; and their delegates, without having adopted our public standards, were introduced into our judicatories, and vested with the power of giving authoritative, and, in some cases, decisive votes on the most important questions of doctrine and discipline; and thus, in reality, of governing our Church. And it has happened, in fact, in a number of instances, that some of the most important decisions, in their bearing on the truth and order of our body, have been decided by the votes of those who had not subscribed to our ecclesiastical constitution, and stood aloof themselves from its authority. Thus Congregationalists were found, in effect, to control the Presbyterian Church, and to prohibit her carrying into execution our appropriate system, while we had no more authority over them than they chose to recognize.

"It is impossible to contemplate this Plan of Union now, without perceiving that it is most unnatural in its character; that it has not a shadow of foundation in the constitution of the Presbyterian Church, and that it is adapted to be deeply injurious in its influence on us. It is but just, indeed, to say, that it was first proposed and commenced on our part, and that it was dictated by that spirit of unsuspecting simplicity and fraternal confidence which foresaw no evil. Its mischiefs gradually disclosed themselves, and it was not until they had taken wide and deep root, that they began to attract the attention and awaken the fears of the friends of truth and of Presbyterial order. It was more and more perceived, not only that this system, as before remarked, was most unequal, as it in fact conceded the right of governing us to those over whom we could exercise no controlling power, but that its effect must be, slowly, but inevitably, to subvert the order and discipline of the Presbyterian Church. Surely no impartial judge can blame us for wishing this mischievous system rescinded, or for annulling it when we had the power. It is due to ourselves, however, to say, that this measure was not either hastily conceived nor abruptly executed. The Union in question has been for many years regarded by the great body of the Presbyterian Church, as perhaps the most fertile source of the difficulties existing among us, especially when viewed, not merely as a violation of our constitution and an invasion of our order, but as grievously abused by those who have taken advantage of it, in a manner not intended by its original framers, to disseminate their pernicious errors. Viewing the subject in this light, the General Assembly of 1835 respectfully requested the General Association of Connecticut to consent that the Plan of Union in question should be annulled. Having now waited two additional years in vain for any favourable action in the case, on the part of our brethren of Connecticut, and having witnessed with the deepest sorrow the ever growing evils of this relation, we have felt at this time solemnly called upon to abrogate the whole Plan, and to put an end, as far as in us lay, to the destructive effects which have so long resulted from its operation.

(*b*) "If it were obviously equitable and important, that the Plan of Union alluded to should be annulled, it was in our view no less equitable and important that the ecclesiastical bodies to which that Plan had given existence, and which were animated and governed by its spirit, should be declared to be no longer connected with our Church. It has been indeed painful to the Assembly to declare bodies, in which were brethren whose piety we cannot question, and whose activity in extending the visible Church we must regard with approbation, to be no longer connected with our body. But we were shut up to this painful duty. Being irregularly brought into our Church, and retaining all the feelings and habits growing out of the circumstances of their original introduction, we could not hope that they would walk together in peace with us, so long as the points of difference between us were so many and so serious. Although the creation of more Churches on the Plan of Union was made to cease by the previous act of abrogation, still, as all must grant that the act which brought them in was wholly unconstitutional; and, as if this were the case, the act itself was of course void from the beginning, and all the acts and bodies growing out of it equally void—we have deemed it necessary to declare the brethren connected with those judicatories no longer connected with the Presbyterian Church. Fully aware of the painfulness of this decision to both parties, in order to avoid it, we made overtures to the brethren who were opposed to us in sentiment and in policy, which had for their object an *amicable separation;* offering them, in order to bring about such a separation, what we deemed equitable and even indulgent terms. These terms will be learned from the correspondence of the joint committee appointed to negotiate on the subject, which has been already made public. Our brethren saw fit to decline our proposal, and chose rather to abide the enforcing of the constitution. They cannot complain of our course, when the only alternative was the ruin of the Church, or the restoration of our form of government to its legitimate and uniform reign.

"We are aware that some have called in question the constitutionality of our proceedings. On this subject, the more maturely we reflect, the more firmly are we persuaded that we have taken the most eligible and even the only practicable course. To have attempted to separate from us the brethren with whom we could no longer walk in peace, by personal process in each case, would obviously have been impossible, and even if possible, tedious, agitating, and troublesome in the highest degree. The General Assembly is vested by the constitution of our Church with plenary power 'to decide in all controversies respecting doctrine and discipline; to reprove, warn, or bear testimony against error in doctrine or immorality in practice, in any Church, Presbytery, or Synod; to superintend the concerns of the whole Church; to suppress schismatical contentions and disputations; and, in general, to recommend and attempt reformation of manners, and the promotion of charity, truth, and holiness, through all the Churches under their care.' It is manifest that no other body but the General Assembly is competent to sit in judgment on a Synod; and it is equally manifest that no other body can be vested with power to abolish a system which the General Assembly itself had formed, without consulting any of the Presbyteries. We have, therefore, not hesitated to apply the constitutional remedy in its fullest extent. And now, reposing on the high ground of our truly primitive and apostolical system of order, we appeal with unshaken confidence to the sympathy of all evangelical Churches, to the approval of the American people, and, above all, to the sanction of Him 'who sits as King upon the holy hill of Zion.'

(*c*) "In the adoption of these measures, we are earnestly desirous that our views and feelings in regard to our Congregational brethren of New England should be correctly understood. We have no controversy with them, nor do we desire to have any, with respect to the Congregational form of Church government as it exists among themselves, nor with any other form of Church polity. Toward the excellent brethren beloved in the Lord in those and all other Churches, who are now testifying against the errors which are troubling *them,* as they are troubling *us,* we entertain the most cordial esteem and fraternal affection. They are engaged in the same hallowed cause with ourselves, and we cordially bid them God speed. Let there be no strife between us. There *ought* to be none, and there *will* be none, so long as there is no effort made by any party to intrude on the domestic concerns of any other. We cannot wisely attempt, with our different views and feelings, to inhabit the *same house;* but, as *neighbours*, we may be on the most amicable and even affectionate terms. We wish for no more than to be allowed the fair and unimpeded action of our own ecclesiastical principles. We desire to stand on our own responsibility, and not to be made involuntary sharers in the responsibility of other bodies and systems of action, with which we cannot entirely harmonize. We desire to perform our Master's work upon the principles which we conscientiously prefer, because we believe those principles to be found in the word of God; and we cannot consent to an alliance with any individuals or bodies of men in their system of action, without reserving to ourselves the right of review, of control, and, if necessary, of correction.

"It is our earnest hope, with respect to the brethren thus severed from us, that both parties will be essentially benefited by the separation. We trust that both will henceforth proceed in the conscientious discharge of duty, without being crippled or embarrassed by each other; and that hereafter there will be no other strife between us, than who shall love the Redeemer most, and who shall serve him with the warmest zeal.

(*d*) "We have already adverted to the unhappy influence which has been exerted for a number of years past, by certain voluntary societies, which, though not responsible to any Church, and of course, therefore, not to us, were pursuing a train of measures adapted covertly but effectually to weaken her energies and govern her proceedings. We believe that if there be any departments of Christian effort to which the Church of Christ is bound, in her appropriate character, to direct her attention and her unwearied labours, they are those which relate to the training of her sons for the holy ministry, and sending the gospel to those who have it not, and planting churches in the dark and destitute portions of the earth. To be willing to commit either of these branches of her peculiar work to foreign and irresponsible hands, we are more and more persuaded is unfaithfulness to the best interests of Zion, and adapted fatally to injure the cause of gospel truth and of Presbyterial order. Surely if the Church is under obligations, not only to maintain in her own bosom, but also to impart as far as possible to the whole world, all such religious knowledge, worship, and ordinances as God hath revealed in his word, she is bound to see to it, that no persons shall be either educated or sent forth as Ministers who are not well instructed in her doctrine and order, and, as far as can be ascertained, firmly attached to both. This is equally a dictate of duty to our Master in heaven and to our own beloved institutions. To suffer Boards constituted by ourselves, pledged to adhere to our own standards, and responsible to our own judicatories, to languish while we sustain and strengthen societies over which we have no control, and which are gradually undermining at once our purity, and, of course, our real strength, while professing to add to our numbers, would be manifestly as unwise as it would be criminal in those who profess to love the Presbyterian Church, and to consider her as conformed, in her doctrine and order, to the apostolic model.

(*e*) "One of the most formidable evils of the present crisis is the wide spread and ever restless spirit of *radicalism*, manifest both in the Church and in the State. Its leading principle everywhere seems to be to level all order to the dust. Mighty only in the power to destroy, it has driven its deep agitations through the bosom of our beloved Church. Amidst the multiplied and revolting forms in which it has appeared, it is always animated by one principle. It is ever the same levelling revolutionary spirit, and tends to the same ruinous results. It has, in succession, driven to extreme fanaticism the great cause of revivals of religion, of temperance, and of the rights of man. It has aimed to transmute our pure faith into destructive heresy, our scriptural order into confusion and misrule. It has crowded many of our Churches with ignorant zealots and unholy members; driven our Pastors from their flocks; and with strange fire consumed the heritage of the Lord, filling our Churches with confusion, and our judicatories with conflict; making our venerated name and beloved institutions, so far as its fearful influence extends, a hissing and a by-word before the American people; and even threatening the dissolution of our national Union, as well as the dismemberment of the Presbyterian Church.

(*f*) "While we have endeavoured to take, as our Master enabled us, decisive measures for securing, under the divine blessing, the future purity and peace of our body, we would openly admit, dear brethren, that mere orthodoxy and regular scriptural government ought not to be considered by any Church as the *only* or even as the *chief* objects of her regard. Let it never be forgotten that truth, whether in respect to doctrine or discipline, is in order to godliness; and that the real prosperity and glory of any Church consists in the presence and power of the Holy Spirit, enlightening, reviving, and sanctifying her members, and adding to their numbers daily of such as shall be saved. We would, therefore, now that the adorable Head of the Church has enabled us in some measure to remove from our body the most prominent sources of division and strife, humble ourselves before God, and call upon all our brethren of every name, with us to seek and pray without ceasing, for those reviving and converting influences of the Holy Spirit, which alone can render any Church what it ought to be—a real blessing to the world and a nursery for heaven. And while we earnestly desire and implore this blessing, let us remember the great importance of distinguishing between genuine revivals of religion, and those which are spurious and fanatical. The former are the product of gospel truth, impressed on the heart and conscience by the Holy Spirit of God. The latter are mere excitements of natural feeling, produced either by error or by some other form of human machinery. In proportion as the former prevail, the Church is prosperous and happy. The latter, however arrogant in claim or plausible in appearance, are only fitted to send a blight on the garden of the Lord, and to deceive and destroy the souls of men. We fear that not a little of that which has assumed the precious name of revivals, in various parts of our bounds, is of this latter description. This lamentable fact, however, creates no prejudice in our minds against genuine revivals of religion. It rather excites us to desire and long for them with more ardour; to pray for them with more importunity; to promote them with more care by an edifying example; and to guard against all counterfeits with more enlightened vigilance.

"Brethren, farewell. May the God of Israel bless you all—every one. We love, with tenderness which we cannot utter, our own portion of the Church of Jesus Christ our Lord. But we love also every other portion of the inheritance of that dear Saviour, and rejoicing in the confident hope that heaven will ring with praises of the redeemed from amongst every Christian denomination, our ardent and constant desire is, to draw the bonds of union between us and all the rest, as close as possible here below. Hence the present epistle to our brethren. Hence our earnest desire to explain clearly to them our posture, our action, and the solemn crisis, which, having first overtaken several of our sister Churches, has at length fallen upon us, and will unquestionably overtake in succession all denominations of Christians.

"And now may God, of his infinite mercy, set the seal of his visible approbation upon what his providence and grace have enabled us to do.

And may you, brethren, be preserved from the evils which we have endured, or be enabled to meet them with more promptitude and fidelity than we have done.

"And may the grace of the Lord Jesus Christ abide richly on all who love his holy name.

By order of the General Assembly.

David Elliott, *Moderator.*
John M'Dowell, *Stated Clerk.*

"*Philadelphia, June* 8, 1837." —*Minutes*, p. 502.

CHAPTER IX.

TRANSACTIONS OF THE ASSEMBLY OF 1838.

Title 1.—The Secession of the New-school Party.

§ 181.

"The General Assembly of the Presbyterian Church in the United States of America, met agreeably to appointment, in the Seventh Presbyterian Church, in the city of Philadelphia, on Thursday, the 17th day of May, A. D. 1838, at 11 o'clock, A. M.; and was opened with a sermon by the Rev. David Elliott, D. D., the Moderator of the last Assembly, from Isaiah lx. 1. 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.'

"After the sermon, the Moderator gave notice that as soon as the benediction was pronounced, he would take the chair, and proceed to the organization of the Assembly. The benediction being pronounced, the Moderator took the chair, and having opened the meeting with prayer, called upon the Permanent Clerk to report the roll.

"The Rev. William Patton, a member of the Third Presbytery of New York, rose, and asked leave to offer certain resolutions which he held in his hand.

"The Moderator declared the request at that time to be out of order, as the first business was the report of the Clerks.

"Dr. Patton appealed from the decision. The Moderator declared the appeal, for the reason already stated, to be at that time out of order. Dr. Patton stated that the resolutions related to the formation of the roll, and began to read the same: but being called to order, took his seat.

"The Permanent Clerk, from the Standing Committee of Commissions, reported that the following persons, present, have been duly appointed, and are enrolled as Commissioners to this General Assembly, and laid their commissions on the table, viz. [Here follows the roll.]

"The Committee of Commissions further reported that the Rev. Robert G. Thompson, of the Presbytery of Bedford; Rev. Adam Millar, of the Presbytery of Montrose; and Mr. James Elliott, a Ruling Elder of the Presbytery of Richland, have stated to the committee that they were appointed by their respective Presbyteries, but have not their commissions; that the commission of Mr. John W. Cunningham, a Ruling Elder from the Presbytery of New Castle, wants the signature of the Moderator; and that the commission of the Rev. Ephraim P. Bradford, of the Presbytery of Londonderry, wants the signature of the Clerk.

"They further reported that the Rev. David R. Preston, and Mr. Thomas Beard, a Ruling Elder, appeared before the committee with regular commissions from the Presbytery of Greenbrier, which commissions were accompanied with an attested extract from the minutes of the Synod of Virginia, certifying that said Presbytery was regularly constituted by the Synod of Virginia, October 10th, 1837.

"The documents referred to in the foregoing report of the informal cases, were laid on the table by the Permanent Clerk.

"After the report of the Committee of Commissions had been read, the Moderator stated that the Commissioners whose commissions had been examined, and whose names had been enrolled, were to be considered as members of this Assembly, and added that if there were any Commissioners present from the Presbyteries belonging to the Presbyterian Church in the United States of America, whose names had not been enrolled, then was the time for presenting their commissions.

"Dr. Mason rose, as he said, to offer a resolution to 'complete the roll,' by adding the names of certain Commissioners who, he said, had offered their commissions to the Clerks, and had been by them refused. The Moderator inquired if they were from Presbyteries belonging to the Assembly, at the close of the sessions of last year? Dr. Mason replied that they were from Presbyteries belonging to the Synods of Utica, Geneva, Genesee, and the Western Reserve. The Moderator then stated that the motion was out of order at this time.* Dr. Mason appealed from the decision of the Moderator; which appeal, also, the Moderator declared to be out of order, and repeated the call for commissions from Presbyteries in connection with the Assembly.

"The Rev. Miles P. Squier, a member of the Presbytery of Geneva, then rose and stated that he had a commission from the Presbytery of Geneva, which he had presented to the Clerks, who refused to receive it, and that he now offered it to the Assembly, and claimed his right to his seat. The Moderator inquired if the Presbytery of Geneva was within the bounds of the Synod of Geneva. Mr. Squier replied that it was. The Moderator said: 'Then we do not know you, sir,' and declared the application out of order. Mr. Cleaveland then rose and began to read a paper, the purport of which was not heard, when the Moderator called him to order. Mr. Cleaveland, however, notwithstanding the call to order was repeated by the Moderator, persisted in the reading. During which, the Rev. Joshua Moore, from the Presbytery of Huntingdon, presented a commission, which being examined by the Committee of Commissions, Mr. Moore was enrolled, and took his seat.

"It was then moved to appoint a Committee of Elections, to which the informal commissions might be referred. But the reading by Mr. Cleaveland still continuing, and the Moderator having in vain again called to order, took his seat, and the residue of the Assembly remaining silent, the business was suspended during the short but painful scene of confusion and disorder which ensued. After which, and the actors therein having left the house, the Assembly resumed its business."—*Minutes*, 1838, pp. 3, 7.

§ 182. *Enumeration of the Seceders.*

"1. *Resolved*, That those Commissioners to the General Assembly, viz. William Patton, D. D., Erskine Mason, D. D., Rev. John P. Cleaveland, Nathan S. S. Beman, D. D., and others, who, according to order and usage, had presented their commissions to the Permanent and Stated Clerks, prior to the meeting of the body on Thursday last, the 17th instant; and afterwards, on that day, while the House was organizing, and the Clerks, under the direction of the Moderator presiding, were actually engaged in completing the roll, interrupted the progress of the regular proceeding, by combining with certain other persons present, unknown to the General Assembly, in openly forming another body which they call the General Assembly, and subsequently, voluntarily, and without leave asked or obtained, left the house to convene in the First Presbyterian Church in this city; in so doing, committed an act, which, however intended, can only be considered as a plain and palpable violation of order and decorum, and in derogation of the duty which they owed to the House, and to the Church, and the cause of Christ.

---

* See Book IV. § 108.

"2. *Resolved*, That by their said conduct, and by their subsequently neglecting to attend the sessions of the General Assembly since that day, and at the same time, notoriously attending the sessions of another body, convening from day to day in the First Presbyterian Church, calling itself the General Assembly of the Presbyterian Church in the United States of America; the said Commissioners appear to have wilfully and deliberately vacated their seats in this House, the only true and proper General Assembly of the Presbyterian Church in the United States of America, and to have originated and organized a schismatical secession from the body to which they belonged.

"3. *Resolved*, That the names of the said Commissioners be now called and recorded, in order that they may be reported to the Presbyteries of which they are members, respectively.

"The roll was then called, and the following names were recorded agreeably to the foregoing resolution.

OF THE PRESBYTERIES OF	MINISTERS.	ELDERS.
Newburyport,	Daniel T. Smith,	
Troy,	Nathan S. S. Beman, D. D.,	
	Samuel T. Spear,	N. M. Masters,
Columbia,	Augustus L. Chapin,	Lawrence Vandyke,
	Jared B. Waterbury,	Frederick Tyler,
North River,		Aaron Raymond,
New York, 3d,	Erskine Mason, D. D.,	Robert M. Hartley,
	William Patton, D. D.,	Daniel Pierson,
Newark,	Samuel Fisher, D. D.,	Israel Crane,
	William R. Weeks, D. D.,	Obadiah Woodruff,
Montrose,		Isaac P. Foster,
Wilmington,	Eliphalet W. Gilbert,	Willard Hall,
Lewes,		Simon K. Wilson,
Erie,	Pierce Chamberlain,	George Kellogg,
Detroit,	John P. Cleaveland,	
St. Joseph,	Silas Woodbury,	A. G. Hammond,
Monroe,	Erastus N. Nichols,	Henry Disbrow,
Athens,	Luther G. Bingham,	Marcus Bosworth,
Marion,	Henry Van Deman,	S. G. Strong,
Cincinnati,	Lyman Beecher, D. D.,	George L. Weed,
	Baxter Dickinson,	John Q. A. Bassett,
Crawfordsville,	Samuel G. Lowry,	John S. Jennings,
Illinois,	Edward Beecher,	A. H. Burritt,
Sangamon,	Cyrus L. Watson,	
Ottawa,	John Blatchford,	
Peoria,	Flavel Bascom,	Charles Barrows,
Alton,	Albert Hale,	

St. Louis,		James M. Covington,
St. Charles,		Alexander J. Dallas,
Dist. of Columbia,		
Union,	J. E. Montgomery,	Walter M. M'Gill,
	Levi R. Morrison,	Andrew Early,
French Broad,	Gideon S. White,	William Dick,
Holston,	Daniel Rogan,	John Patton,
Clinton,	A. C. Dickerson,	William M. Murdock."

—*Minutes*, 1838, p. 19.

TITLE 2.—FURTHER MEASURES OF REFORM.

§ 183. *The Committee of Pacification.*

"*Resolved*, That a committee of *fifteen* be appointed to take into consideration the present state of the Church, and report a plan for its prompt pacification, upon such a basis as to preserve as far as practicable, in its new circumstances, its whole geographical extent and entire ecclesiastical organization."—*Minutes*, 1838, p. 13.

[A paper reported by this committee, after three days discussion and amendment, was adopted by sections, as follows:]

"The Presbyterian Church in the United States of America, finds itself, by the providence of God, in the course of new and unprecedented events, in a position of great difficulty, novelty, and importance. The Church, led and supported by the God of Zion, has within the last few years, commenced a great reform, which had become indispensable to its very existence, as organized on the principles of the doctrine and order of its own Constitution. The General Assembly of 1837, carried forward this reform in several measures of great and momentous importance, for the details of which we refer to its records. The voice of the Church, uttered in a multitude of forms, and especially by the Commissioners to the present General Assembly, is clearly and decisively in favour of consummating the reform thus auspiciously commenced.

"But, a portion of the Ministers and Ruling Elders sent to this Assembly, forgetting, or violating, as we apprehend, their duty to God and to the Church, and choosing to depart from us, have, in connection with other persons not in the communion of our Church, constituted a new ecclesiastical organization, which they improperly and unjustly assume to call the true General Assembly of the Presbyterian Church in the United States of America. To meet the present crisis at once, with the temper and spirit becoming our high vocation, and to preserve in it, and carry safely through it, the Church committed in so great a degree to our guidance, in times of so much trial and disorder, the three following Acts are now ordained and established, by the General Assembly of the Presbyterian Church in the United States of America.

§ 184. *Act I.*

"*Section* 1. That in the present state of the Church, all the Presbyteries in our connection ought to take order, and are hereby enjoined to take such order as is consistent with this Minute, for the general reform and pacification of the Church; and they are directed so to do, some time between the dissolution of the present General Assembly and the fall meetings of the Synods, either at stated, or at *pro re nata* meetings of the Presbyteries, as shall seem most advisable to them respectively. And those Presbyteries whose Commissioners to this Assembly have united with others in the formation of another Assembly, in the presence of this, and with tumult and violence in open contempt of it: or who have advised the formation of said body, or adhered to, or attended it as members thereof, after its formation: or who, without taking any part therein, have, after its formation, renounced or refused to recognize this true and only General Assembly of the Presbyterian Church in the United States of America, are hereby required to take proper order in regard to their said Commissioners.

"*Section* 2. In case the majority of any Presbytery, whose Commissioners have acted as aforesaid, shall take proper order touching their conduct in the premises, and are willing, upon the basis of the Assemblies of 1837 and 1838, to adhere to the Presbyterian Church in the United States, then and in that case the acts of their said Commissioners, in advising, creating, or uniting with said Secession, or in refusing to attend on this Assembly, as the case may be, shall not prejudice the rights or interests, or affect the integrity of said Presbytery, or its union with the Presbyterian Church in the United States of America, as an integral portion thereof.

"*Section* 3. In case the majority of any Presbytery shall refuse or neglect to take proper order in regard to its seceding Commissioners, or shall approve their conduct, or adhere to the new sect they have created, or shall decline or fail to adhere to the Presbyterian Church in the United States of America, upon the said basis of 1837 and 1838, for the reform of the Church, then and in that case the minority of said Presbytery shall be held and considered to be the true Presbytery, and shall continue the succession of the Presbytery by its name and style, and from the rendition of the erroneous and schismatical decision, which is the test in the case, be the Presbytery; and if sufficiently numerous to perform Presbyterial acts, shall go forward with all the proper acts and functions of the Presbytery.

"*Section* 4. In case the minority of any Presbytery should be too small to constitute a Presbytery and perform Presbyterial acts, said minority shall remain in its existing state until the next subsequent meeting of the Synod to which it properly belongs, which will then take order on the subject. Otherwise, there is a possibility that several Synods might be unable to constitute, if majorities of part of their Presbyteries should adhere to the secession, and the minorities attach themselves to other Presbyteries, or several unite into one, before the Synods meet.

"*Section* 5. The principles of this Act shall be applied to *Churches*, with their majorities and minorities—and to Church Sessions, as far as they are applicable. And the Presbyteries are hereby required so to exercise their watch and care, that as far as possible, all the Churches may be preserved: and where, unhappily, this cannot be done, then that the minorities in the Sessions and Churches shall be cared for, and dealt with on the general principles now laid down.

"The Assembly is fully sensible that in divided Presbyteries and Churches, everything depends, under God, upon the promptitude, firmness, wisdom, and moderation of the friends of Christ, in this great crisis. In this conviction, the whole of that part of the subject which relates to Churches and private Christians, is especially commended to the Christian zeal, prudence, and fidelity of the Presbyteries and Church Sessions. In regard to the temporal interests of the Churches, and the difficulties which may arise on their account, the Assembly advise that, on the one hand, great liberality and generosity should mark the whole conduct of our people, and especially in cases where our majorities in the Churches are very large, or our minorities are very small: while on the other hand, it would advise, that providential advantages, and important rights, ought not in any case to be lightly thrown away.

"*Section* 6. It is enjoined on the Synods to take order on this subject—

to see that the principles here laid down are duly enforced—to take care that the Presbyteries act as truth and duty require in the premises—to make such needful modifications in the Presbyteries as their altered circumstances may require—and to promote by all proper means the speedy pacification of the Churches, by delivering and saving them from the leaven of heresy, disorder, and schism, which having so long worked among them, is at length ready, by God's mercy, to be purged away.

"*Section* 7. The Synods in all cases shall be considered lawfully constituted only when formed by or out of those Presbyteries recognized as true Presbyteries by this Assembly, according to the true tenor and intent of this Act.

§ 185. *Act II.*

"Whereas, the Act of the Assembly of June 5th, 1837, declaring the three Synods of Utica, Geneva, and Genesee, to be out of the ecclesiastical connection of the Presbyterian Church in the United States of America, made ample provision for the return into the bosom of the Church of every Minister and Church, truly Presbyterian in doctrine and order, as well within the bounds of the three aforesaid Synods, as within those of the Synod of the Western Reserve:

"And whereas, it is represented to this Assembly, that in addition to those who have embraced this invitation and provision of the aforesaid Act, there are others who have held back, and are still waiting on the developments of Providence:

"And whereas, it was never the intention of the General Assembly to cause any sound Presbyterian to be permanently separated from our connection, but it is, and always was the desire of the Church, that all who really embrace our doctrine, love our order, and are willing to conform to our discipline, should unite themselves with us:

"And whereas, moreover, the General Assembly has no idea of narrowing, but would rather expand its geographical limits, so as to unite in bonds of the most intimate fellowship, every portion of our beloved country, and every evangelical Christian like minded with ourselves: It is therefore,

"*Resolved*, By the General Assembly of the Presbyterian Church in the United States of America, that it be recommended,

"1. That those Ministers and Churches living within the geographical limits of the Synods of the Western Reserve, Geneva, Utica, and Genesee, who are willing to adhere to the Presbyterian Church in the United States, on the basis of the Acts of the Assemblies of 1837 and 1838, for the general reform of the Church, take steps for the immediate organization of as many Presbyteries as there are Ministers and Churches, such as are above described, sufficiently numerous to constitute, so that the whole number of Presbyteries thus formed, shall not exceed one Presbytery for each of the aforenamed Synods: and so that, the territory of the Western Reserve shall in no case be added to that in western New York. And in case only two Presbyteries can be constituted on the ground occupied by the three Synods of Utica, Geneva, and Genesee—then that whole territory shall be divided between them. And in case but one Presbytery can be constituted, then, the whole territory shall attach to it. In regard to the Western Reserve, it is desired that a single Presbytery be formed as soon as convenient, to embrace the whole of that ground.

"2. The Ministers and Churches intended by this Act, will hold such mutual correspondence as they shall deem needful, either by general meeting or otherwise; and then meet, at such convenient time and place, as may be agreed on by those who are to be embraced in the same Presbytery, and then and there constitute themselves in a regular, orderly, and Christian manner, into a Presbytery under the care of the General Assembly of the Presbyterian Church in the United States of America.

"3. If as many as three Presbyteries can be conveniently formed in Western New York, it will be orderly for them, as soon as possible thereafter, to unite and constitute themselves into a Synod upon the principles indicated in this Act; and such Synod, if formed, shall cover the entire territory heretofore occupied by the three Synods of Utica, Geneva, and Genesee. But in case only one or two Presbyteries can be formed, then application shall be made by it, or them, for admission under the care and into the bosom of such Synod now in our connection, as shall be most convenient and natural. And the Presbytery on the Western Reserve, if one should be formed, will adopt the same line of conduct. And any Synod, to which application may be thus made by any Presbytery, shall take immediate order to accomplish the ends of this Act. And it is considered that any Presbytery or Synod formed in pursuance of these directions, shall have full power to perform all Presbyterial or Synodical acts, agreeably to the Constitution of the Church.

§ 186. *Act III.*

"*Section* 1. *Be it resolved* by the General Assembly of the Presbyterian Church in the United States of America, that the Presbytery of Abingdon, now attached to the Synod of Tennessee, be, and hereby is, at its own request, detached from said Synod, and united to the Synod of Virginia, and it shall hereafter be an integral part of said Synod of Virginia, and subject to its care and oversight.

"*Section* 2. And whereas, it is known to the Assembly, that all the Commissioners who were present at its constitution from the Synods of Tennessee, Michigan, and Missouri, with the exception of the Commissioner from the Presbytery of Abingdon, have withdrawn from the House, and it is believed, have united in forming another body: Therefore,

(*a*) "*Be it resolved*, That if the Synod of Tennessee shall, either by its own act or the acts of its Presbyteries, adhere to the secession which has been made, or fail or refuse to adhere to the Presbyterian Church, as provided in the First Act; then the minority or minorities therein, adhering as aforesaid to the Presbyterian Church, shall be attached to, and shall be under the care of the Synod of West Tennessee, and may proceed, as before directed, in the First Act, and apply for admission to the Synod of West Tennessee, whose jurisdiction shall, in that case, be extended so as to include the ecclesiastical limits of the Synod of Tennessee: and if the like circumstances occur in respect of the Synod of Michigan, its minorities shall be under the care of the Synod of Cincinnati, on the same principles; and further, if the like circumstances occur with respect to the Synod of Missouri, its minorities shall be under the care of the Synod of Kentucky, on the same principles.

"*Ordered*, That the Stated Clerk send an attested copy of the foregoing Acts to the Stated Clerk of each Presbytery and Synod in connection with the General Assembly."—*Minutes*, 1838, pp. 33, 37.

(*b*) "*Resolved*, That if any Presbytery or Synod shall be formed according to the directions given by this Assembly, or being already formed, shall desire to be recognized as a constituent portion of the Presbyterian Church, all the proceedings in such case shall be fully reported to the next General Assembly, together with such evidence as the nature of the case shall require, and shall be approved before such body shall be finally received."—*Ibid.* p. 43.

§ 187. *Missionaries of the American Board.*

"With respect to the expediency of instituting an inquiry into the conduct of the American Board of Commissioners, in relation to the orthodoxy of missionaries employed by said Board, as suggested in a paper referred to the Committee on Foreign Correspondence, the committee reported, that they have no knowledge of any facts which render such inquiry at this time either necessary or expedient, and therefore recommended that this Assembly take no order on the subject. Accepted, and adopted."—*Ibid.* p. 38.

§ 188. *Order in regard to Theological Schools.*

"Whereas, the General Assembly, in carrying forward the reform of the Church, should seek not only to remove existing evils, but to guard the Church, in all future time, as far as practicable, from their recurrence: and whereas, much of her security, under God, will depend upon the character of her rising ministry, who are to be her future pastors and rulers: and whereas, our Form of Government, Chap. xiv. Section 6, requires that candidates for the ministry, before they are licensed, 'shall have studied divinity, under some approved divine, or professor of theology,' evidently meaning thereby such divine or professor of theology as is approved by the Presbyterian Church, in some of her regularly organized forms: therefore, in order to secure a ministry who shall be sound in the faith and well instructed in the doctrines, order, and discipline of the Church; and in order to the thorough instruction of the people in the cardinal doctrines and duties of our holy religion, it is

"*Resolved*, 1. That the Presbyteries be, and they are hereby enjoined, to see that their candidates for the ministry prosecute their studies only at such theological seminaries, or with such divines as are thus approved and recognized by the Presbyterian Church, as sound in the faith, and attached to our ecclesiastical order and forms of worship, as laid down in the accredited standards of our Church.

"2. That it be recommended to all our Ministers to give particular attention to such expository preaching as shall bring the great doctrines and duties of the gospel clearly before the minds of the people of their respective charges; and that they endeavour so to arrange this course of instructions, that all the various doctrines of the Bible, as set forth in order, in our Confession of Faith, shall be distinctly presented and enforced.

"3. That the instruction of our youth in the Catechisms of the Church, be earnestly recommended to the special attention of all the Ministers and Sessions under the care of this General Assembly."—*Ibid.* p. 39.

§ 189. *Instructions to the Clerks.*

"*Resolved*, That the Stated Clerk and Permanent Clerk be a committee to form the roll of the next General Assembly, and that said roll be formed according to the principles of Act the First on the State of the Church, viz. that the Commissioners from those Presbyteries whose Commissioners have aided or concurred in forming the secession from the present Assembly, shall not be enrolled until the Assembly has first been formed and has received a satisfactory report from the Presbyteries aforesaid, as to the order they have taken on the conduct of their Commissioners, and on their willingness to adhere to the constitutional order adopted and confirmed by the Assemblies of 1837 and 1838.—*Ibid.* p. 40.

§ 190. *Act in regard to the Third Presbytery of Philadelphia.*

"It having come to the knowledge of this Assembly, that the Ministers and Churches, formerly constituting the Third Presbytery of Philadelphia, have, with the exception of a single Minister and Church, failed or refused to obey the directions of the Act of Assembly of 1837, which dissolved that Presbytery,

"*Be it resolved*, 1. That all the Ministers and Churches formerly constituting said Presbytery, or being under its care, are hereby directed to comply with all the directions of said Act, at or before the fall meetings of the Presbyteries within whose bounds they are, or to which they most naturally belong.

"2. In case of the failure or refusal of any of the said Ministers or Churches to comply with the directions now given them, then the Synod of Philadelphia shall take such order as the peace of the Churches and the rights of the minorities in them shall seem to require; respect being had to the principles of the Acts passed for the pacification of the Church, during the sessions of the present Assembly."—*Ibid.* p. 42.

§ 191. *Presbyters Pastors of Congregational Churches.*

"Considering that it is manifestly incongruous and unreasonable that the government of the Presbyterian Church should be administered by those who do not submit to it for themselves; and whereas, there are, in this Church, certain brethren in the ministry, who, by taking the pastoral charge of Congregational churches, have placed themselves in a situation in which the government and order of the Presbyterian Church cannot, in the nature of things, be fully carried into effect, in relation either to themselves or to the people of whom they have the charge, this General Assembly feel it to be indispensable to declare that this is an evil which ought to be corrected as speedily as circumstances will permit; therefore,

"*Resolved*, That it be referred to the next General Assembly to correct the evil herein submitted, this General Assembly being willing that the interval of a year should be allowed to the parties concerned, to correct for themselves the evil in question, if such shall be their choice."—*Ibid.*

TITLE 3.—MATTERS REFERRED TO THE NEXT ASSEMBLY.

"Mr. Breckinridge, from the Committee on the State of the Church, made a final report, which was accepted, and referred to the next General Assembly; and the committee was discharged.

"It was ordered that the report be entered on the minutes, as follows, viz."

§ 192. *Abbreviated Creeds, &c.*

MINUTE I.

"The lateness of the session rendering it inconvenient and unsuitable for the important subject of abbreviated Creeds, Confessions, and Church Covenants, to be fully examined at this time,

"*Resolved*, That the next Assembly be requested to decide,

"1. Whether members received into our communion ought to be received only in private by the Church Session; or whether, in addition to this, and after it, there should be a public reception of such members, in the face of the Congregation, upon profession of their faith, and with covenant between the Church and said members?

"2. If there should be such public reception, should the faith and covenant professed and entered into, be in substance the whole standards of the Church: or should the profession and covenant be limited?

"3. Ought there not to be uniformity on this whole subject; and to that end, ought not the Assembly either to settle proper abbreviated formularies, or to order the general use of those of the Church, or forbid any usage which requires the use of any, in the manner now contemplated?

"Another subject of great importance, and kindred to this, is the mode of reception and profession of faith by candidates for adult baptism.

"And it is for the reasons already stated in the foregoing case referred to the next Assembly, with the request that it would examine and decide, whether there ought not to be provided a comprehensive formulary, or at least a simple directory for adult baptisms? and if yea, ought not the proper directory or formulary to be provided without unnecessary delay, under the care of the Assembly?"—*Ibid.* p. 46.

§ 193. *Equalizing representation.*

MINUTE II.

"The basis of representation remaining unaltered, the Assembly recommends to the Synods,

"1. The equalization, on just and convenient terms, of the Presbyteries in the bounds of each respectively, so that, as far as may be, in subordination to existing interests and general convenience, the several Presbyteries in the same Synod may approach something like equality.

"2. That all the Synods, by a calm and diligent survey of this subject, so order it, as to make the Presbyteries throughout the Church stand as far as possible, regard being had as before to existing interests and general convenience, upon terms of common right and equality."—*Ibid.*

TITLE 4.—PASTORAL LETTER TO THE CHURCHES, ON THE TRANSACTIONS OF 1838.

§ 194.

(*a*) "*Dear Brethren*—In the present agitated state of our beloved Zion, we think it our duty to lay our whole procedure before you, with special plainness, and serious admonition, that you as well as ourselves should look earnestly and humbly to Almighty God, for the deliverance of our Church from the troubles and temptations by which we have been and are yet surrounded. We believe that all parts of our Church have looked forward to the present meeting of the Assembly for some important events, or decisive action, which might determine our future course, and give harmony to our future operations.

(*b*) "The last General Assembly acted under the conviction, that the only possible way to secure peace, was by the separation of the parties in our Church, which could not agree on what were deemed important principles of doctrine and Church order; and to effect this separation, which all parties acknowledged to be necessary, the majority thought proper to exercise the right of abrogating the unconstitutional action which had brought the discordant parties into their present connection. This procedure was indeed novel; it had never been resorted to in our Church before, and from its very novelty was calculated to startle minds not accustomed to that mode of action; it was, however, the only remedy for our case, and a remedy to which all governments, possessing a written constitution, are obliged to resort when embarrassed by unconstitutional laws.

(*c*) "At the first meeting of the present Assembly, the friends of the last Assembly had the pleasure of ascertaining that the action of that body had been fully sustained by a large majority of our Church. So decisive was the preponderance of numbers on this occasion, that had even the members from the four disowned Synods been admitted to their seats, there would still have been a clear and not inconsiderable majority in favour of the reform which the last Assembly had commenced. In these circumstances we thought the course of Christian duty was plain to all parties, and that if the minority could not consent to submit to our views of doctrine and Church order, it was incumbent on them to make a quiet and orderly secession. The essence of all religious liberty and ecclesiastical order is evidently involved in the principle, that when two parties in the same community cannot agree, the majority must govern; but if the minority cannot in conscience submit either to the measures or the doctrines of the majority, it is their right and duty to separate, and form a different denomination. For such a course as this on the part of the minority, we were fully prepared; we looked forward to it with satisfaction, as the only course conducive to the peace and Christian comfort of both parties; and had this course been adopted, we were willing to concur in any reasonable plan for the adjustment of any unsettled claims which might have appertained to the case. By this exposition of our views, our friends and brethren will be prepared to conceive of our astonishment and grief at the course which was actually pursued.

(*d*) "When the hour for organizing the Assembly had arrived, and whilst the proper officers were engaged in that business, a number of persons belonging to the minority rose in a tumultuous manner, in the midst of the house, and offered some propositions and motions, which evidently could not be entertained at the time, and which were declared to be out of order, subsequently proceeded with a confused clamour, in which something like nominations and voting could be heard, to what they called an organization of the Assembly; and then made the announcement, that that body would hold its future sessions in the First Presbyterian Church; all this was done in defiance of the authority of the Moderator of the Assembly, who was constituting the body, and who repeatedly called to order whilst this scene of confusion was in progress.

(*e*) "What could have led the minority to this extraordinary course is not for us to explain. It has been suggested that they considered this as the best way for securing their legal rights, and indeed it has since appeared, that they not only meant to secure their own rights, but to assume to themselves all the legal rights and claims of the whole Presbyterian Church. In this view, however, the very injustice of their plan would seem sufficient to condemn it in the estimation of all good men, not influenced by prejudice. That a minority, by such a movement, could take to themselves the whole property of the Church, and strip the majority of all their rights, would certainly be an unjust procedure; and if even all this were practicable in point of law, yet in the court of conscience, we believe there are but few men who would be willing to sanction it. But can it be supposed that such a course could be supported in a court of law? The legal decision which would sustain such a course, would establish a principle destructive of the rights of every ecclesiastical organization throughout the world; for it is abundantly plain that in any church organization which could be formed, a minority might arise, no matter how small that minority, which would be able, on the plan practised in this case, to divest the majority of all its power and its property, and ruin the Church. Surely the members of the minority could not mean to establish a principle of law, by which indeed they might be able to ruin the Presbyterian Church this year, but by which a portion, however small, might be able the next year to ruin them, and strip them of all their vested rights—a principle, in fact, which a disorderly minority in any Church might at any time employ for the subversion of that Church. We find it therefore difficult to believe, that the minority could have expected to obtain the property and the power of the

Presbytorian Church by the movement in question, and what they did expect or intend by it, we must leave to themselves, or to future circumstances to explain.

(*f*) "Had the minority exercised a little more confidence in the majority, we think all the points of separation might have been adjusted in a manner more advantageous to themselves, and certainly in a manner more consistent with that Christian deportment which all professors of religion are bound to exhibit before the world. When the General Assembly of 1837 determined that a separation of the parties in the Presbyterian Church was necessary to its peace, and appointed a joint committee to adjust the terms of separation, the mode of dividing the property was agreed upon to the satisfaction of both parties. We have never heard that plan of division objected to since that time, by any of the minority, and we have no doubt the majority would at this day have consented to it; here, then, was an obvious mode of settling all questions of property, which we think would have given general satisfaction to the members of both parties, and which ought to have been adopted. Perhaps the minority will say that their reason for acting as they did, was that they had proposed a negotiation just before the organization of the Assembly, which was rejected. It is true they did propose a negotiation, and the proposition was rejected; but the reason for that rejection was, that the proposition assumed as the ground of the whole negotiation, that the action of the last General Assembly in disowning the four Synods of Western Reserve, Utica, Geneva, and Genesee, should be considered as unconstitutional, null, and void; and as a large majority of the Presbyteries in our Church had determined that said action of the last Assembly ought now to be carried into effect, it was evident that the proposition aforesaid could not be entertained by the members of this Assembly.

(*g*) "Such, dear brethren, is a brief statement of the facts and circumstances forced upon our attention at the commencement of the present Assembly, and we do not deem it necessary here to dwell any longer, or give any further detail of the events of our past history, which have brought matters to their present state. Both parties in our Church have placed their views of the reforming measures of the last Assembly fully before the public; the public has deliberated on the matter; and a decided majority of our Presbyteries have exercised their right of declaring that those reforming measures ought to be sustained and carried into effect; and in consequence of this decision, the minority have departed from us, and organized a *secession.* The Church is now fairly divided into two separate and independent denominations. Of this secession we only complain as to the manner in which it was effected—for we hold it to be the unalienable right of all Christians, a right which duty requires them to exercise, to separate themselves from other Christians with whom they cannot conscientiously agree on subjects of Christian doctrine and Church order. When disagreements arise on these points, such denominational separations afford the only means of preserving the peace and purity of the Church, in its present imperfect state.

(*h*) "And now, beloved brethren, as the first step of this necessary separation has been taken, it is our prayer to Almighty God, that he would dispose and enable all parties concerned, to carry it out in such manner as may be most consistent with the Christian spirit, and most conducive to a speedy restoration of general peace and Christian affection between the members of the respective bodies. It will facilitate the attainment of this desirable object to keep in memory the fact, that no sentence of excommunication has ever passed between the bodies; we merely separate into different denominations, as Christians who cannot agree to live together in the same particular Church. We can assure our friends at a distance, that the blessed effects of this separation are already apparent in this General Assembly; we have now, as we trust, 'the unity of the Spirit in the bonds of peace,' as it pervaded our General Assemblies in former happy periods of our history, when we all 'spake, and thought, and minded the same things.'

(*i*) "Rejoicing as we do, that this separation is thus far effected, yet we think it important to request our brethren and the churches under our care, to ponder in the fear of God, the events through which we have passed, and to draw from them those lessons of circumspection and humility which they are calculated to give. A few of the last years of our history have presented a mortifying spectacle, which we humbly hope never to see again, in connection with our body. By the appointment of God, the Church ought to be 'a pillar and ground of the truth—a light of the world—a candle, giving light to all that are in the house.' For the last seven or eight years of our history we have been full of darkness, our Church has been occupied with strife, filled with railing accusations and misrepresentations among professed brethren, which was well calculated to harden sinners, and provoke the scoffs of the infidel.

(*k*) "That the Church was possessed of materials for furnishing such a spectacle as we have witnessed, affords evidence that God saw something extremely wrong in our communion, before our late troubles overtook us; the trials through which we have passed, was a dispensation of that kind Father, who holds the Church as the apple of his eye, and who never needlessly afflicts the children of men; and whether our guilt has consisted in pride, in hypocrisy, in worldliness, or in indifference to the truth, or whether it may have consisted in all these united, it is yet certain that our chastisement has not been heavier than our crimes, and that we have much cause as a Church, and as private Christians, for deep repentance, careful self-examination, and turning to God, that he may show us wherefore he has contended with us, and may purify us to himself, as a peculiar people, zealous of good works.

(*l*) "And as much of our late criminality may have consisted in things unobserved by ourselves, we think it of special importance, at the present time, to urge upon all our brethren the necessity of diligent and devout attention to what are called the secret means of grace. Could we know that our brethren were generally much engaged in secret reading and meditation on the word of God, and in 'praying with all prayer,' 'and without ceasing,' we should then believe that a happy and glorious reformation of our Church would certainly be accomplished, and that Zion would soon look forth from her chambers, 'fair as the moon, clear as the sun, and terrible as an army with banners.' The promises of Scripture make it very certain that if our Church was filled with the spirit of humble and holy prayer, it would soon be filled with every blessing; God will give his Holy Spirit; he will give himself; he will give every temporal and eternal good to those who ask agreeably to his will.

(*m*) "We will further observe, that the duty of fasting, as united with prayer, appears to be too much disregarded, if not entirely neglected by many Christians of the present day. We agree with our fathers of the Reformation, that the appointment of annual or stated fasts is not authorized under the gospel dispensation; but occasional fasting, both public and private, such as is called for by peculiar circumstances, or by the dispensations of Heaven, are still among the appointed means of grace, and form an important part of Christian duty. Our Saviour said, the children of the bride-chamber would fast when the bridegroom was taken from them; surely such a dispensation as we have lately witnessed, should lead those children to fast.

(*n*) "As our work at this time is a work of reformation, we believe the present is a proper period for correcting any deviations from Presbyterian usage, or from the old commendable practices of our Church, which may have crept in among us. It is important to every community of Christians, that the youth of that community should, as far as practicable, be indoctrinated in its principles. We fear, however, that in the important work of bringing up the children of the Church 'in the nurture and admonition of the Lord,' both parents and Pastors have too much neglected our Larger and Shorter Catechisms, and especially our Larger Catechism. Whilst we rejoice in the additional means, which the publications and institutions of the present day have furnished for the assistance of family and juvenile instruction, yet we do not believe that anything has been furnished, which could at all justify the laying aside of our excellent Catechisms. We believe that no uninspired men have ever been able to exhibit in as short a compass, safer and sounder views of the doctrines of salvation, than is contained in those Catechisms, and we should rejoice to see our Larger Catechism brought back to its former place in the system of both family and pastoral instruction, and as extensively as practicable committed to memory. We are persuaded that the dear youth under our care would lose neither time nor labour, by making their minds as familiar as possible with that excellent summary of the doctrines of Christ.

(*o*) "And among other things, beloved brethren, we esteem it our duty to recommend to your patronage and perusal, suitable religious periodicals. We know it has been made a question by some, whether the Church would not be better without those papers and periodicals which are called religious, than with them. This is a question we shall not discuss in the abstract; such papers have been, and will continue to be circulated, and the only antidote for those that do evil, is to circulate those which do good. We should suppose that intelligent Christians would not find it difficult to determine what papers or periodicals they ought to sustain; they may try such papers by the Bible; they may try them by the standards of the Church, or, according to our Saviour's rule, they may try them by their fruits. 'Men do not gather grapes of thorns, nor figs of thistles;' publications filled with railings and misrepresentations, cannot produce the peaceable fruits of righteousness.

(*p*) "And now, brethren, we would say in conclusion, let us with cheerful and Christian confidence, as well as with true humility, put our trust in the living God. We believe the work in which we are engaged is the work of God. If we know ourselves, and we have prayed that we might know ourselves in the present case—our great and only motive has been, to maintain the truth as it is in Jesus. We believe that the interests of truth are at stake—we believe that our standards contain that revealed system of truth, which God has ordained for extending his glory and his salvation over the whole earth; and although we have nothing to do in judging those that are without, yet we cannot suffer this system to be mutilated or perverted by those who teach in our communion, and are professedly under our authority. With brethren of other communions, who honestly differ from us on some points, we have no contest; we leave the questions between them and us, to the judgment of our common Master; but as to persons in our own communion, we must contend earnestly for what we believe to be the *faith*, and whilst we ascribe no infallibility to our own judgments, or even to our own standards, yet the opinions we have formed from the word of God, must to us be the rule of our faith and practice; and whilst engaged, as we humbly trust, in maintaining the truth and the cause of our Saviour, we look to the living God for the success of our efforts. We also believe that the hand of God has been visible in leading us, and conducting our cause to the present issue, and we hope the same Almighty power will guide us and you in all our future operations.

(q) "As reformation has been frequently mentioned in the preceding remarks, we trust it will be understood by our Churches, that no new doctrine or practice is to be introduced. The Assembly merely intends that there should be a return to the faith and practice of our Church, as heretofore inculcated in our standards, wherever there may have been a departure. We would further recommend, that in view of the events through which we have passed, and the deliverance which we hope Almighty God has bestowed upon our Church, that the second Thursday of December next be solemnly observed by all the members of our communion, as a day of solemn humiliation, thanksgiving, and prayer, and that the Churches and Congregations in our connection meet that day for the purpose of public worship.

William S. Plumer, *Moderator.*
John M. Krebs, *Permanent Clerk.*
"*Philadelphia, May* 31, 1838." —*Minutes*, p. 48.

CHAPTER X.

SUBSEQUENT TRANSACTIONS.

§ 195. *Final adjustment of Presbyteries and Synods.*

"On motion, the Assembly resumed the consideration of the final report of the Committee on the State of the Church, which was adopted as follows, viz.

"1. *Resolved*, That the Synod of Tennessee be, and the same is hereby dissolved, and all the Ministers and Churches within its bounds, and adhering to this body, are hereby declared to be attached to the Synod of West Tennessee; and that as the Presbyteries of Union and French Broad have departed from the Presbyterian Church in the United States of America, and as the minorities of said bodies have not organized, so as to continue the succession of those Presbyteries in adherence to this body, the territorial limits of the Presbytery of Holston be extended, and they are hereby extended so as to include the whole territory hitherto occupied by the Presbyteries of Union and French Broad; and that the territorial limits of the Synod of West Tennessee be extended so as to include the whole territory heretofore occupied by the Synod of Tennessee; and that the name of the Synod of West Tennessee be, and the same is hereby changed to the name of the Synod of Tennessee.

"2. *Resolved*, That the Synod of Michigan be, and the same is hereby dissolved, and as many of its members and churches as adhere to the General Assembly, and the minorities of its Presbyteries adhering as aforesaid, are hereby declared to be attached to the Synod of Cincinnati; and the Synod of Cincinnati is hereby directed to take such order on the whole subject as to secure, so far as possible, to sound Presbyterians in the bounds of the Synod hereby dissolved, a regular connection with the General Assembly; and the Synod of Cincinnati is hereby required to make a full report of its action on the whole subject, to the next General Assembly.*

"3. Whereas, difficulties have arisen in the Synod of Missouri, so as to have prevented any regular meeting for some time past, and so that it now stands adjourned to no particular day, therefore,

"*Resolved*, That said Synod be, and the same is hereby directed to meet in the town of St. Charles, on the second Thursday of September next, and that its sessions be opened with a sermon by the oldest Minister present. And if there shall fail to be present a constitutional quorum, then as many as are present shall organize as a convention, and draw up a full and faithful statement of the whole circumstances, and present such statement and themselves at Springfield, in Illinois, on the third Thursday of October next, at the meeting of the Synod of Illinois; and from and after that time all the Churches, Ministers, minorities of Presbyteries, and Presbyteries within the bounds of the Synod of Missouri, so far as they adhere to the Presbyterian Church in the United States of America, shall be united with and under the care of the Synod of Illinois; and from and after such union, the name of the Synod of Illinois shall be changed to the name of the Synod of Illinois and Missouri.

"4. As the territory of the Western Reserve does not now belong to any of our Synods, it is hereby *Resolved*, That the counties of Geauga, Ashtabula, and Trumbull, be attached to the Synod of Pittsburgh, and that the remaining part be attached to the Synods of Ohio and Cincinnati, and divided between them by the line which now separates them running north to the lake.

"5. *Resolved*, That this General Assembly with pleasure recognize the Presbytery of Peoria, in the bounds of the Synod of Illinois; and that it be enrolled and its statistics published in the Minutes of the General Assembly.

"6. *Resolved*, That with equal pleasure the Assembly recognize the Presbytery of Ogdensburg, and that it be enrolled and its statistics published in the Minutes of the General Assembly; and that until another Presbytery be formed in Western New York, so that the new Presbytery, in connection with the Presbyteries of Ogdensburg and Caledonia, may be formed into the Synod of Western New York, the Presbytery of Ogdensburg be, and the same is hereby attached to the Synod of Albany.

"7. Whereas, the following Presbyteries did, by their Commissioners in 1838, combine with others in forming a schismatical and disorderly body; and whereas, the acts of such Commissioners have been approved and confirmed by their respective Presbyteries, thus creating a regular and indubitable secession from the Presbyterian Church in the United States of America; therefore,

"*Resolved*, That the names of the Presbyteries of Champlain, New York 3d, Newark, Montrose, Wilmington, Lewes, Detroit, St. Joseph, Monroe, Athens, Illinois, Ottowa, Alton, Union, and French Broad, be erased from the roll of the General Assembly; and that any Ministers and Churches remaining in the territory formerly occupied by the said Presbyteries, and desiring to adhere to the Presbyterian Church, be, and they hereby are directed to report themselves to the nearest Presbytery in our connection, and that such Presbytery, in every case, take proper and definitive action in relation thereto, agreeably to our Constitution, and to the previous acts of the Assembly on the same subject.

---

* "Overture No. 7, viz. a petition from the Ministers and Churches in Michigan, who were, by a resolution of the last Assembly, attached to the Synod of Cincinnati, requesting that that resolution may be repealed, and that the petitioners may be attached to the Synod of Indiana, was taken up, when it was

"*Resolved*, That the request be granted."—*Minutes*, 1840, p. 307.

"8. Whereas, the Presbytery of Newburyport, by its Commissioners, in 1838, did combine with others in forming a schismatical body; and whereas, the action of said Presbytery on the subject has not been decisive; and whereas, this Assembly is informed that a number of the members of said Presbytery are still desirous of retaining their connection with the General Assembly, therefore,

"*Resolved*, That said Presbytery, or any number sufficient to continue the succession thereof, be directed, at its next stated meeting, to take such order on the whole subject, as shall, on the plan adopted by the Assembly of 1838, secure a continued and indubitable connection with the Presbyterian Church in the United States of America, and make a full report to the next General Assembly.

"9. Whereas, it is understood that there is a sufficient number of Ministers within the territorial limits of the Presbytery of Columbia, whose Commissioners, in 1838, united with others in forming a schismatical and disorderly body, to maintain the succession of said Presbytery, therefore,

"*Resolved*, That all Ministers, with one Ruling Elder from each Congregation within the limits of said Presbytery, who are disposed to adhere to the General Assembly of the Presbyterian Church in the United States of America, be directed to meet on the second Tuesday of August next, in in the Second Church, Hudson, at 10 o'clock, A. M., and after a sermon by the oldest Minister present, that they proceed to all appropriate acts and doings under the continued name and style of the Presbytery of Columbia." —*Minutes*, 1839, pp. 170–172.

§ 196. *Interpretation of the Acts of Reform.*

(*a*) "Whereas it is believed by this Assembly, that there are Ministers and Churches and private Christians within our bounds, holding the same doctrines and maintaining the same Church order with us, but who from a misapprehension of the Acts of the Assembly of 1838, are not in our communion; and whereas, as it is expressed in Act II, adopted by that Assembly, it was never the intention of the General Assembly to cause any sound Presbyterian to be permanently separated from our connection, but it is and always was the desire of the Church, that all who really embrace our doctrine, love our order, and are willing to conform to our discipline, should unite themselves with us; and moreover, as the General Assembly has no idea of narrowing, but would rather expand its geographical limits, so as to unite in bonds of the most intimate fellowship every evangelical Church like-minded with ourselves throughout every portion of our beloved country, therefore,

"1. *Resolved*, That it is hereby declared by the General Assembly, that in requiring an adherence to our Church on the basis of the Assemblies of 1837 and 1838, they did not create, nor introduce any new basis of Presbyterianism, but required an adherence to the true and only basis of our organization and communion, viz. the doctrinal standards and Constitution of our Church, as founded on the word of God, a deplorable departure from which had been suffered through the operation of the Plan of Union.

"2. *Resolved*, That it was not then, and is not now, required of those who would adhere to us as a branch of the Church of Christ, that, as a term of membership in this Church, they should approve the Acts of the Assembly, of 1837 and 1838; but simply that they should recognize the Church as then and subsequently constituted as the Presbyterian Church in the United

States of America, and acknowledge their subjection to its judicatories." [Unanimously adopted.]—*Minutes*, 1842, p. 32.

(*b*) [In reply to] "An overture from the Presbytery of Rochester, asking this Assembly to adopt some measures to effect a union between the two branches of the Presbyterian Church—

"This Assembly having in former years (see Minutes of 1838, pp. 35 and 36, and Minutes of 1842, p. 32,) fully declared that it was not its intention 'to cause any sound Presbyterian to be permanently separated from our connection,' and having provided a mode of return to our body, (see Minutes of 1838, p. 36,) on principles which have seemed adapted to preserve the purity and peace of our Churches, consider it inexpedient to take any further action on the subject at this time. Yet the Assembly would reiterate its desire to see all sound Presbyterians reunited in one communion, according to the doctrine and polity of our standards, and would affectionately invite all such to seek this union in the ways that are now open to them."—*Minutes*, 1850, p. 467.

CHAPTER XI.

THE SUITS AT LAW.

§ 197.

[The whole amount claimed by the leaders of the New-school party on the principles of equity in the negotiations which preceded the disowning acts (§ 152; 10,) was an equal division of such funds as belonged to the Trustees of the Assembly for other uses than the Seminary at Princeton, amounting in all to less than $30,000. Had their claim at law been successful, they not only would have gained thereby control over the two Seminaries of Princeton and Allegheny, but have come in possession of funds, buildings, libraries, and other property held by the Trustees of the Assembly and of the Seminaries, amounting in the aggregate to not less than from four to five hundred thousand dollars, to which, themselves being judges, they had not a tittle of right, other than by fictions of law.]

§ 198. *Trustees elected by the New-school Assembly refused a seat in the Board.*

"A letter was received from the Board of Trustees of the General Assembly, which was ordered to be recorded, as follows, viz.

"Board of Trustees of the General Assembly of the Presbyterian Church in the United States of America.

"*May* 31, 1838.

"At a meeting of the Board of Trustees of the General Assembly of the Presbyterian Church in the United States of America, held this day, it was

"*Resolved*, That the following communication be transmitted to the General Assembly, viz.

"The Board of Trustees of the General Assembly of the Presbyterian Church in the United States of America, respectfully communicate to the Assembly, for their information, the following extracts from their Minutes of May 24th, 1838, viz.

"A paper, of which the following is a copy, was presented to the Board by James Todd, Esq., on behalf of the persons therein named.

"General Assembly of the Presbyterian Church in the United States of America—Sessions of 1838.

"This will certify that the following persons were this day elected Trustees of the General Assembly, viz.

"James Todd, Esq., in place of Rev. Ashbel Green, D. D.
"John R. Neff, in place of Rev. George C. Potts.
"Frederick A. Raybold, in place of Rev. William Latta.
"William Darling, in place of Solomon Allen.
"Thomas Fleming, in place of Rev. Cornelius C. Cuyler, D. D.
"George W. M'Clelland, in place of Thomas Bradford.

"Attest, Erskine Mason, *Stated Clerk.*
"*Philadelphia, May 24th,* 1838."

"*Resolved,* That the Board respectfully decline receiving these gentlemen as members of this Board. (Mr. White dissenting.)

"*Resolved,* That a committee of three be appointed to advise with the officers of this Board, during the recesses of the Board, touching its interests, with power to employ counsel if necessary.

"Messrs. Chauncey, Bradford, and Kane, were appointed on this committee.

"Dr. McDowell presented a certificate, of which the following is a copy, which was read and ordered to be entered on the Minutes.

"I do hereby certify that the General Assembly of the Presbyterian Church in the United States of America, which commenced their sessions in this city on Thursday, the 17th inst. and are still in session, have made no change in their Stated or Permanent Clerks, or any of their Trustees, during their sessions; and that up to this date I have acted as Stated Clerk, and continue so to act, and have in my possession all the books and papers of the General Assembly.

"Signed, John McDowell, *Stated Clerk.*
"*Philadelphia, May 24th,* 1338.
"From the Minutes, James Bayard, *Secretary.*"

"Whereupon, on motion of Mr. W. Maxwell,

"*Resolved,* That the Trustees of the General Assembly be instructed to take all such measures as to them shall seem needful for asserting, defending, and securing the rights and interests of the Church confided to their care; and that the faith of the several churches, in connection with the General Assembly be, and it is hereby pledged to the said Trustees to indemnify and save them harmless from the loss or damage by reason of their action, in conformity with the instructions of this body."—*Minutes,* 1838, p. 40.

§ 199. *Report of the Board of Trustees in regard to the suits at law.*

"Board of Trustees of the General Assembly of the Presbyterian Church in the United States of America.

"To the Rev. Joshua L. Wilson, D. D., Moderator of the General Assembly of the Presbyterian Church in the United States of America:

"By direction of the Board of Trustees, I beg leave to transmit to the General Assembly the enclosed statement of the Board of Trustees, together with a copy of the report of a committee of the Board, referred to in the said statement. With great respect,

"James Bayard, *Secretary.*"

§ 200.

"On the 31st May, 1838, the Board of Trustees had the honour to communicate to the General Assembly, that an application had been made to them by Messrs. James Todd, John R. Neff, Frederick A. Raybold, William Darling, Thomas Fleming, and

George W. M'Clelland, claiming to be members of the Board, in the places of the Rev. Dr. Green and others, and that the Board had respectfully declined receiving those gentlemen as members of the corporation. The General Assembly thereupon adopted a resolution in the following words:

"*Resolved*, That the Trustees of the General Assembly be instructed to take all such measures as to them shall seem needful, for asserting, defending, and securing the rights and interests of the Church, confided to their care; and that the faith of the several churches in connection with the General Assembly be, and it is hereby pledged to the said Trustees, to indemnify and save them harmless from the loss or damage by reason of their action in conformity with the instructions of this body.

"On the 2d of June, 1838, a writ of quo warranto, at the relation of five of the gentlemen above referred to, issued from the Supreme Court of this commonwealth, addressed to the Rev. Drs. Green and Cuyler, and Messrs. Latta, Allen, and Bradford, requiring them to show by what authority they continued to exercise the functions of corporators in this Board. This proceeding was understood by the Board to fall within the scope of the resolution of the Assembly; and the committee which had been before appointed 'to advise with the officers of the Board, during the recesses of the Board, touching its interests, with power to employ counsel,' proceeded accordingly to make such defence as the circumstances in their view required. The report of the committee, detailing its proceedings and their result up to the present time, is herewith submitted.

"Three other suits, in which the Rev. Miles P. Squier, Henry Brown, Esq., and the Rev. Philip C. Hay, are severally plaintiffs, and the Rev. Dr. David Elliott, Rev. Dr. John McDowell, Rev. John M. Krebs, Rev. Dr. William S. Plumer, and Rev. Robert J. Breckinridge, are joined as defendants, were instituted at about the same time, and are still pending. It is the declared object of these suits to test, in another manner, the propriety of the Assembly's action on the questions that have recently been before them. The Trustees, by their committee, have therefore caused appearances to be entered in them by counsel, and will take such further measures in regard to them as may be necessary for defending the rights and interests of the Church.

"The General Assembly will not fail to remark, from the tenor of the report which accompanies this communication, that the funds in the charge of the Board of Trustees have not been, in their judgment, legally applicable to the expenses of the recent and yet pending litigation. It became necessary, theretore, to avail themselves of the credit of the General Assembly, as pledged by its resolution of 31st May last, and to borrow a considerable amount from individual friends of the Church, as a special fund. It is most respectfully suggested, that some measures should be taken by the Assembly at an early day, to enable the Board to reimburse the moneys thus loaned, as well as to defray the further expenses which future circumstances may render necessary.

"By order of the Board,

Ashbel Green, *President.*

"James Bayard, *Secretary.*

"*Philadelphia*, 15*th May*, 1839."

§ 201. *Report of the Committee of the Board of Trustees of the General Assembly of the Presbyterian Church in the United States of America, referred to in the foregoing.*

"The committee, authorized by the resolution passed by the Board on the 6th of June, 1838, 'to take order in the name and behalf of this corporation, in all matters touching its interests which may require action in the intervals of its meeetings, so far as the same can lawfully be done without the direct agency of the Board,' report:

"That, considering their appointment to have especial reference to the suit instituted in the name of the Commonwealth of Pennsylvania, at the relation of James Todd and others, against Ashbel Green and others, members of this Board, for the purpose of trying their right to be considered members of the Board, the committee have directed their attention particularly to this object. In execution of the duty confided to them, they took immediate steps to secure the professional services of John Sergeant, Esq., as counsel in said suit, and two members of the committee entered their appearance for the defendants, prepared and filed pleas on their behalf, and attended to other preliminary arrangements, until other counsel should be retained. In this stage of the business it became necessary to provide funds to defray the expenses which would necessarily be incurred in defending the suit, none of the trust funds held by the Board being applicable to this purpose. This was reported to the Board at its meeting held on the 17th of September, 1838, and provision being made for the collection of funds for this purpose, the committee applied to J. R. Ingersoll and F. W. Hubbell, Esq's, to act as counsel with Mr. Sergeant. The committee afterwards appointed the Rev. Dr. William M. Engles agent of the Board, to attend to the details of the suit—confer with the counsel—procure the attendance of witnesses—make arrangements for their accommodation while in the city, &c., which office was accepted by that gentleman; and the committee take this opportunity to bear testimony to the zeal and fidelity with which he performed the duties it imposed upon him. The case was marked for trial in November, (by direction of the plaintiffs' attorney,) and both parties were in attendance with their witnesses at that time; but in consequence of a suggestion of the judge then presiding, it was continued until March. During the session of the Supreme Court in December, the Court on the application of the plaintiffs allotted a particular day (Monday, the 4th of March, 1839) for the commencement of the trial of this case. Before that day, the committee having been informed that Mr. Sergeant would not be able, from the state of his health, to take part in the trial of the cause, immediately upon the adjournment of Congress, of which he was a member, secured the services of William C. Preston, Esq. of South Carolina, who acted with Messrs. Hubbell and Ingersoll. The trial commenced on Tuesday, the 5th of March before Judge Rogers, at *Nisi Prius*, and occupied three weeks, when the jury brought in a verdict against the defendants, in accordance with the charge delivered by the presiding judge. A motion for a new trial was made in the Supreme Court by Mr. Hubbell, on behalf of the defendants, and the Court appointed Wednesday, the 24th of April, for the argument. This motion was argued before the Supreme Court by Mr. Hubbell and Mr. Sergeant, on behalf of the defendants, and the Court this day, May 8th, pronounced judgment, awarding a new trial, on grounds so completely favourable to the defendants, that it is not probable that any further action will be had in the case on the part of the plaintiffs.

"The case appears to be thus happily terminated; but, inasmuch as other proceedings may yet be instituted, which may require the further action of the committee, they forbear to recommend that the committee be discharged.

"On behalf of the committee.

Signed, ASHBEL GREEN, *Chairman.*

"*Philadelphia, May 8th*, 1839."

§ 202. *Action of the Assembly on this Report.*

"The Committee on the State of the Church, to whom was referred the report of the Trustees of the General Assembly, in reference to the steps taken by them in defending the suits brought against them and others, by those who have gone out from us, beg leave to report the following resolutions for the adoption of the General Assembly.

"1. That the report of the Trustees be copied into the Minutes.

"2. That the General Assembly approve and ratify what has been done by their Trustees in the premises.

"3. That the Trustees be, and they are hereby instructed to continue to take such measures as may be necessary to bring the said suits to a close, and that the faith of the Churches in connection with the General Assembly be, and it is hereby renewedly pledged to indemnify them.

"4. That all Presbyteries in our connection, who have not already done so, be, and they are hereby requested to take such steps as may be necessary to raise their respective proportions of the expenses which have been incurred, or which may still be incurred, by the Trustees, in bringing the whole matter to a final issue."—*Minutes*, 1839, p. 152.

§ 203. *Further action on the subject.*

"In view of recent events, threatening the corporate franchises and property of the Church, the General Assembly deems it appropriate to record its sentiments of gratitude to God, reverence for the political institutions of the country, respect for its laws and their organs, confidence in its own agents in the management of its temporal affairs, and grateful remembrance of the able and distinguished members of the legal profession, who, under

God, have conducted those affairs to so successful a result: and therefore it is hereby

"*Resolved*, 1. We recognize the hand of God in all our temporal, as really and fully as in all our spiritual affairs. We owe it to his goodness that our people have had the means and the heart to give gifts to his Church, to be used for the maintenance of his truth and the extension of his kingdom. And now we are indebted to his continued favour that these gifts of charity have not been wrested from us.

"2. We record, to the glory of God, and with devout gratitude, that his grace enabled our people to maintain, with so much unanimity and firmness, a noble devotion to their religious principles, even when, for a brief period of darkness, they seemed about to be called to make great and painful sacrifices for them.

"3. We find in the decision of the Supreme Court of Pennsylvania, renewed reason to confide in the protection of the laws, to trust to the fidelity, integrity, and wisdom of the public tribunals, and to rejoice in our free and noble institutions. We thank God for this renewed proof, that in this happy land, the boundaries between the authority of God over the consciences, and that of society over the actions of men, are indeed known and established; and that our duties as citizens are confirmed by this additional proof, to be in sweet accordance with our obligations as Christians.

"4. We return public thanks to the respected gentlemen of the bar, who have ably, faithfully, and successfully served our Church in its temporal trials. And while we deeply regret that ecclesiastical affairs should ever be carried before the courts of justice, we rejoice that this unhappy occasion has made clearly and renewedly manifest that devotion to general liberty and order, and that enlightened and efficient advocacy of their sacred interests, which has signalized this profession in all ages of the world.

"5. We renew, on the part of the Church, expressions of confidence in the Board of Trustees of the General Assembly, and consider ourselves and our people debtors to them, for their wise, firm, faithful, and successful administration of the trust committed to them.

"6. In view of the lucid exposition, of which recent events have been made the occasion, in relation to the Constitution and principles of the Presbyterian Church, we recommend it to the Churches under our care, to obtain and circulate the history published at the office of the Presbyterian, and at the office of the Watchman of the South, and shortly to come out in pamphlet form, of the trial before the Supreme Court of Pennsylvania, including an extended report of the speeches of the counsel.

"7. *Resolved*, That copies of the foregoing resolutions be transmitted to the Board of Trustees and to the legal gentlemen contemplated in these resolutions."—*Minutes*, 1839, p. 173.

§ 204. *Response of the Hon. John Sergeant.*

"A letter from the Hon. John Sergeant to the Stated Clerk, was presented and read, and on motion it was ordered to be inserted in the Minutes.

"It is as follows, viz.

"*Philadelphia, June* 23, 1839.

"*Rev. and Dear Sir:*—I have received your note of this date, and the accompanying extract from the Minutes of the General Assembly of the Presbyterian Church in the United States of America. You may readily believe how much we must be gratified by the resolutions which relate to us who were counsel in the late interesting trial, for the General Assembly, and to the character in general of the profession to which we belong. For myself, I can truly say, that nothing has occurred in the course of my professional life for which I feel more thankful than that my health and strength were sufficiently restored to enable me to take some part in the case, and to entitle me to participate with my colleagues in the kind expressions of the reverend and respected gentlemen whose resolutions you have transmitted to us. Be pleased to accept for them my earnest wishes that their labours for the good of their fellow men, may always be crowned with like success. Yours, very truly,

JOHN SERGEANT.

"REV. DR. MCDOWELL, *Stated Clerk of the General Assembly.*"

—*Minutes*, 1840, p. 284.

§ 205. *Judge Rogers's charge.*

[Judge Rogers's charge is not given because it is altogether too large to justify its insertion as a mere curiosity, covering three times the space occupied by the opinion of the Court. And as a legal document, being set aside by the Court in Bank, it is of no more authority than the private opinion of any citizen.]

§ 206. *Opinion of the Court.*

"Gibson, C. J., delivered the opinion of the Court, on Wednesday morning, May 8th, as follows:

(*a*) "To extricate the question from the multifarious mass of irrelevant matter in which it is enclosed, we must, in the first place, ascertain the specific character of the General Assembly, and the relation it bears to the corporation which is the immediate subject of our cognizance. This Assembly has been called a *quasi* corporation; of which it has not a feature. A *quasi* corporation has capacity to sue and to be sued as an artificial person; which the Assembly has not. It is also established by law; which the Assembly is not. Neither is the Assembly a particular order or rank in the corporation, though the latter was created for its convenience; such, for instance, as the shareholders of a bank or joint-stock company, who are an integrant part of the body. It is a segregated association, which, though it is the reproductive organ of corporate successions, is not itself a member of the body; and in that respect it is anomalous. Having no corporate quality in itself, it is not a subject of our corrective jurisdiction, or of our scrutiny, further than to ascertain how far its organic structure may bear on the question of its personal identity or individuality. By the charter of the corporation, of which it is the handmaid and nurse, it has a limited capacity to create vacancies in it, and an unlimited power over the form and manner of choice in filling them. It would be sufficient for the civil tribunals, therefore, that the Assembled Commissioners had constituted an actual body; and that it had made its appointment in its own way, without regard to its fairness in respect to its members; with this limitation, however, that it had the assent of the constitutional majority, of which the official act of authentication would be, at least, *prima facie* evidence. It would be immaterial to the legality of the choice that the majority had expelled the minority, provided a majority of the whole body concurred in the choice. This may be safely predicated of an undivided Assembly, and it would be an unerring test in the case of a division, could a quorum not be constituted of less than such a majority; but unfortunately, a quorum of the General Assembly may be constituted of a very small minority, so that two, or even more, distinct parts may have all the external organs of legitimate existence. Hence, where, as in this instance, the members have formed themselves into separate bodies, numerically sufficient for corporate capacity and organic action, it becomes necessary to ascertain how far either of them was formed in obedience to the conventional law of the Association, which, for that purpose only, is to be treated as a rule of civil obligation.

(*b*) "The division which, for purposes of designation, it is convenient to call the Old school party, was certainly organized in obedience to the established order: and, to legitimate the separate organization of its rival, in contravention, as it certainly was, of everything like precedent, would require the presentation of a very urgent emergency. At the stated time and place for the opening of the session, the parties assembled, without any ostensible division; and, when the organization of the whole had proceeded to a certain point, by the instrumentality of the Moderator of the preceding session, who, for that purpose, was the constitutional organ, a provisional Moderator was suddenly chosen, by a minority of those who could be entitled to vote, including the exscinded Commissioners.

The question on the motion to elect, was put, not by the Chair, but by the mover himself; after which, the seceding party elected a permanent Moderator, and immediately withdrew, leaving the other party to finish its process of organization, by the choice of its Moderator for the session.

(*c*) "In justification of this apparent irregularity, it is urged that the constitutional Moderator had refused an appeal to the Commissioners in attendance, from his decision, which had excluded from the roll the names of certain Commissioners who had been unconstitutionally severed, as it is alleged, from the Presbyterian connection by a vote of the preceding session. It is conceded by the argument, that if the Synods with the dependent Presbyteries by which those Commissioners were sent, had been constitutionally dissolved, the motion was one which the Moderator was not bound to put, or the Commissioners to notice; and that whatever implication of assent to the decision which ensued, might otherwise be deduced from the silence of those who refused to speak out, about which it will be necessary to say something in the sequel, there was no room for any such implication in the particular instance. It would follow also, that there was no pretence for the deposal of the Moderator, if indeed such a thing could be legitimated by any circumstances, for refusing an appeal from his exclusion of those who had not colour of title, and consequently, that what else might be reform, would be revolution. And this leads to an inquiry into the constitutionality of the act of excision.

(*d*) "The sentence of excision, as it has been called, was nothing else than an ordinance of dissolution. It bore that the Synods in question, having been formed and attached to the body of the Presbyterian Church under, and in execution of, the Plan of Union, "be, and are hereby declared to be, out of the ecclesiastical connection of the Presbyterian Church in the United States of America; and that they are not in form or in fact, an integral portion of said Church." Now it will not be said that if the dissolved Synods had no other basis than the Plan of Union, they did not necessarily fall along with it, and it is not pretended that the Assembly was incompetent to repeal the union prospectively, but it is contended that the repeal could not impair rights of membership which had grown up under it. On the other hand, it is contended that the Plan of Union was unconstitutional and void from the beginning, because it was not submitted to the Presbyteries for their sanction; and that no right of membership could spring from it. But viewed, not as a constitutional regulation which implies permanency of duration, but as a temporary expedient, it acquired the force of a law without the ratification of those bodies. It was evidently not intended to be permanent, and it consequently was constitutionally enacted and constitutionally repealed by an ordinary act of legislation; and those Synods which had their root in it, could not be expected to survive it. There never was a design to attempt an amalgamation of ecclesiastical principles which are as immiscible as water and oil; much less to effect a commixture of them only at particular geographical points. Such an attempt would have compromised a principle at the very root of Presbyterial government, which requires that the officers of the Church be set apart by special ordination for the work. Now, the character of the plan is palpable, not only in its title and provisions, but in the minute of its introduction into the Assembly. We find in the proceedings of 1801, page 256, that a Committee was raised "to consider and digest a Plan of Government for the Churches in the *new settlements* agreeably to the proposal of the General Association of Connecticut;" and that the plan adopted in conformity to its report, is called "a Plan of Union for the new settlements." The avowed object of it was to prevent alienation—in other words, the affiliation of Presbyterians in other Churches, by suffering those who were yet too few and too poor for the maintenance of a Minister, temporarily to call to their assistance the members of a sect who differed from them in principles, not of faith, but of ecclesiastical government. To that end, Presbyterian Ministers were suffered to preach to Congregational Churches, while Presbyterian Churches were suffered to settle Congregational Ministers; and mixed Congregations were allowed to settle a Presbyterian or a Congregational Minister at their election, but under a Plan of Government and discipline adapted to the circumstances. Surely this was not intended to outlast the inability of the respective sects to provide separately for themselves, or to perpetuate the innovations on Presbyterial government which it was calculated to produce. It was obviously a missionary arrangement from the first; and they who built up Presbyteries and Synods on the basis of it, had no reason to expect that their structures would survive it, or that Congregationalists might, by force of it, gain a foothold in the Presbyterian Church, despite of Presbyterial discipline. They embraced it with all its defeasible properties plainly put before them; and the power which constituted it might fairly repeal it, and dissolve the bodies that had grown out of it, whenever the good of the Church should seem to require it.

(*e*) "Could the Synods however be dissolved by a legislative act? I know not how they could have been legitimately dissolved by any other. The Assembly is a homogeneous body, uniting in itself, without separation of parts, the legislative, executive, and judicial functions of the government; and its acts are referable to the one or the other of them, according to the capacity in which it sat when they were performed. Now had the exscinded Synods been cut off by a judicial sentence without hearing or notice, the act would have been contrary to the cardinal principles of natural justice, and consequently void. But though it was at first resolved to proceed judicially, the measure was abandoned; probably because it came to be perceived that the Synods had committed no offence.

(*f*) "A glance at the Plan of Union is enough to convince us that the disorder had come in with the sanction of the Assembly itself. The first article directed *missionaries* (the word is significant,) to the new settlements to promote a good understanding betwixt the kindred sects. The second and third permitted a Presbyterian Congregation to settle a Congregational Minister, or a Presbyterian Minister to be settled by a Congregational Church; but these provided for no recognition of the people in charge as a part of the Presbyterian body—at least they gave them no representation in its government. But the fourth allowed a mixed Congregation to settle a Minister of either denomination; and it committed the government of it to a standing committee, but with a right to appeal to the body of male communicants if the appellant were a Congregationalist, or to the Presbytery if he were a Presbyterian. Now it is evident the Assembly designed that every such Congregation should belong to a Presbytery as an integrant part of it, for if its Minister were a Congregationalist, in no way connected with the Presbyterian Church, it would be impossible to refer the appellate jurisdiction to any Presbytery in particular. This alone would show that it was designed to place such a Congregation in ecclesiastical connection with the Presbytery of the district; but this is not all. It was expressly provided in conclusion, that if the "said standing committee of any Church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a Ruling Elder of the Presbyterian Church." For what purpose if the Congregation were not in Presbyterial fellowship?

(*g*) It is said that this *jus representationis* was predicated of the appeal precedently mentioned; and that the exercise of it was to be restrained to the trial of it. The words, however, were predicated without restriction; and an implied limitation of their meaning would impute to the Assembly the injustice of allowing a party to sit in his own cause, by introducing into the composition of the appellate court, a part of the subordinate one. That such an implication would be inconsistent with the temper displayed by the Assembly on other occasions, is proved by the order which it took as early as 1791, in the case of an appeal from the sentence of the Synod of Philadelphia, whose members it prevented from voting on the question, (Assembly's Digest, p. 332,) as well as by its general provision, that "members of a judicatory may not vote in the superior judicatory on a question of approving or disapproving their records." (*Id.* page 333.)

(*h*) "The principle has since become a rule of the Constitution, as appears by the Book of Discipline, Chap. vii., Sec. 3, paragraph 12. As the representatives of those anomalous Congregations therefore could not sit in judgment on their own controversies, it is pretty clear that it was intended they should be represented generally, else they would not be represented at all in the councils of the Church, by those who might not be Presbyterians; and that to effect it, the principle of Presbyterial ordination was to be relaxed, as regards both the ministry and eldership: and it is equally clear that had the Synods been cited to answer for the consequent relaxation as an offence, they might have triumphantly appeared at the bar of the Assembly with the Plan of Union in their hand. That body, however, resorted to the only constitutional remedy in its power; it fell back, so to speak, on its legislative jurisdiction, in the exercise of which the Synods were competently represented and heard by their Commissioners.

(*i*) "Now the apparent injustice of the measure arises from the contemplation of it as a judicial sentence pronounced against parties who were neither cited nor heard; which it evidently was not. Even as a legislative act, it may have been a hard one, though certainly constitutional, and strictly just. It was impossible to eradicate the disorder by anything less than a dissolution of those bodies with whose existence its roots were so intertwined as to be inseparable from it, leaving their elements to form new and less heterogeneous combinations. Though deprived of Presbyterial organization, the Presbyterian parts were not excluded from the Church, provision being made for them, by allowing them to attach themselves to the nearest Presbytery.

(*k*) "It is said there is not sufficient evidence to establish the fact that the exscinded Synods had actually been constituted on the Plan of Union, in order to have given the Assembly even legislative jurisdiction. The testimony of the Rev. Mr. Squier, however, shows that in some of the three which were within the State of New York, Congregations were sometimes constituted without Elders; and the Synod of the Western Reserve, when charged with delinquency on that head, instead of denying the fact, promptly pointed to the Plan of Union for its justification. But what matters it whether the fact were actually what the Assembly supposed it to be? If that body proceeded in good faith, the validity of its enactment cannot depend on the justness of its conclusion. We have, as already remarked, no authority to rejudge its judgments on their merits; and this principle was asserted with conclusive force by the presiding judge who tried the cause. Upon an objection made to an inquiry into the composition of the Presbytery of Medina, it was ruled that "with the reasons for the proceedings of 1837, (the act of excision,) we have nothing to do. We are to determine only what was done: the reasons of those who did it are immaterial. If the acts complained of were within the jurisdiction of the Assembly, their decision must be final, though they decided wrong." This was predicated of a judicial jurisdiction, but the principle is necessarily as applicable to jurisdiction for purposes of legislation. I cite the passage, however, to show that after a successful resistance to the introduction of evidence of the fact, it lies not with the relators to allege the want of it.

(*l*) "If then the Synods in question were constitutionally dissolved, the Presbyteries of which they had been composed, were, at least for purposes of representation, dissolved, along with them; for no Presbytery can be in connection with the General Assembly, unless it be at the same time subordinate to a Synod also in connection with it, because an appeal from its judgment can reach the tribunal of the last resort only through that channel. It is immaterial that the Presbyteries are the electors: a Synod is a part of the machinery which is indispensable to the existence of every branch of the Church. It appears, therefore, that the Commissioners from the exscinded Synods were not entitled to seats in the Assembly, and that their names were properly excluded from the roll.

(*m*) "The inquiry might be rested here: for if there were no colour of right in them, there was no colour of right in the adversary proceedings which were founded on their exclusion. But even if their title were clear, the refusal of an appeal from the decision of the Moderator, would be no ground for the degradation of the officer at the call of a minority; nor could it impose on the majority an obligation to vote on a question put unofficially, and out of the usual course. To all questions put by the established organ, it is the duty of every member to respond, or be counted with the greater number, because he is supposed to have assented beforehand to the result of the process pre-established to ascertain the general will; but the rule of implied assent is certainly inapplicable to a measure which, when justifiable even by extreme necessity, is essentially revolutionary, and based on no pre-established process of ascertainment whatever.

(*n*) "To apply it to an extreme case of inorganic action, as was done here, might work the degradation of any presiding officer in our legislative halls, by the motion and actual vote of a single member, sustained by the constructive votes of all the rest; and though such an enterprise may never be attempted, it shows the danger of resorting to a conventional rule, when the body is to be resolved into its original elements, and its rules and conventions to be superseded, by the very motion. For this reason, the choice of a Moderator to supplant the officer in the chair, even if he were removable at the pleasure of the Commissioners, would seem to have been unconstitutional.

(*o*) "But he was not removable by them, because he had not derived his office from them; nor was he answerable to them for the use of his power. He was not *their* Moderator. He was the mechanical instrument of their organization; and till that was accomplished, they were subject to his rule—not he to theirs. They were chosen by the authority of his mandate, and with the power of self-organization, only in the event of his absence at the opening of the session. Corporeally present, but refusing to perform his function, he might be deemed constructively absent, for constitutional purposes, insomuch that the Commissioners might proceed to the choice of a substitute without him; but not if he had entered on the performance of his task; and the reason is that the decision of such questions as were prematurely pressed here, is proper for the decision of the body when prepared for organic action, which it cannot be before it is fully constituted and under the presidency of its own Moderator, the Moderator of the preceding session being *functus officio*. There can be no occasion for its action sooner; for though the Commissioners are necessarily called upon to vote for their Moderator, their action is not organic, but individual. Dr. Mason's motion and appeal, though the Clerks had reported the roll, were premature; for though it is declared in the twelfth chapter of the Form of Government, that no Commissioner shall deliberate or vote before his name shall have been enrolled, it follows not that the capacity, consummated by enrolment, was expected to be exercised during any part of the process of organization, but the choice of a Moderator; and moreover, the provision may have been intended for the case of a Commissioner appearing for the first time, when the House was constituted.

(*p*) "Many instances may doubtless be found among the minutes, of motions entertained previously, for our public bodies, whether legislative or judicial, secular or ecclesiastical, are too prone to forget the golden precept—'Let all things be done decently and in order.' But these are merely instances of irregularity which have passed, *sub silentio*, and which cannot change a rule of positive enactment. It seems then that an appeal from the decision of the Moderator did not lie; and that he incurred no penalty by the disallowance of it. The title of the exscinded Commissioners could be determined only by the action of the House, which could not be had before its organization was complete; and in the meantime he was bound, as the executive instrument of the preceding Assembly, to put its ordinance into execution: for to the actual Assembly, and not to the Moderator of the preceding one, it belonged to repeal it.

(*q*) "It would be decisive, however, that the motion, as it was proposed, purported not to be in fact a question of degradation for the disallowance of an appeal, but one of new and independent organization. It was, ostensibly as well as actually, a measure of transcendental power, whose purpose was to treat the ordinance of the preceding Assembly as a nullity, and its Moderator as a nonentity. It had been prepared for the event avowedly before the meeting. The witnesses concur that it was propounded as a measure of original organization transcending the customary order; and not as a recourse to the *ultima ratio* for a specific violation of it. The ground of the motion as it was opened by the mover, was not the disallowance of an appeal, which alone could afford a pretext of forfeiture, but the fact of exclusion. To affect silent members with an implication of assent, however, the ground of the motion and nature of the question must be so explicitly put before them as to prevent misconception or mistake; and the remarks that heralded the question in this instance, pointed at, not a removal of the presiding incumbent, but a separate organization to be accomplished with the least practicable interruption of the business in hand; and if they indicated anything else, they were deceptive. The measure was proposed not as that of the body, but as the measure of a party; and the cause assigned for not having proposed it elsewhere, was that individuals of the party had been instructed by counsel that the purpose of it could not be legally accomplished in any other place. No witness speaks of a motion to degrade; and the rapidity of the process by which the choice of a substitute, not a successor, was affected, left no space for reflection or debate. Now before the passive Commissioners could be affected by acquiescence implied from their silence, it ought to have appeared that they were apprized of what was going on; but it appears that even an attentive ear-witness was unable to understand what was done. The whole scene was one of unprecedented haste, insomuch that it is still a matter of doubt how the questions were put. Now, though these facts were fairly put to the jury, it is impossible not to see that the verdict is, in this respect, manifestly against the current of the evidence.

(*r*) "Other corroborative views have been suggested; but it is difficult to compress a decision of the leading points in this case into the old fashioned limits of a judicial opinion. The preceding observations, however, are deemed enough to show the grounds on which we hold that the Assembly which met in the First Presbyterian Church was not the legitimate successor of the Assembly of 1837; and that the defendants are not guilty of the usurpation with which they are charged.

"Rule for a new trial made absolute.

(*s*) "Rogers, J.—After the patient and impartial investigation, by me, of this cause, at *Nisi Prius*, and in bank, I have nothing at this time to add, except that my opinion remains unchanged on all the points ruled at the trial. This explanation is deemed requisite, in justice to myself, and because it has become necessary (in a case, in some respects without precedent, and presenting some extraordinary features) to prevent misapprehension, and misrepresentation."

§ 207. *Assessment to meet the expenses of the suit.*

"Whereas it is absolutely necessary that a fund of $4000 be created to defray the expenses of the law-suits in which the Trustees of the General Assembly have been recently, or may hereafter be involved—

"1. *Resolved*, That the Presbyteries in connection with the General Assembly be requested to contribute forthwith, for that purpose, and transmit to Matthew Newkirk, the Treasurer of the Trustees of the General Assembly, the following sums respectively, viz. [Here follows the list, making in the aggregate $4000.]

"2. *Resolved*, Inasmuch as a loan of $2000 has been obtained by the Trustees of the General Assembly, on the faith of pledges given by the last General Assembly, that the members of the General Assembly be requested to assume the responsibility of raising the sum which ought to be contributed by their respective Presbyteries; and that the roll be called over, for the purpose of ascertaining if they are willing to do so.

"The roll was called, and the members of the Assembly severally assumed the responsibility of raising the sums expected from their respective Presbyteries."—*Minutes*, 1839, p. 162.

§ 208. *The Assembly will accede to an equitable division of funds.*

"*Be it Resolved* by the General Assembly of the Presbyterian Church in the United States of America—

"1. That this body considers itself and the Church at large bound, as both have been not only willing, but desirous, to adjust all claims against the corporate property of the Church, whether legal or equitable, in the most prompt, fair, and liberal manner.

"2. That this is especially the case touching any claims which may exist on the part of the four Synods of Utica, Geneva, Genesee, and the Western Reserve, declared in 1837 to be no part of the Presbyterian Church, or on the part of those who seceded from the Church in 1838, or on the part of any body constituted out of the whole or any part of these elements. And that, in regard to all and each of these bodies and persons, the Assembly will faithfully adhere to any pledge or promise, express or implied, which it can justly be construed ever to have made, and will fulfil every expectation which it ever knowingly allowed to be cherished.

"3. The Trustees of the Assembly are hereby authorized and requested to do, on the part of this Assembly, should occasion offer, whatever is lawful, competent, and equitable in the premises, conformable to the principles, and in the manner heretofore laid down in the Minutes of this Assembly for 1837 and 1838, so far as relates to the corporate property of the Church, or any equities springing out of the same.

"4. With reference to all Institutions, Corporations, Congregations, and other public persons or bodies in connection with us, but holding property for ecclesiastical purposes, or for religious and benevolent uses, which property is not subject to the control of the Assembly, although the said persons, Institutions, or Congregations may be, in all such cases where difficulties relating to property have arisen or shall arise, in consequence of the long and painful disorders and divisions in our Church, we advise all our members and friends to act on the general principles heretofore laid down, and with the spirit of candour, forbearance, and equity which has dictated this Act.

"5. The Assembly reiterates the declaration, that its chief desire, on all this part of our Church troubles, is to do even and ready justice to and between all persons and interests over which it has any control, or in regard to which it has any duty to perform."—*Minutes*, 1839, p. 158.

CHAPTER XII.

LATER RELATIONS.

§ 209. *Proposals for a joint celebration of the Lord's Supper, by the two Assemblies.*

"The Committee on Devotional Exercises reported, informing the Assembly that a proposition had been made to them by the Committee on Devotional Exercises of the Triennial General Assembly meeting in the First Presbyterian Church, to the effect that the two Assemblies unite in the celebration of the Lord's Supper; and recommending the following resolution, viz.

"*Resolved*, That this General Assembly accept the proposition of the General Assembly meeting in the First Presbyterian Church, viz., that the two Assemblies unite in the celebration of the Lord's Supper; and that the Committee on Devotional Exercises, in connection with the Corresponding Committee of the other Assembly, make arrangements for the same."

"The Rev. Mr. Palmer, a member of the Committee on Devotional Exercises presented a counter report on the joint celebration of the Lord's Supper, by the two Assemblies."

[After extended discussion] "all the papers relating to the subject were committed to a Committee consisting of Messrs. Musgrave, Todd, Young, W. L. Breckinridge, S. B. Jones, Grier, Davis, and Vaughan; with instructions to bring in a minute expressive of the views of the Assembly."

"The committee to whom were referred all papers relating to the joint celebration of the Lord's Supper by the two Assemblies, with instructions to bring in a minute expressive of the views of the Assembly, presented a report, which was adopted, and is as follows; viz.

"The Committee on Devotional Exercises having reported to this General Assembly a communication from a similar committee of the General Assembly in session at the First Presbyterian Church, representing that the said Assembly has authorized its committee to confer with the committee of this Assembly in relation to a joint celebration of the Lord's Supper by the two bodies; it was ordered, that the committee respectfully acknowledge and reciprocate the courtesy of the communication, and say in reply, that while this Assembly recognizes the above mentioned body as a branch of the Church of our common Lord, and for this reason would, as individuals, under appropriate circumstances, unite with our brethren in the celebration of Divine ordinances, yet, as this Assembly has never in its corporate and official capacity united with any other ecclesiastical body in celebrating the Lord's Supper, it judges it inexpedient to institute a new usage at this time."

"On motion, the Committee on Devotional Exercises were directed to communicate a copy of the above minute to the committee of the other Assembly."—*Minutes*, 1846, pp. 195, 196, 199, 201.

[At the time when this proposal was made, the New-school body had never withdrawn the suit at law, aiming to wrest away the entire funds of the Church.]

§ 210. *Charleston Union Presbytery re-united.*

"Overture No. 10, on the re-annexation of Charleston Union Presbytery, was taken up, and the following minute was adopted, viz.

"Inasmuch as the subject brought to the notice of this House by memorial from the Charleston Union Presbytery, is undergoing investigation by several Presbyteries within the limits of the Synod of South Carolina and Georgia, therefore,

"*Resolved*, That all consideration of this subject by this Assembly be indefinitely postponed."—*Minutes*, 1845, p. 20.

§ 211.

"A communication from the 'Charleston Union Presbytery,' was read, and on motion referred to a select committee, consisting of George Hill, James Allison, H. N. Brinsmade, D. D., James Stratton, P. O. Studdiford, D. D., Jasper Corning, and William Hogg."

[Their report adopted, as follows:]

"1st. *Resolved*, That this Assembly express its high gratification to learn that the brethren submitting this communication do still entertain so much regard for the doctrine and polity of our Church, as to cherish the desire of adherence to this body, rather than any other branch of the visible Church.

"2d. *Resolved*, That on account of the failure of the Charleston Union Presbytery to apply for redress of alleged grievances to the General Assembly, by appeal or complaint, at the proper time (some twelve years ago,) this Assembly does not consider it expedient to enter upon an investigation of the case now, in the way proposed by the Presbytery.

"3d. *Resolved*, That mutual forbearance and the exercise of kindly feeling be recommended to all the parties concerned.

"4th. *Resolved*, That, if the Charleston Union Presbytery shall make known to the Stated Clerk of the General Assembly their adhesion to this Assembly and its doctrinal standards, prior to the next annual meeting of the Synod of South Carolina, it shall be the duty of the Stated Clerk to communicate the same without delay to said Synod; and the Synod shall thereupon enrol them as a regular Presbytery in connection with this body."—*Minutes*, 1852, pp. 206, 223.

BOOK VIII.

MORAL AND SECULAR MATTERS.

PART I.

RELATIONS OF THE CHURCH AND THE STATE.

TITLE 1.—UNION OF CHURCH AND STATE.

[See Book I. §§ 7—9, and 14.]

§ 1. *Our Church slandered on the subject.*

"The committee to whom was recommitted the report on the reference from the Presbyteries of Madison and Lancaster, reported, and their report was adopted, and is as follows, viz.

(*a*) "That said Presbyteries invite the attention of the General Assembly to certain slanderous reports, extensively circulated against the Presbyterian and other denominations, involving the charge of an attempt on the part of these denominations to unite Church and State, and thus subvert the civil institutions of our country; and intimate their desire that this Assembly would take order on the subject, and by some public act disabuse themselves and their constituents of such unfounded and injurious imputations.

"In the opinion of your committee, no public act is necessary on the part of this Assembly to refute a charge wholly unsupported by testimony and facts; nor any exposition of their principles in relation to civil magistracy, and the claims of the Church, demanded, other than that contained in our acknowledged ecclesiastical standards, and published to the world. For the better information, however, of any who may be in danger of imposition from unfounded statements, the Assembly would refer to the following exhibition of their principles as contained in the accredited Constitution of the Church.

§ 2.

"1. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be, under him, over the people, for his own glory and the public good, and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers."

"2. It is lawful for Christians to accept and execute the office of magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so for that end, they may lawfully now under the New Testament, wage war upon just and necessary occasions.

"3. Civil magistrates may not assume to themselves the administration of the word and sacraments; or the power of the keys of the kingdom of heaven; or in the least interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury, to any other person whatsoever; and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance.

"4. It is the duty of the people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience sake. Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him; from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all, to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.*

"Synods and councils are to handle or conclude nothing, but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate."†

"That God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in anything contrary to his word or beside it in matters of faith and worship. Therefore they consider the rights of private judgment in all matters that respect religion, as universal and unalienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others."‡

§ 3.

"Such are the constitutional principles of the Presbyterian Church in these United States. They were our fathers' principles, before and during the revolution, which issued in the consummation of our liberty and independence, and under the influence of which they prayed, and fought, and bled, by the side of the father of our country. They have been the principles of their descendants ever since. They are our principles still, adopted from conviction, to whose support we have pledged ourselves under the most solemn sanctions, and by the preservation of which we believe that the common interests of evangelical religion and civil liberty will be most effectually sustained.

---

* Conf. of Faith, Chap. xxiii.

† Ibid. Chap. xxxi. Sec. 4.

‡ Form of Government, Chap. i. Sec. 1.

(*d*) "In closing this statement the Assembly would affectionately and earnestly exhort the members of their communion, that in the fulfilment of their civil and religious duties, they watch against all unhallowed feelings, and that they suffer reproach meekly, not rendering railing for railing, nor evil for evil, but by patient continuance in well-doing, they commend themselves to every man's conscience in the sight of God."—*Minutes,* 1830, p. 25.

§ 4. *A law of the proprietary government of Pennsylvania resisted.*

"The Synod determines that no Minister of our persuasion, in the government of Pennsylvania, and the lower counties, from this time forward, marry by any license from the governor, till the form of them be altered and brought to a nearer conformity to those of the neighbouring governments of New York and New Jersey; and particularly till they are altered in such a manner as hath no peculiar respect to the Ministers of the Church of England, nor oblige us to any of the forms and ceremonies peculiar to that Church. And do further agree to refer it to the Presbyteries of New Castle and Donegal conjunctly to make what regulations they see cause for upon the affair of licenses with respect to their own members."—*Minutes,* 1734, p. 111.

§ 5. *A calumny repelled.*

"It having been represented to Synod, that the Presbyterian Church suffers greatly in the opinion of other denominations, from an apprehension that they hold intolerant principles, the Synod do solemnly and publicly declare, that they ever have, and still do renounce and abhor the principles of intolerance; and we do believe that every peaceable member of civil society ought to be protected in the full and free exercise of their religion." —*Minutes,* 1783, p. 499.

§ 6. *Testimony against persecution in Switzerland.*

"*Resolved,* That Dr. J. H. Rice, Dr. Dickey, and Dr. Fisher, be a committee to draw up resolutions expressive of the views of the General Assembly, on the subject of the persecutions of the 'Revived Christians,' of Berne and Vaud, in Switzerland."—*Minutes,* 1830, p. 23.

§ 7.

[The committee (p. 29,) reported the following resolutions, which were adopted, for transmission to the Pastors of Berne and Vaud.]

"The declaration and memorial of the Presbyterian Church in the United States of America, respecting persecution on account of religious opinions, especially in Switzerland.

(*a*) "Whereas, it has been represented to the General Assembly of the Presbyterian Church in the United States of North America, on the testimony of a well-known and much respected Clergyman, who was an eye-witness, as well as on evidence arising from other sources, that in the cantons of Berne and Vaud, in Switzerland, a number of persons who have on conscientious principles separated themselves from the Church established by law, are exposed to many grievous hardships, and even to cruel persecution, without the allegation against them of any immoral conduct or any violation of the merely civil laws of those cantons, but solely on the ground of their separation from the Established Church; and that thus the affecting spectacle has been exhibited to the world, of Protestants persecuting Protestants on account of differences in religious opinions;—

(*b*) "And whereas, the Presbyterian Church in the United States, and the Protestant Churches in Switzerland, have derived their religious doctrines from the Holy Scriptures, through the instrumentality of the same great reformers of blessed memory, so that this General Assembly cannot but feel a most lively interest in all that concerns the honour and prosperity of their Protestant brethren in Switzerland;—

(c) "And furthermore, because the Presbyterian Church in the United States, under the ordering of a benign and gracious Providence, know by experience the inestimable value of perfect religious liberty, and are fully justified, while in the enjoyment of this blessing, in testifying to their brethren in other nations, and to the world, their full conviction, as well as the results of their experience on the subject; therefore,

(d) "*Resolved*, 1. That this General Assembly do most firmly hold and maintain, that it is the undeniable right of all men to worship the Creator according to the dictates of their own consciences.

"2. That they regard every attempt to restrain this right, not only as contrary to the spirit of the gospel, but ineffectual for the promotion of genuine piety, or the prevention of diversities in religious opinion.

"3. That the history of this country does, in their view, decidedly prove, that true religion is most promoted, and the peace and welfare of society are best secured, by allowing perfect liberty of worship to all men.

"4. That the General Assembly deeply sympathize with those Protestants in the Swiss cantons of Berne and Vaud, who are restrained in the right of worshipping their Creator according to their convictions of duty; and that this sympathy is the more lively inasmuch as those who suffer restraint profess to adhere to the standards of doctrine and worship adopted by the great reformers.

"5. That the General Assembly, in view of the great importance of the truths contained in the foregoing declaration, and wishing to commend them to the attentive consideration of their brethren in Switzerland, feel constrained to address them the following memorial.

§ 8.

"To the Reverend, the Pastors of the established Churches of the cantons of Berne and Vaud in Switzerland, the General Assembly of the Presbyterian Church in the United States of North America, wish prosperity and peace in our common Lord.

"*Brethren*—The holy Scriptures command that every man look not on his own things only, but also on the things of others. In obedience to this command, and in the spirit of true Christian love, the Protestant Churches did, in the time of the glorious Reformation, often afford assistance and counsel one to the other; and when the adherents of the Pope of Rome endeavoured, by the exercise of civil and ecclesiastical power united, to suppress the truth, the noble and powerful canton of Berne did frequently interpose to sustain the cause of religious liberty; and you, brethren, have become inheritors of the glory which your forefathers acquired by the display of exemplary Christian benevolence, and of admirable valour, connected with fervent piety.

"The General Assembly of the Presbyterian Church in the United States take the most lively interest in everything which concerns their Protestant brethren throughout the world; and they do especially cherish a friendly regard towards those who dwell in Switzerland, a country always associated in their minds with heroic achievements in the defence of freedom. They have, therefore, with grief and surprise, heard that brethren, to whose charge nothing could be laid, except that they have conscientiously separated from the Established Church, are oppressed and persecuted by the authorities of the cantons of Berne and Vaud.

"The General Assembly, while they maintain that the civil magistrate may and ought to punish all immoralities which violate the law and order of society, and that it is not only the right but the duty of Churches to exercise ecclesiastical discipline, according to the rules prescribed by Jesus Christ, for preserving purity of doctrine, worship, and morals, cannot but represent to the reverend Pastors of Berne and Vaud, that our almighty Creator is the only Lord of conscience, and that in his holy word he has given no authority to any man, or body of men, to control its dictates in regard to his sacred worship.

"It is, moreover, believed to be both unjust and unwise to restrain men from offering their homage to the Sovereign of the universe, in that manner which they believe to be most acceptable to him, because—1. That worship which is not rendered voluntarily, and according to the dictates of conscience, is not the true worship which the gospel requires, but base hypocrisy. 2. Because the experience of all Christians, since the time when perfect religious liberty was established in these United States, proves that the peace and order of society, instead of being disturbed, are promoted and secured by allowing every one to worship his Creator in the way which appears to him most agreeable to the divine will. It is now well known, that human authority cannot bind an enlightened conscience, and that men who are quiet and peaceable, while they feel that they are free, become restless, and often turbulent, when the attempt is made unjustly to restrain them; and, therefore, while it is admitted that the members of every Church ought to be subject to its whole ecclesiastical order, so long as they voluntarily remain in its communion, yet they ought to be permitted to withdraw from it peaceably when such may be their choice. And 3d. Because our experience also proves, that entire liberty of conscience is not only compatible with the existence and safety of religion, but that true Christianity operates with the greatest energy, and prevails in its greatest purity, where the Church relies, under the grace of its Lord and Saviour, on nothing to sustain and advance its interests but the power of truth and goodness, and the impartial exercise of its own spiritual discipline.

"The General Assembly of the Presbyterian Church in the United States would, therefore, earnestly and respectfully plead with the Pastors of the Churches in Berne and Vaud, to intercede in behalf of the conscientious separatists from their establishment—that they may be permitted to enjoy full liberty of conscience, and to worship their common Lord and Redeemer according to their convictions of truth and duty in view of the Holy Scriptures.

"Signed by order of the General Assembly.

EZRA FISK, *Moderator.*
JOHN MCDOWELL, *Permanent Clerk.*

"Done at Philadelphia, in the United States of North America,
on the 2d day of June, A. D. 1830." —*Minutes*, 1830, p. 55.

§ 9. *Liberty of worship to American citizens abroad.*

[In the Assembly of 1852, the subject was brought up by a memorial from the Presbytery of Baltimore, and was referred to a select committee to report thereon to the next General Assembly. The chairman of this committee, Dr. Plumer, made an extended report to the Assembly of 1853. Whereupon the following action was had:]

"The report of Dr. Plumer was taken up and read, and after some discussion adopted; and the Assembly recommended that it be published at length in the religious journals of the country. The following are the resolutions adopted:

"1. *Resolved,* That this Assembly, and the Churches which it represents, cherish an undiminished attachment to the great principles of civil and religious freedom, and can never, without pain and sorrow, witness the least infraction of them by our own or any other government.

"2. *Resolved,* That we rejoice in the extension of perfect and absolute freedom of opinion and worship, not only to our own citizens, but also to foreigners who may choose to reside in our country.

"3. *Resolved,* That it is every way just and equal that American citizens residing abroad should be free to profess their religious convictions, and to worship God without any hinderance or molestation whatever.

"4. *Resolved,* That this Assembly cordially approves of the provisions of a late treaty with the Oriental Republic of Uraguay, already cited, and trusts that the government of the United States will by treaty secure the acknowledgment of the same inestimable rights by all other governments, where it may be practicable.

"5. *Resolved,* That the people of the Congregations in our connection be advised to unite with their fellow citizens in urging upon the government of the United States a careful and earnest attention to this matter.

"6. *Resolved,* That a duly attested copy of these resolutions be forwarded to the President of the United States, to the President of the Senate, and to the Speaker of the House of Representatives of the next Congress, for the consideration of each of these branches of the government of our country."

[The following is the provision in the treaty referred to in the fourth resolution:]

"The citizens of the two Republics, respectively, residing in any of the territories of the other party, shall enjoy, in their houses, persons, and properties, the full protection of the Government. They shall not be disturbed, molested, or annoyed, in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either within their own private houses, or in churches, chapels, or other places appointed for public worship; which places of worship they shall be at liberty to build and maintain in convenient situations, interfering in no way with, but respecting the religion and customs of the country in which they reside.

"Liberty shall also be granted to the citizens of either of the two high contracting parties to bury their dead, who may die in the territories of the other, in burial places of their own, which, in the same manner, may be freely established and maintained; nor shall the funerals or sepulchres of the dead be disturbed in any way, or upon any account."—*Minutes,* 1853, pp. 460, 596.

PART II.

OF MORALS.

Title 1.—Miscellaneous.

§ 10. *Astrology.*

"The Synods do bear their strongest testimony against judicial astrology." —*Minutes*, 1728, p. 91.

§ 11. *Theatre and dancing.*

(*a*) "On the fashionable, though, as we believe, dangerous amusements of theatrical exhibitions and dancing, we deem it necessary to make a few observations. The theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description, that a virtuous and modest person cannot attend the representation of them, without the most painful and embarrassing sensations. If indeed custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature, that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a serious depreciation.

(*b*) "With respect to dancing, we think it necessary to observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages? It is certainly in all its stages a fascinating and an infatuating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust that you will attend with the meekness and docility becoming the Christian character, to the admonitions on this subject of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life, and obstruct our common salvation, and that the great Head of the Church may have you in his holy keeping, is our sincere and affectionate prayer. Amen."—*Minutes*, 1818, p. 690.

(c) * * * * "But we are called to notice evils of another kind. In some of the Northern and Southern, and in the greater part of the Middle and Western sections of our Church, we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The 'spirit of slumber' seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its vivifying power. As an effect of this they are found conforming to the world, in its fashionable amusements, frequenting the theatre, and the ball-room, and yielding to the spirit of strife, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish him for ever from their hearts. Over such we mourn, and our prayer is that the Spirit of the Lord would breathe upon them and cause them to live again. Awake! O north wind, and come, thou south! and blow upon these parts of thy garden, that the spices thereof may flow out."—*Minutes,* 1827, p. 136.

(*d*) "In the principal cities of our country the theatre, under the pretence of a laudable aim to cultivate a taste for literature, and provide a recreation calculated to improve the public manners, is doing much, not only to blunt the delicate sensibilities of the female mind, and generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and feed and cherish every description of immorality. In view of the rapid increase of these fashionable schools of iniquity, and the increasing ardour with which the affections of the young are enlisted in them, Christian parents and active benefactors of society should be constrained by every consideration of interest, duty, and compassion, to apply their strenuous endeavours to the counteraction of the baneful influences of this fascinating source of vice and ruin. As an interesting sign of the present time, and for the encouragement of similar measures, the Assembly here notice with great pleasure, the refusal in the legislature of Massachusetts, to incorporate the proprietors of a theatre in one of the principal towns of the State."—*Minutes,* 1828, p. 256.

§ 12. *Duelling.*

"The General Assembly having taken into serious consideration the unhappy prevalence of the practice of duelling in the United States, and being anxiously desirous to contribute what may be in their power, consistently with their character and situation, to discountenance and abolish this practice;

"*Resolved,* unanimously, That they do in the most unequivocal manner declare their utter abhorrence of the practice of duelling and of all measures tending thereto, as originating from the malevolent dispositions of the human heart, and a false sense of honour; as a remnant of Gothic barbarism; as implying a presumptuous and highly criminal appeal to God as the Sovereign Judge; as utterly inconsistent with every just principle of moral conduct; as a direct violation of the sixth commandment, and destructive of the peace and happiness of families; and the Assembly do hereby recommend it to the Ministers in their connection to discountenance by all proper means in their power this scandalous practice.

"*Resolved,* also, That it be, and it is hereby recommended to all the Ministers under the care of the Assembly, that they scrupulously refuse to attend the funeral of any person who shall have fallen in a duel; and that they admit no person who shall have fought a duel, given or accepted a challenge, or been accessary thereto, *unto the distinguishing privileges of the Church, until he manifest a just sense of his guilt, and give satisfactory evidence of repentance."*—*Minutes,* 1805, p. 339.

§ 13. *Litigation among professing Christians.*

(*a*) "*Overtured*, That the Synod do bear their testimony against, and declare their great dissatisfaction at, the religious law-suits that are maintained among professors of religion, so contrary to that peace and love which the gospel requires, and the express direction of the Holy Ghost, 1 Cor. vi. 1, 2, 3, and consequently very much to the scandal of our holy profession. And that, therefore, the Synod do recommend to all the Ministers within our bounds, to use their utmost endeavour to bring their several respective Congregations into a joint agreement to avoid to their utmost all unnecessary law-suits for the future, and to refer such differences as cannot be easily accommodated between the parties themselves, to some prudent, religious, and indifferent friends, if it may be of our own profession, mutually chosen by the contending parties, or otherwise, as such society shall think best, to decide and determine such differences. This overture was approved by the Synod *nemine contradicente*."—*Minutes*, 1729, p. 96.

(*b*) "The Synod recommend to the Church Sessions and Committees aforesaid,* that they endeavour by their advice and influence to prevent all unnecessary lawsuits, and if possible to have all differences of a civil nature decided by arbitration."—*Minutes*, 1766, p. 359.

§ 14. *Free Masonry.*

[In 1821, the subject of Masonry came up on a reference from the Synod of Pittsburgh. After some discussion, it was referred to a committee. Upon the report of this committee,]

"After discussion of considerable length, the previous question having been called for, was taken, and determined in the negative; and the subject was indefinitely postponed."—*Minutes*, 1821, pp. 10, 13, 15.

§ 15. *Secret Societies.*

"A memorial from the Presbytery of Miami, on the subject of Secret Societies," [elicited the following reply:]

"*Resolved*, That is inexpedient for the General Assembly to legislate on the subject."—*Minutes*, 1846, p. 194.

§ 16. *Spirit of speculation and extravagance.*

"The General Assembly viewing with deep interest the present state of our country, and more especially the commercial embarrassments which press upon every part of the United States, and the spirit of corrupt and mischievous speculation, which is probably to be regarded as both a cause and an effect of these embarrassments, feel it to be their duty to take this notice of this unhappy state of things, and to express their opinion of the proper remedy.

"The Assembly, then, are persuaded, that the evils so general in their prevalence, and so severe in their pressure, primarily on the commercial and manufacturing portions of the community, but in a considerable degree on all, owe their origin, in a great measure, to that spirit of cupidity, of adventurous and unjustifiable speculation, of extravagance and luxury, which so unhappily prevail in our country; and also in no small degree to the want of that kind of education which is calculated to prepare a youth for solid usefulness in the Church, and in civil society. The Assembly, therefore, are firmly persuaded that the effectual remedy for these evils, under God, is to be found only in a recurrence to those principles and duties of our holy religion, which are not less conducive to the temporal welfare of men, than to their eternal happiness; and they have no hope that general prosperity can be restored to our country, until there is a return to those habits of industry, temperance, moderation, economy, and general virtue, which our common Christianity inculcates. Under these impressions the Assembly would earnestly exhort the Churches under their care, to take into due consideration the opinions above expressed; to cultivate in themselves, and to endeavour to promote in others, those simple, frugal, and regular pursuits which cannot fail to exert a benign influence on the best interests of society; and to train up their children in those principles and habits which will prepare them at once to be useful members of the Church and useful citizens. They would especially entreat those individuals and families belonging to their communion, whom God has been pleased to favour with temporal wealth, to consider the peculiar importance of their setting an edifying example, so that their whole influence may be employed to discourage fashionable vices and amusements, and to promote the simplicity and purity of Christian practice. And the Assembly would also earnestly exhort all the Ministers in their communion to make these sentiments a subject of frequent and serious address to the people of their respective pastoral charges, and to endeavour by all the means in their power, to impress on the minds of their hearers the all-important truth, that the religion of Jesus Christ, in its vital power and practical influence, is the best friend of civil society, as well as essential to the eternal well-being of man."—*Minutes*, 1819, p. 715.

---

* Committees to collect the Pastor's salary, &c.

§ 17. *Gambling and Lotteries.*

"The vice of gambling has also been forced upon our attention. We indeed hope that few, or perhaps none of our actual professors, have indulged themselves in the practice of what they consider as coming under the denomination of gambling. But perhaps there are some addicted to this practice who have evinced a predilection for our Church, and forms of worship, and who are not unwilling to receive the word of admonition from us. Such we would earnestly exhort to consider in the most serious manner, the consequences of the course they are pursuing and the awful lessons which the experience of the world is every day exhibiting on this subject. But it is our duty further to testify, that all encouragement of lotteries and purchasing of lottery-tickets; all attendance on horse-racing, and betting on such, or any other occasions; and all attempts of whatever kind to acquire gain without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice."—*Minutes*, 1818, p. 690.

§ 18.

"Gambling, that infatuating and destructive vice, is still maintaining its accursed sway over thousands of its hapless victims. By this remark we intend to condemn the practice of gambling by lottery, which under the sanction of legislative patronage, is in several places within our bounds, encouraging a wild spirit of speculation, paralyzing industry, and carrying disappointment, poverty, and sorrow, into many habitations."—*Minutes*, 1827, p. 135.

§ 19.

"The report of the Committee on the subject of lotteries, was taken up and adopted, and is as follows, viz.

"That although so often sanctioned by legislative acts; although the proceeds of lotteries have not unfrequently been appropriated to benevolent and religious objects; although many wise and good men have in periods past, by their participation or agency, given countenance to lotteries, yet your committee cannot view them in any other light than that of legalized gambling.

"It would require volumes to record all the evils resulting from this system of predatory speculation. It adds nothing to the wealth of the community. It too often takes from the uninformed poor the property obtained by labour and skill, and transfers the same, without the least equivalent, into the hands of the idle and unworthy. It thus becomes the means of introducing and extending habits of gambling in all forms. Hundreds of families yearly are reduced to dependence and beggary, and not unfrequently its deluded victims terminate their miserable existence in this world, by suicide. Contemplating this multitude of evils to individuals, to families, and to the community at large, your committee beg leave to submit the following resolutions:

"1. *Resolved*, That in the opinion of this General Assembly, all lotteries should be discountenanced by every professed member of the Presbyterian Church, as immoral in their nature, and ruinous in their effects upon individual character and the public welfare.

"2. That the purchase and sale of lottery-tickets should be avoided by every member of our Church, even when the professed object of the lottery may be praiseworthy, inasmuch as it not allowable to do evil that good may come.

"3. That all the Presbyteries under the care of this General Assembly be, and they hereby are, recommended to take order on the subject of lottery gambling, to press the consideration of it and its attendant evils upon Ministers and Sessions, and to adopt such plans of operation as may free the Church from all participation in this sin, enlighten, arouse, and direct public opinion, and save our country from this and every other species of gambling."—*Minutes*, 1830, p. 31.

TITLE 2.—INTEMPERANCE.

§ 20. *Carousals at funerals.*

"That as the too great use of spirituous liquors at funerals in some parts of the country, is risen to such an height as greatly to endanger the morals of many, and is the cause of much scandal, the Synod earnestly enjoin, that the several Sessions and committees shall take the most effectual methods to correct these mischiefs, and discountenance by their example and influence all approaches to such practices, and all ostentatious and expensive parades, so inconsistent with such mortifying and distressing occasions."—*Minutes*, 1766, p. 359.

§ 21. *Duty of Church officers and members.*

"*Resolved*, That the Rev. Drs. Miller, Milledoler, and Romeyn, Rev. Messrs. James Richards, McNeice, Ezra Stiles Ely, and Gardiner Spring, Dr. John R. B. Rodgers, Col. Henry Rutgers, and Mr. Divie Bethune, be a committee to endeavour to devise measures, which when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors, and that this committee be authorized to correspond and act in concert with any persons who may be appointed, or associate for a similar purpose, and that the committee hereby appointed report to the next General Assembly."—*Minutes*, 1811, p. 474.

[Upon the report of this committee the next year, it was]

"1. *Resolved*, That it be recommended to all the Ministers of the Presbyterian Church in the United States to deliver public discourses, as often as circumstances may render expedient, on the sin and mischiefs of intemperate drinking; in which, as well as on all suitable occasions, both public and private, it will be proper pointedly and solemnly to warn their hearers, and especially members of the Church, not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it.

"2. That it be enjoined on all Church Sessions within the bounds of the General Assembly, that they exercise a special vigilance and care over the conduct of all persons in the communion of their respective Churches, with regard to this sin, and that they sedulously endeavour, by private warning and remonstrance, and by such public censures, as different cases may require, to purge the Church of a sin so enormous in its mischiefs, and so disgraceful to the Christian name.

"3. That it be recommended to the Ministers and other officers and members of our Church, that they exert themselves to diffuse as extensively as possible, among their Congregations, and the community at large, such addresses, sermons, tracts, or other printed compositions on this subject, as may have a tendency to produce a suitable impression against the use of ardent spirits, and to recommend sobriety and temperance.

"4. That it be recommended to the officers and members of our Church, to take such measures as may be judged proper and effectual, for reducing the number of taverns and other places of vending liquors by small measure, in all those parts of our country in which either their excessive numbers, or the improper character of such places renders them a public nuisance.

"It is believed that the evils arising from these sources are incalculably great, and that by prudent management, they admit, under providence, of very considerable diminution."—*Minutes*, 1812, p. 511.

§ 22. *Pastoral Letter on Intemperance.*

"The first thing we shall mention is the crime of drunkenness. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our Church. We are convinced that it may be opposed more successfully by prevention than in any other way. When the character of drunkenness is fully formed, the unhappy victim is lost to those motives which ordinarily influence all other classes of men. In this state of things nothing but a miracle of divine grace can effect his reformation. The certain and acknowledged prospect of the wreck of his family, his fortune, and his character, and even of the ruin of his immortal soul, is not sufficient to arrest his course; and yet perhaps the same man may formerly have been in such a state of equilibrium or indecision upon this subject, that the smallest motives might have prevented the formation of a habit, which in its maturity has become so irresistible. This consideration is certainly sufficient to justify an effort for saving our fellow men from the domination of so destructive a vice. For this purpose we earnestly recommend to the officers and members of our Church to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow Christians and fellow citizens against the encroachment of intoxication; and we have the more confidence in recommending this course, as it has already been tried with success in several sections of our Church."—*Minutes*, 1818, p. 689.

§ 23. *Day of Fasting and Prayer.*

"*Resolved,* That in view of the exceedingly heinous nature of the sin of intemperance in the use of ardent spirits, as in direct opposition to the authority and moral government of God; its wide spread prevalence infecting, as we are not without reason to apprehend, some members, and even officers of the Church; the dreadful miseries it inflicts on society in all its interests, physical, political, moral, and religious; and especially in view of the great guilt that rests on the Church in this matter, not merely from so many of her members participating in it, while others with thoughtless insensibility, minister the means of its indulgence to its deluded victims; but especially in having greatly failed, as the light of the world, and the salt of the earth, by her instructions, her example, her prayers, and her vigorous efforts every way to stay the plague;

"This General Assembly do appoint the fourth Thursday of January, 1829, a day of fasting, humiliation and prayer, with special reference to this sin; and recommend to all the people of their communion its solemn observance as such. Moreover, they give it in charge to all their Ministers who may officiate on this occasion, by prayer and study to have their minds thoroughly impressed with a sense of the greatness of this sin; and to endeavour so to conduct the exercises of the sanctuary, that all the people to whom they minister, may be brought most fully under the same impression, and aroused to a vigorous exertion of all the means which duty and sound discretion dictate, for arresting this hateful and desolating abomination."—*Minutes*, 1828, p. 241.

§ 24. *Total abstinence.*

"*Resolved*, That they [the Assembly] cordially approve and rejoice in the formation of temperance societies, on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide spreading evil.

"That they earnestly recommend, as far as practicable the forming of temperance societies in the Congregations under their care; and that all the members of the Churches adopt the principle of entire abstinence from the use of ardent spirits.

"That as friends of the cause of temperance, this Assembly rejoice to lend the force of their example to the cause as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits." [Unanimously adopted.]—*Minutes*, 1829, pp. 375, 376.

§ 25. *Manufacture and sale.*

(*a*) "*Resolved*, That while this Assembly would by no means encroach upon the rights of private judgment, it cannot but express its very deep regret, that any members of the Church of Christ, should at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus, as far as their influence extends, counteract the efforts now making for the promotion of temperance."—*Minutes*, 1830, p. 24.

(*b*) "*Resolved*, That the traffic in ardent spirits, to be used as a drink by any people, is, in our judgment, morally wrong, and ought to be viewed as such, by the Churches of Jesus Christ, universally."—*Minutes*, 1834, p. 31.

(*c*) "It is with the utmost surprise and pain that we learn from the reports of two or three Presbyteries, that some of their members, and even Ruling Elders, still manufacture and sell ardent spirits. These things ought not so to be. They are a stumbling block to many, and have a manifest tendency to bring overwhelming calamities, both temporal and spiritual, on society at large. No Church can shine as a light in the world, while she openly sanctions and sustains any practices which are so evidently destructive of the best interests of society."—*Minutes*, 1837, p. 510.

§ 26. *Sale to heathen tribes.*

"Communications from the London Missionary Society, and from the British and Foreign Temperance Society, were made to the Assembly by the Rev. Dr. Edwards, Corresponding Secretary of the American Temperance Society; with regard to the destructive effects produced in the South Sea Islands, by the traffic in ardent spirits, carried on by our countrymen and others; therefore,

"*Resolved*, 1. That we deeply sympathize with our brethren in the South Sea Islands, and in Great Britain, in view of the distresses which through agency of some of our countrymen have been brought upon them; and deplore the calamities that agency has instituted, by obstructing in those Islands the progress of the gospel, demoralizing the character, and destroying the lives and souls of men.

"2. That the practice of sending out ardent spirit, to be used as a drink, by the unevangelized and partially civilized nations and tribes of men, is in our view, a violation of the principles and précepts of the Christian religion, and ought to be abandoned throughout the world."—*Minutes*, 1834, p. 31.

[For further action on the subject of temperance, see *Minutes* 1818, p. 684; 1827, p. 128; 1843, p. 206, &c.]

§ 27. *Relation of the Church to Temperance and other moral reform societies.*

"A preamble and resolution submitted by the Executive Committee of the American Temperance Union to the General Assembly for its adoption, to which may be added an address of the New York City Temperance Society, organized on Christian principles, transmitted to the Assembly by a committee of the Society.

"Your committee would recommend, in reference to this whole subject of Temperance Societies, and all other secular institutions for moral ends, the adoption of the following minute:

"The Church of Jesus Christ is a spiritual body, to which have been given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world. It is the great instrumentality of the Saviour, through which, by his eternal Spirit, he dispenses salvation to the objects of his love. Its ends are holiness and life, to the manifestation of the riches and glory of Divine grace, and not simply morality, decency, and good order, which may to some extent be secured without faith in the Redeemer, or the transforming efficacy of the Holy Spirit. The laws of the Church are the authoritative injunctions of Christ, and not the covenants, however benevolent in their origin and aim, which men have instituted of their own will: and the ground of obligation which the Church, *as such*, inculcates, is the authority of God speaking in his word, and not pledges of honour which create, measure, and define the peculiar duties of all voluntary associations. In this kingdom of God the Holy Scriptures are the only rule of faith and manners, and no Church judiciary ought to pretend to make laws which shall bind the conscience, or to issue recommendations which shall regulate manners, without the warrant, explicit or implied, of the revealed will of God. It is hence beside the province of the Church to render its courts, which God ordained for spiritual purposes, subsidiary to the schemes of any association founded in the human will and liable to all its changes and caprices. No court of Christ can exact of his people to unite with the Temperance, Moral Reform, Colonizotion, or any other society which may seek their aid. Connection with such institutions is a matter of Christian liberty. Their objects may be, in every respect, worthy of the countenance and support of all good men, but in so far as they are moral and essentially obligatory, the Church promotes them among its own members, and to none others does its jurisdiction extend, by the means which God has ordained for the edification of his children. Still, in the exercise of their Christian liberty, as good citizens, as patriotic subjects of the State, from motives of philanthropy, and from love to God, Christian people may choose to adopt this particular mode of attempting to achieve the good at which all moral societies profess to aim, they have a right to do so, and the Church, as long as they endorse no false principles and countenance no wrong practices, cannot interfere with them. Recognizing these propositions as the truths of the word of God, this General Assembly, as a court of Jesus Christ, cannot league itself with any voluntary society, cannot exact of those who are subject to its discipline to do so; but must leave the whole matter, where the Scriptures leave it, to the prudence, philanthropy, and good sense of God's children; each man having a right to do as to him shall seem good.

"These societies must appeal not to Church courts, but to Church members. When they proclaim principles that are scriptural and sound, it is not denied that the Church has a right, and under certain circumstances, may be bound to bear testimony in their favour; and when, on the other hand, they inculcate doctrines which are infidel, heretical, and dangerous, the Church has a right to condemn them. In conformity with these statements the General Assembly has no hesitation in cordially approving of abstinence from intoxicating drinks as a matter of Christian expediency, according to the words of the Apostle in Romans xiv. 21, 'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak,' and in expressing its affectionate interest in the cause of temperance—and would recommend to its Ministers and Elders who have become connected with temperance societies, to use every effort to prevent the introduction of any other principle as the ground of their pledge, and to throw around these institutions those safeguards which shall be the means of rescuing them from the excesses to which they are liable from influences opposed to or aside from the Gospel of Christ."—*Minutes*, 1848, p. 58.

TITLE 3.—SABBATH DESECRATION.

§ 28. *An extended deliverance on the subject.*

"The desecration of the Sabbath is certainly increasing with fearful rapidity in almost every part of our beloved country. A solemn and alarming crisis has already come. Unless the slumbering energies of the Church are speedily aroused to arrest the progress of this growing evil, the entire obliteration of the Sabbath, will at no distant period be the result. It is necessary only to look into our large cities and villages, on the Sabbath, or to glance the eye along our navigable rivers, and over our beautiful lakes, or to trace the extended lines of our canals, and railroads, or listen to the perpetual rumbling of loaded vehicles on all our travelled routes, in order to be convinced that Sabbath-breaking has already become a sin of giant growth in our land. It is indeed, a wide-spread, deep-seated, unblushing evil. It enters boldly into almost every commercial interest in the country; and embraces, directly or indirectly, in its broad sweep of mischief, a vast multitude of individuals; and what is still worse, an alarming proportion of these offenders belong to the Church of the living God. Here is the root of the evil. The Church has become a deliberate partaker in this sin. In this way has her warning voice been well nigh silenced, her redeeming power over the community paralyzed, and the salutary restraints of a consistent example effectually vacated. Reformation then must begin at the house of God. If the Church alone can save the Sabbath from being abolished, she must first reform her own conduct. In entering upon the work it must not be forgotten, that in its failure or success are involved the best interests of the Church, of our country, and the world. The *rest* of the Sabbath is the only wise and adequate provision for the wants of the animal system. The *influence* of the Sabbath can alone be relied on to sustain our free institutions, to extend the empire of law, to preserve domestic order and happiness, and to continue the bare existence of morality and religion in the world. The abandonment of the Sabbath is therefore, nothing less than resigning all that is sacred and dear to a Christian people, for time and for eternity. It is certain, that whatever is done to rebuke and arrest the profanation of the Sabbath, must be done immediately. The work of reform cannot be delayed, without hazarding the irretrievable loss of all the blessings which flow from the observance of that day. The task has already become formidable and difficult. It is not however, altogether hopeless. The Sabbath may yet be restored, and its blessings perpetuated. The Church and the Ministry can, under God, do all that the exigency demands. Let this Assembly do their whole duty. Let them lift up a voice of strength—let them send out a loud note of alarm—let them determine in the strength of the Lord, to carry out, in their practical relation to the Sabbath, the true principles of Christian discipline; and the whole Church may be cleansed, the Sabbath reinstated, and this great and guilty nation saved. Till this is done, the power of every Christian enterprise will be circumscribed, and fluctuating. Nothing that is pure and holy can flourish without the Sabbath. The Sabbath reform is the fundamental enterprise. It is utterly vain to think of substituting any other conservative power. The question of rescuing the Sabbath from general profanation, is, *absolutely*, a question of life and death, to every Christian denomination in the world. Such is the momentous nature of the subject under consideration. Your committee rejoice that in this work, *all* hearts may *unite*, and every minor difference be forgotten. Here is common ground. The Sabbath of the Lord is the inheritance of all true Christians. And there is work enough for all. The Church must revive her wholesome discipline. The ministry must cry aloud and spare not. The press must be enlisted—the *whole* community aroused. The entire instrumentality which God has prepared for preserving his own institutions, must be called forth, and kept in untiring requisition. For the purpose of enabling the General Assembly more effectually to speak their sentiments to the Churches, and the nation, your committee recommend the adoption of the following resolutions:

"1. *Resolved*, That the observance of the Sabbath is indispensable to the preservation of civil and religious liberty, and furnishes the only security for eminent and abiding prosperity, either to the Church or the world.

"2. *Resolved*, That the growing desecration of the Sabbath in our country must be speedily arrested, and the habits of the community essentially reformed, or the blessings of the Sabbath, civil, social, and religious, will soon be irrecoverably lost.

"3. *Resolved*, That inasmuch as the work of a general reformation belongs, under God, to the Christian Church, it is the duty of the Church to apply the corrections of a firm and efficient discipline to all known violations of the Sabbath, on the part of her members.

"4. *Resolved*, That inasmuch as Ministers of the Gospel must act a conspicuous part in every successful effort to do away the sin of Sabbath-breaking, it is their duty to observe, both in their preaching and their practice, the rule of entire abstinence from all profanation of the Lord's day, studiously avoiding even the appearance of evil.

"5. *Resolved*, That in the judgment of this General Assembly, the owners of stock in steamboats, canals, railroads, &c., which are in the habit of violating the Sabbath, are lending their property and their influence to one of the most wide-spread, alarming, and deplorable systems of Sabbath desecration, which now grieves the hearts of the pious, and disgraces the Church of God.

"That it be respectfully recommended to the friends of the Lord's day, as soon as possible, to establish such means of public conveyance as shall relieve the friends of the Sabbath from the necessity under which they now labour, of travelling at any time in vehicles which habitually violate that holy day, and thus prevent them from being in any way partakers in other men's sins in this respect.

"6. *Resolved*, That the power of the pulpit and the press must be immediately put in requisition on behalf of a dishonoured Sabbath, that the magnitude and remedy of the evils, which its violation involves, may be fully understood by the whole community.

"7. *Resolved*, That this Assembly solemnly enjoin it upon the Churches under their care, to adopt, without delay, all proper measures for accomplishing a general and permanent reformation from the sin of Sabbath-breaking, and all its attendant evils.

"8. *Resolved*, That a committee of one from each Synod under the care of this Assembly, be now appointed, to hold correspondence with Ministers and Churches, for the purpose of carrying out and applying the leading principles of the foregoing report and resolutions.

"9. *Resolved*, That the foregoing report and resolutions be published in such newspapers, secular and religious, as are friendly to the observance of the Sabbath.

"10. *Resolved*, That all the Ministers in the bounds of the General Assembly be requested to read the document on the Sabbath from their several pulpits, and preach on the whole subject which it embraces, on or before the third Sabbath of September next."—*Minutes*, 1836, p. 281.

§ 29.

"It is deeply to be regretted, that there is not a more elevated tone of feeling, more scriptural views, and a more correct practice among the people of our Churches, in regard to the importance and sacredness of the Christian Sabbath, and the obligation of its holy observance. In some places within our bounds very effective measures have been taken, by conventions and addresses to rouse public attention to the importance of Sabbath sanctification; while in the bounds of other Presbyteries, mention is made of the lamentable and growing desecration of this sacred day; and they deplore it as a serious obstacle to the ministry of the word. Upon this subject, our duty, Christian brethren, is plain. Whatever the men of the world may think or do, the Assembly would faithfully and affectionately exhort all the members of their Churches, to see that their example in this respect be unblamable before their families and all around them. And let the united exertions of Ministers and people be directed to the devoutly wished for object of securing the proper observance of the Lord's day among all classes throughout the land. The holy Sabbath is the common privilege of all men, and its dishonour should be alike grievous to all good men. The general observance of, and veneration for, this day, is said to distinguish the people of these United States from both Protestant and Papal Europe. Let this institution, then, become secularized and profaned extensively over our land, and how it would darken the prospects of this nation by the destruction of so much that is dear to the heart of the patriot, and precious to the contemplation of the Christian: Then might *Ichabod* be written on our legislative halls and churches, because their glory will have departed."—*Minutes,* 1853, p. 600.

§ 30. *Desecration by the Congress of the United States.*

"An overture from a venerable and distinguished father in the Church, proposing, that in view of the great desecration of the Sabbath by our National Legislature, and men high in political place and favour; and in view of destructive frosts and terrible conflagrations, and the peculiar judgments of God upon our western waters, in the late destruction of steamers, and in the dreadful prevalence of the Asiatic Cholera, these frowning indications by which He would vindicate his holy day; as well as in view of the abounding murders and other aggravated crimes which provoke his righteous indignation; and also in view of the suspension of divine influences, this General Assembly appoint a day of fasting, humiliation, and prayer.

"The committee recommended that the Assembly do appoint the last Thursday of June next for this purpose; unless in the meantime the President of these United States should recommend a different day for national fasting; in which case, our Churches are desired to conform, by changing the time we specify, to the day mentioned in the civil proclamation."—*Minutes,* 1849, p. 265.

§ 31. *Sabbath travel.*

"*Resolved,* That this Assembly views with unfeigned sorrow and regret the practice of travelling, by professors of religion and others, on the Sabbath day, and that it considers all such travelling, which is not strictly included in works of necessity and mercy, as a direct violation of the law of God."—*Minutes,* 1850, p. 482.

TITLE 4.—SABBATH MAILS.

§ 32. *Petition to Congress by the General Assembly.*

"The petition of the General Assembly of the Presbyterian Church in the United States of America, to the honourable the Senate and House of Representatives of the United States, in Congress assembled:

"*Humbly Sheweth*—That your petitioners view with deep regret the infractions of the Lord's day, occasioned by the opening of the mail on that day, and the circumstances accompanying such opening.

"A variety of considerations, temporal and spiritual, combine, in the judgment of your petitioners, to produce this regret. The institution of the Sabbath by the Creator and Ruler of the world, whilst it clearly proves his benevolent regard for men, imposes upon them the reasonable obligation of devoting this day to his service. He makes it their duty to rest from the toils and labours of six days, and requires from them that they should statedly assemble together for his worship on the seventh. Both these objects contemplated by the institution of the Sabbath, the opening of the mail on that day and the circumstances accompanying it, do contravene and oppose. They who carry the mail and they who open it, together with those to whom letters or papers are delivered, under the sanction of civil law, neglect the public worship of God in part or whole. Besides this, the noise and confusion attending the carrying and opening of the mail in post towns, too frequently in a most painful manner disturb the devotion of those who prefer their spiritual to their temporal interests. Moreover, the carrying of the mail encourages persons to hire out their carriages on the Lord's day to those who have no fear of God before their eyes, thus adding to the open violation of the day; and to say no more, the brute creatures are made to work on this day over and above the six days, and thus are deprived of the rest to which they are entitled by the authority of God, whilst they are forced to administer to the cupidity of those who forget the truth, that 'the righteous man is merciful to his beast.'

"Your petitioners are the more deeply impressed with the importance of observing the Sabbath, on account of the influence which such observance has in promoting true morality and social happiness.

"On this day all classes of men assemble together in the presence of God on terms of perfect equality, for in his presence the ruler is not more important than the ruled, since both meet as sinners needing the exercise of sovereign and free mercy.

"On this day they are taught from the Scriptures, the only source of truth, their duty, their interest and their happiness.

"On this day they unite according to the direction of God, in prayer for all men—for magistrates as well as subjects—for the nation as well as individuals—for every description of persons.

"On this day they manifest the gratitude which they owe to God for benefits received, thanking him for his mercies, and supplicating his grace.

"The effects arising from the duties in which they engage, the instruction which they receive, and their assembling together before God, are all calculated to produce such a state of heart and such a line of conduct, as directly promote individual and social happiness.

"Your petitioners are aware of the plea which is used to justify the infractions of the Sabbath, of which we complain. Works of necessity, such as arise out of extraordinary circumstances, or such as are unavoidable for the support and comfort of life, together with works of charity, are admitted to be lawful, for God delighteth in mercy rather than sacrifice. But your petitioners cannot conceive that the ordinary occupations of life, in ordinary times, or the exercise of charity, require such infractions of the Sabbath as are occasioned by the carrying or opening of the mail on that day. For the cases of sickness, to take one of the strongest and most plausible facts included in the plea of necessity, which are communicated by the mail, are too few, and happen at intervals too long, to justify the habitual breach of the Sabbath. As to the ordinary business of life, any prospect of gain, or fear of loss, cannot be admitted as legitimate causes for disobeying the command of God to keep the Sabbath holy. No one ever yet has suffered, or will suffer, in obeying God, rather than his cupidity, his ambition, or his lusts.

"Your petitioners, moreover, feel themselves constrained in their office as rulers in the Church, to exercise the discipline of that Church against those of their members who break the Sabbath in the carrying or opening of the mail on that day. In doing this they are not conscious of any disrespect to the civil authority of the land. They wish to render unto Cæsar the things which are Cæsar's, but must at every hazard, render unto God the things which are God's. In thus honouring God more than men, they trust their motives will be respected, and their conduct approved.

"Your petitioners are the more deeply impressed with the importance of a strict observance of the Sabbath, and the necessity of an alteration in the existing regulations of the post-office, as far as they relate to the Sabbath, from the prospect of a war. As they firmly believe in the special providence of God, and that this providence is exercised according to those principles of truth and equity revealed in the Scriptures, they fear, and have just reason to fear, that the infractions of the Sabbath allowed by civil law, will draw down upon our nation the divine displeasure. God honours those who honour him, and casts down those who forget him. Obedience to his will adds dignity to rulers, and enforces subjection in those who are ruled.

"From all these considerations which have been given in detail, your petitioners pray for such an alteration in the law relative to the mails, as will prevent the profanation of the Sabbath, which now takes place in conveying and opening the mail. And your petitioners, as in duty bound, will ever pray, &c."

"*Ordered*, That this petition be signed by the Moderator, and attested by the Clerk, and be committed to the Moderator to forward to Congress." —*Minutes*, 1812, p. 513.

"Dr. Flinn, to whom was committed the petition of the last Assembly to the Congress of the United States, on the subject of carrying and opening the mail on the Sabbath, reported that he put the petition into the hands of Mr. Cheves, a member of the House of Representatives, who afterwards informed him that the prayer of the petition was not granted."—*Minutes*, 1813, p. 519.

§ 33. *A second petition circulated throughout the Church.*

"The committee appointed to prepare a petition to the Congress of the United States on the subject of opening the mail on the Sabbath day, reported a draft of a petition, which being read and amended, was adopted, and is as follows, viz.

"The subscribers, inhabitants of the town of . . . . in the State of . . . . , beg leave respectfully to represent to the Congress of the United States, that in their apprehension, the transportation and opening of the mail on the Sabbath is injurious to the morals and civil welfare of this nation. They do therefore pray, that such arrangements may be made as shall prevent the continuance of this evil.

In illustration of their views on this subject they beg leave to state that the Sabbath, according to their belief, is an ordinance of God, instituted from the beginning of the world, and always regarded by believers in revelation, as a blessing indispensable to the well being of mankind, both in the present life, and that which is to come.

"That the Christian religion, which enjoins the observance of the Sabbath, is the religion generally professed by the people of this nation; and that the laws of many of the States do expressly prohibit such profanation of the Sabbath as implied in the transportation of the mail. That the rest which the Sabbath provides is due to the inferior creation, on the ground of humanity, and to man himself on the ground both of humanity and policy. That the Sabbath contributes to increase the amount of productive labour, to promote science, civilization, peace, social order, and correct morality; inasmuch as it convenes the population of a nation one day in seven, to hear the best moral precepts, enforced by the most powerful motives; and as it restrains mankind from those vices which destroy property, health, reputation, intellect, domestic peace, and national integrity and industry; thus preventing that ignorance and profligacy which tend to reduce the body of the people to poverty and slavery, by throwing the property and power of the nation into the hands of a few.

"We cannot but observe also, that the Sabbath has been the principal means of upholding in the world the knowledge of God and salvation, and of preserving nations from the darkness and miseries of idolatry.

"We are accustomed to consider also that our prosperity as a nation depends upon the smiles of Heaven, and that the profanation of the Sabbath is calculated to awaken the displeasure of God, and bring down his judgments. With these views of the Sabbath your petitioners are constrained to contemplate the transportation and opening of the mail on that day, with deep regret, as the great objects of the Sabbath are evidently defeated by these means, in respect to the multitude of persons who are withdrawn from its salutary instructions and restraints; to which evil we would add the powerful influence upon the community, of an example so inauspicious, so constantly occurring, so widely extended, and sanctioned by so high authority.

"We must add likewise, that the transportation and opening of the mail on the Sabbath is, in many places, a painful interruption to the solemnities of public worship.

"Your petitioners are aware, that works of necessity and mercy are not incompatible with the sanctification of the Sabbath; but as government may, and actually do, employ expresses in cases which require special expedition, we cannot but consider the stated transportation of the mail, on the Sabbath, to be unnecessary, and a profanation of that holy day."

"*Resolved*, That two thousand copies of the foregoing petition be printed and sent to the several Presbyteries; and that each Presbytery be directed to take order that the same be circulated for subscription in all the Congregations under their care.

"*Resolved*, That the Rev. Andrew Hunter, Elias B. Caldwell, Esq. and Mr. Robert Monro, be a committee of correspondence and conference, for the purpose of soliciting the concurrence of other religious denominations with us, in petitioning Congress upon the subject of transporting the mail on the Sabbath.

"*Resolved*, That an agent be appointed in each of the Presbyteries, to exert his influence in favour of the subscription within our bounds, and to correspond with the Committee of Correspondence and Conference, and that it be his duty to receive the petitions which may be subscribed, and forward them to Congress by the first day of January next."—*Minutes*, 1814, p. 565.

§ 34. *Additional action.*

(*a*) [In 1815, the Assembly adopted a paper on the subject, closing with an urgent recommendation to all the Churches to petition. At the same meeting]

"The committee appointed to prepare a draught of a petition to the Congress on the subject of the transportation and opening of the mail on the Sabbath, reported the following, which was adopted, viz.

"The undersigned, inhabitants of . . . . . and State of . . . . . . beg leave to represent to the honourable the Senate and House of Representatives of the United States, in Congress assembled, that in the opinion of your petitioners, the transportation and opening of the mail on the Sabbath-day, is inconsistent with the proper observance of that sacred day, injurious to the morals of the nation, and provokes the judgments of the Ruler of nations. We perceive from the report of the postmaster-general, at your last session on this subject, that it is his opinion that when peace shall arrive, the necessity of carrying and opening the mail on the Sabbath-day will greatly diminish. While, therefore, we congratulate you on the return of peace, we approach you with confidence, and beseech you to take this subject into your serious consideration, and enact such laws as you in your wisdom may deem necessary for the removal of this evil. And we, your petitioners, as in duty bound, will ever pray."—*Minutes*, 1814, p. 601.

§ 35.

[Again, in 1816,]

"*Resolved*, That a committee, consisting of one member from each Synod represented in this Assembly, be appointed to correspond with influential individuals in all the congressional districts in the United States, and engage their co-operation in preparing and circulating petitions from said districts to Congress, praying the repeal of the law permitting the transportation of the mail on the Lord's day."—*Minutes*, 1816, p. 634.

PART III.

THE COLOURED POPULATION.

CHAPTER I.

SLAVERY.

§ 36. *First notice of the subject.*

"A representation from the Rev. Dr. Ezra Stiles and the Rev. Samuel Hopkins, respecting the sending two natives of Africa on a mission to propagate Christianity in their native country, and a request that the Synod would countenance this undertaking by their approbation of it, was brought in and read."

"The representation and request relative to sending negro missionaries to Africa, was taken into consideration, in consequence of which the subject of negro slavery came to be considered, and after much reasoning on the matter Dr. Rodgers, Messrs. John Miller, Caldwell, and Montgomery, were appointed a committee to bring in an overture on this subject on Wednesday morning."

"The committee appointed to prepare an overture on the representation from Dr. Stiles and the Rev. Samuel Hopkins, and also on the subject of negro slavery, brought in a draught, the first part of which being read and amended, was approved, and is as follows:

"The Synod is very happy to have an opportunity to express their readiness to concur with and assist in a mission to the African tribes, and especially where so many circumstances concur, as in the present case, to intimate that it is the will of God, and to encourage us to hope for success. We assure the gentlemen aforesaid, we are ready to do all that is proper for us in our station for their encouragement and assistance."

"But some difficulties attending the discussion of the second part of that overture, the Synod agree to defer the affair to our next meeting."—*Minutes*, 1774, pp. 456, 458.

§ 37. *First action on the subject.*

[The subject was delayed from time to time, until 1787.]

"The following was brought in by the committee of overtures:

"The Creator of the world having made of one flesh all the children of men, it becomes them as members of the same family, to consult and promote each other's happiness. It is more especially the duty of those who maintain the rights of humanity, and who acknowledge and teach the obligations of Christianity, to use such means as are in their power to extend the blessings of equal freedom to every part of the human race.

"From a full conviction of these truths, and sensible that the rights of human nature are too well understood to admit of debate, *Overtured*, that the Synod of New York and Philadelphia recommend, in the warmest terms, to every member of their body, and to all the Churches and families under their care, to do everything in their power consistent with the rights of civil society, to promote the abolition of slavery, and the instruction of negroes, whether bond or free."

"The Synod taking into consideration the overture concerning slavery, transmitted by the Committee of Overtures last Saturday, came to the following judgment:

"The Synod of New York and Philadelphia do highly approve of the general principles in favour of universal liberty, that prevail in America, and the interest which many of the States have taken in promoting the abolition of slavery; yet, inasmuch as men introduced from a servile state to a participation of all the privileges of civil society, without a proper education, and without previous habits of industry, may be, in many respects, dangerous to the community, therefore they earnestly recommend it to all the members belonging to their communion, to give those persons who are at present held in servitude, such good education as to prepare them for the better enjoyment of freedom; and they moreover recommend that masters, wherever they find servants disposed to make a just improvement of the privilege, would give them a *peculium*, or grant them sufficient time and sufficient means of procuring their own liberty at a moderate rate, that thereby, they may be brought into society with those habits of industry that may render them useful citizens; and, finally, they recommend it to all their people to use the most prudent measures, consistent with the interest and the state of civil society, in the counties where they live, to procure eventually the final abolition of slavery in America."—*Minutes*, 1787, p. 540.

[In 1793, this decision was republished in reply to a memorial on the subject, addressed to the Assembly over the signature of Warner Mifflin, a member of the Society of Friends.]—*Minutes*, 1793, p. 76.

§ 38. *Intercommunion with slave-holders.*

"A serious and conscientious person, a member of a Presbyterian Congregation, who views the slavery of the negroes as a moral evil, highly offensive to God, and injurious to the interests of the gospel, lives under the ministry of a person, or amongst a society of people who concur with him in sentiment on the subject upon general principles, yet for particular reasons hold slaves, and tolerate the practice in others. *Overtured*, ought the former of these persons, under the impressions and circumstances above described, to hold Christian communion with the latter?"

"After due deliberation, it was

"1. *Resolved*, That as the same difference of opinion with respect to slavery takes place in sundry other parts of the Presbyterian Church, notwithstanding which they live in charity and peace according to the doctrine and practice of the Apostles, it is hereby recommended to all conscientious persons, and especially to those whom it immediately respects, to do the same. At the same time, the General Assembly assure all the Churches under their care, that they view, with the deepest concern, any vestiges of slavery which may exist in our country, and refer the Churches to the records of the General Assembly published at different times, but especially to an overture of the late Synod of New York and Philadelphia, published in 1787, and republished among the extracts from the Minutes of the General Assembly of 1793, on that head, with which they trust every conscientious person will be fully satisfied.

"2. *Resolved*, That Mr. Rice, and Dr. Muir, Ministers, and Mr. Robert

Patterson, an Elder, be a committee to draught a letter to the Presbytery of Transylvania, on the subject of the above overture."

§ 39.

"The committee appointed to prepare a draught of a letter to the Presbytery of Transylvania, reported a draught, which being read and debated for some time, a motion was made, Shall this draught of a letter be read and debated by paragraphs, or not? The vote being taken, the question was carried in the affirmative. The consideration of the draught was resumed, and after very considerable time spent therein, it was amended and adopted, and ordered to be signed, and sent to the Presbytery of Transylvania by their Commissioners."—*Minutes*, 1795, pp. 103, 104.

§ 40. *The Letter.*

"To our brethren, members of the Presbyterian Church, under the care of Transylvania Presbytery.

"*Dear Friends and Brethren*—The General Assembly of the Presbyterian Church hear with concern from your Commissioners, that differences of opinion with respect to holding Christian communion with those possessed of slaves, agitate the minds of some among you, and threaten divisions which may have the most ruinous tendency. The subject of slavery has repeatedly claimed the attention of the General Assembly, and the Commissioners from the Presbytery of Transylvania are furnished with attested copies of these decisions, to be read by the Presbytery when it shall appear to them proper, together with a copy of this letter, to the several Churches under their care.

"The General Assembly have taken every step which they deemed expedient or wise, to encourage emancipation, and to render the state of those who are in slavery as mild and tolerable as possible.

"Forbearance and peace are frequently inculcated and enjoined in the New Testament. 'Blessed are the peace-makers.' 'Let no one do anything through strife and vainglory.' 'Let each esteem others better than himself.' The followers of Jesus ought conscientiously to walk worthy of their vocation, 'with all lowliness, and meekness, with long-suffering, forbearing one another, endeavouring to keep the unity of the Spirit in the bond of peace.' If every difference of opinion were to keep men at a distance, they could subsist in no state of society, either civil or religious. The General Assembly would impress this upon the minds of their brethren, and urge them to follow peace, and the things which make for peace.

"The General Assembly commend our dear friends and brethren to the grace of God, praying that the peace of God, which passeth all understanding may possess their hearts and minds.

"Signed by order of the Assembly."—*Minutes*, 1795, p. 104.

§ 41. *Severity; and traffic in slaves.*

"The committee to which was committed the report of the committee to which the petition of some Elders, who entertain conscientious scruples on the subject of holding slaves, together with that of the Synod of Ohio, concerning the buying and selling of slaves, had been referred, reported, and their report being read and amended, is as follows, viz.

"The General Assembly have repeatedly declared their cordial approbation of those principles of civil liberty which appear to be recognized by the Federal and State governments in these United States. They have expressed their regret that the slavery of the Africans, and of their descendants, still continues in so many places, and even among those within the pale of the

Church, and have urged the Presbyteries under their care to adopt such measures as will secure at least to the rising generation of slaves, within the bounds of the Church, a religious education, that they may be prepared for the exercise and enjoyment of liberty, when God in his providence may open a door for their emancipation. The committee refer said petitioners to the printed extracts of the Synod of New York and Philadelphia, for the year 1787, on this subject, republished by the Assembly in 1793, and also to the extracts of the Minutes of the Assembly for 1795, which last are in the following words, viz. [See above.]

"This is deemed a sufficient answer to the first petition, and with regard to the second, the Assembly observe, that although in some sections of our country, under certain circumstances, the transfer of slaves may be unavoidable, yet they consider the buying and selling of slaves by way of traffic, and all undue severity in the management of them, as inconsistent with the spirit of the gospel. And they recommend it to the Presbyteries and Sessions under their care, to make use of all prudent measures to prevent such shameful and unrighteous conduct."—*Minutes,* 1815, p. 585.

§ 42. *Action of the Assembly of* 1818.

(*a*) "The following resolution was submitted to the Assembly, viz.

"*Resolved,* That a person who shall sell as a slave, a member of the Church, who shall be at the time in good standing in the Church and unwilling to be sold, acts inconsistently with the spirit of Christianity, and ought to be debarred from the communion of the Church.

"After considerable discussion, the subject was committed to Dr. Green, Dr. Baxter, and Mr. Burgess, to prepare a report to be adopted by the Assembly, embracing the object of the above resolution, and also expressing the opinion of the Assembly in general, as to slavery."—*Minutes,* 1818, p. 688.

[The report of the committee was unanimously adopted, and is as follows, viz]

"The General Assembly of the Presbyterian Church, having taken into consideration the subject of slavery, think proper to make known their sentiments upon it to the Churches and people under their care.

(*b*) "We consider the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoin that 'all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system; it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbours and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the mind of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

"From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for 'God hath made of one blood all nations of men to dwell on the face of the earth'—it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavours, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

(*c*) "We rejoice that the Church to which we belong commenced as early as any other in this country, the good work of endeavouring to put an end to slavery, and that in the same work many of its members have ever since been, and now are, among the most active, vigorous and efficient labourers. We do, indeed, tenderly sympathize with those portions of our Church and our country where the evil of slavery has been entailed upon them; where a great, and the most virtuous part of the community abhor slavery, and wish its extermination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and if possible, to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare truly and indispensably demands.

(*d*) "As our country has inflicted a most grievous injury upon the unhappy Africans, by bringing them into slavery, we cannot indeed urge that we should add a second injury to the first, by emancipating them in such manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve. We, therefore, warn all who belong to our denomination of Christians, against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish this evil.

"And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavours, to bring them into a state of freedom, as soon as a door for it can be safely opened.

"Having thus expressed our views of slavery, and of the duty indispensably incumbent on all Christians to labour for its complete extinction, we proceed to recommend, and we do it with all the earnestness and solemnity which this momentous subject demands, a particular attention to the following points.

(*e*) "We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the free people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desires to deliver themselves and their country from the calamity of slavery; we hope that those portions of the American union, whose inhabitants are by a gracious providence more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

(*f*) "We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the gospel, when they have opportunity; by favouring the instruction of them in the Sabbath-school, wherever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and to man. We are perfectly satisfied, that it is incumbent on all Christians to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an incitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

(*g*) "We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and as far as possible to prevent all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. And if it shall ever happen that a Christian professor in our communion shall sell a slave who is also in communion and good standing with our Church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper Church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the Church, till he repent, and make all the reparation in his power to the injured party."—*Minutes,* 1818, p. 692.

§ 43. *Action of* 1836.

[The subject being pressed on its attention by various memorials, the Assembly declared that]

"Inasmuch as the Constitution of the Presbyterian Church, in its preliminary and fundamental principles, declares that no Church judicatory ought to pretend to make laws, to bind the conscience, in virtue of their own authority; and as the urgency of the business of the Assembly, and the shortness of the time during which they can continue in session, render it impossible to deliberate and decide judiciously on the subject of slavery in its relations to the Church; therefore, resolved, that this whole subject be indefinitely postponed."—*Minutes,* 1836, pp. 247, 248, 272, 273.

§ 44. *Full development of principles by the Assembly of* 1845.

[The subject having been from time to time, for a series of years, urged upon the Asesmbly, it was taken up in 1845, and the following paper adopted :]

"The committee to whom were referred the memorials on the subject of slavery, beg leave to submit the following report:

(*a*) "The memorialists may be divided into three classes, viz.

"1. Those which represent the system of slavery, as it exists in these

United States, as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the slaves.

"2. Those which ask the Assembly to receive memorials on the subject of slavery, to allow a full discussion of it, and to enjoin upon the members of our Church, residing in States whose laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.

"3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the Church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying the relation of master to slaves.

(*b*) "The question which is now unhappily agitating and dividing other branches of the Church, and which is pressed upon the attention of the Assembly by one of the three classes of memorialists just named, is, whether the holding of slaves is, under all circumstances, a heinous sin, calling for the discipline of the Church.

(*c*) "The Church of Christ is a spiritual body, whose jurisdiction extends to the religious faith and moral conduct of her members. She cannot legislate, where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called to decide, is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the Church of Christ?

(*d*) "It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God. That slavery existed in the days of Christ and his Apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the Churches organized by the Apostles; that whilst they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and, if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be 'obedient to their masters according to the flesh, with fear and trembling, with singleness of heart as unto Christ,' are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the Church the curse of God, without charging the Apostles of Christ with conniving at sin, introducing into the Church such sinners, and thus bringing upon them the curse of the Almighty.

(*e*) "In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws by which, in some of the States, it is regulated. Nor would they by any means countenance the traffic in slaves for the sake of gain; the separation of husbands and wives, parents and children, for the sake of 'filthy lucre,' or for the convenience of the master; or cruel treatment of slaves, in any respect. Every Christian and philanthropist certainly should seek by all peaceable and lawful means, the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

(*f*) "Nor is the Assembly to be understood as countenancing the idea that masters may regard their servants as mere property, and not as human beings, rational, accountable, immortal. The Scriptures prescribe not only the duties of servants, but of masters also, warning the latter to discharge those duties, 'knowing that their Master is in heaven, neither is there respect of persons with him.'

(*g*) "The Assembly intend simply to say, that since Christ and his inspired Apostles did not make the holding of slaves a bar to communion, we as a court of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject. We feel constrained further to say, that however desirable it may be to ameliorate the condition of the slaves in the Southern and Western States, or to remove slavery from our country, these objects we are fully persuaded, can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances, which have to so great an extent characterized the movements of modern abolitionists, which so far from removing the evils complained of, tend only to perpetuate and aggravate them.

"The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves the glorious doctrines of the gospel, and enjoining upon each the discharge of their relative duties. Thus only can the Church of Christ as such, now improve the condition of the slaves in our country.

(*h*) "As to the extent of the evils involved in slavery, and the best methods of removing them, various opinions prevail, and neither the Scriptures nor our constitution authorize this body to prescribe any particular course to be pursued by the Churches under our care. The Assembly cannot but rejoice, however, to learn that the Ministers and Churches in the slaveholding States, are awaking to a deeper sense of their obligation to extend to the slave population generally the means of grace, and many slaveholders not professedly religious favour this object. We earnestly exhort them to abound more and more in this good work. We would exhort every believing master to remember that his Master is also in heaven, and in view of all the circumstances in which he is placed, to act in the spirit of the golden rule; 'Whatsoever, ye would that men should do to you, do ye even the same to them.'*

§ 45.

"In view of the above stated principles and facts,

"*Resolved*, 1. That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the Church, upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the southern portion of the country, is no bar to Christian communion.

"2. That the petitions that ask the Assembly to make the holding of slaves in itself a matter of discipline, do virtually require this judicatory to dissolve itself, and abandon the organization, under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from the southern portion of the Church; a result which every good citizen must deplore, as tending to the dissolution of the Union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith.

"The yeas and nays being ordered, were recorded." [Yeas 168, Nays 13, Excused 4.—*Minutes*, 1845, p. 16.

§ 46. *The action of* 1845 *final, and consistent with all preceding it.*

[In 1846, a collection of petitions and memorials on the subject of slavery was received and referred.]

---

* See Book III. § 25.

"The committee recommended the adoption of the following minute, viz.

"Our Church has from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period it has held and uttered substantially the same sentiments. Believing that this uniform testimony is true, and capable of vindication from the word of God, the Assembly is at the same time clearly of the opinion that it has already deliberately and solemnly spoken on this subject with sufficient fulness and clearness. Therefore,

"*Resolved*, That no further action upon this subject is at present needed.

"The following amendment was offered by the Rev. R. M. White, and laid on the table, viz. 'Except to say, that the action of the Assembly of 1845 is not understood by this Assembly to deny or rescind the testimony that has been uttered by the General Assembly previous to that date.'

"The question was then taken on the report, when the ayes and noes were called for, and are as follows:" [Ayes, 119. Noes, 33.]

"The following resolution was offered by the Rev. R. M. White, and was adopted, [without division:]

"*Resolved*, That in the judgment of this House, the action of the General Assembly of 1845 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date."—*Minutes*, 1846, pp. 206, 207.

§ 47.

[In 1850, the subject being again introduced by overtures from the Presbytery of Beaver, and the Church of Rocky Spring, in the Presbytery of Chillicothe, the Committee of Bills and Overtures recommended that it be "*Resolved*, That the previous and repeated declarations of the General Assembly upon the subject of American slavery, are such as to render any action upon the above overture and memorial unnecessary." The overture was laid on the table. (*Minutes*, 1850, pp. 456, 481.) The subject has not since come before the Assembly.]

CHAPTER II.

THE AMERICAN COLONIZATION SOCIETY.

§ 48.

[The American Colonization Society was organized Dec. 21, 1816. In May, 1817,]

"The Assembly notice with pleasure, the general attention and exertion to alleviate the condition of the people of colour, in almost all parts of the country. A society, for the colonization of free people of this description is formed, and is patronized by the first characters of our nation."—*Minutes*, 1817, p. 651.

§ 49.

[The next Assembly, (that of 1818,) in making a full exposition of its views of the slavery question, takes the occasion to express its strong recommendation of this society. See above, § 42, *e*.]

§ 50.

"The following overture was submitted to the Assembly, which being read and amended, was adopted, viz.

"The objects and plans of the American Society for Colonizing the free people of colour of the United States, having been stated to the General

Assembly, and the same having been considered and discussed, the Assembly

"*Resolved,* That, in their opinion, the plan of the Society is benevolent in its design, and if properly supported, and judiciously and vigorously prosecuted, calculated to be extensively useful to this country and to Africa.

"The situation of the people of colour in this country has frequently attracted the attention of this Assembly. In the distinctive and indelible marks of their colour, and the prejudices of the people, an insuperable obstacle has been placed to the execution of any plan for elevating their character, and placing them on a footing with their brethren of the same common family. In restoring them to the land of their fathers, the Assembly hope that the way may be opened, not only for the accomplishment of that object, but for introducing civilization and the gospel to the benighted nations of Africa.

"From the information and statements received, the Assembly believe that the proposed colony in Africa may be made a powerful auxiliary in the efforts which are making to abolish the iniquitous traffic in slaves carried on in Africa, and happily calculated to lay the foundation of a gradual emancipation of slaves in our own country, in a legal and constitutional manner, and without violating the rights or injuring the feelings of our southern brethren.

"With these views the Assembly feel it a duty to recommend the American Society for Colonizing the free people of colour of the United States to the patronage and attention of the Churches under their care, and to benevolent individuals throughout the Union."—*Minutes,* 1819, p. 710.

§ 51. *Fourth of July collections recommended.*

"*Resolved,* That this Assembly recommend to the Churches under their care, to patronize the objects of the American Colonization Society; and particularly that they take up collections in aid of its funds on the Fourth of July next, or on the Sabbath immediately preceding or succeeding that day, and whenever such course may be thought expedient to give their assistance, in such manner as may be most conducive to the interests of the general cause."—*Minutes,* 1825.

[This recommendation has been again and again reiterated. See *Minutes,* 1826, p. 26; 1828, p. 238; 1831, p. 184; 1832, p. 326; 1833, p. 497; 1839, p. 155.]

§ 52.

(*a*) "1. *Resolved,* That the enterprise of the Colonization Society, so successfully prosecuted amid so much obloquy, opposition, and misunderstanding, has our highest confidence, as wise, peaceful, humane, and philanthropic.

"2. *Resolved,* That as it has been in past years repeatedly commended to the patronage of the Churches in our connection, as pre-eminently combining the noblest benefits to Africa and America, to the emigrant colonists, and to the heathen tribes around them, we would again offer it to their patronage, and most earnestly recommend to all Pastors and Churches an annual collection for its support, to be made early in July.

"3. *Resolved,* That we have heard with the highest pleasure of the complete destruction of the slave factories near Liberia, and most earnestly hope for the day when a traffic so odious and cruel shall be swept from the ocean."—*Minutes,* 1848, p. 32.

(*b*) "*Resolved,* That the cause of Colonization be recommended to the favour and support of the Churches."—*Minutes,* 1853, p. 459.

CHAPTER III.

RELIGIOUS INSTRUCTION OF THE COLOURED POPULATION.

§ 53. *A Negro Missionary appointed.*

[One object specified in the draught of a subscription paper upon which the Assembly's Permanent Missionary Fund was raised, was "the instruction of the black people."—(*Minutes*, 1800, p. 206; and 1801, p. 228.) In 1801, a commencement was made to carry out this object.]

"*Resolved*, That in order to attain one important object of the contributions (the instruction of the blacks) Mr. John Chavis, a black man of prudence and piety, who has been educated and licensed to preach by the Presbytery of Lexington, in Virginia, be employed as a Missionary among people of his own colour, until the meeting of next General Assembly. And that for his better direction in the discharge of duties, which are attended with many circumstances of delicacy and difficulty, some prudential instructions be issued to him by the Assembly, governing himself by which, the knowledge of religion among that people may be made more and more to strengthen the order of society. And the Rev. Messrs. Hoge, Alexander, Logan, and Stephenson, were appointed a committee to draught instructions to said Chavis, and prescribe his route."—*Minutes*, 1801, p. 229.

[The black Missionary thus commissioned, continued in the service of the Assembly for several years.]

§ 54. *Licensure of John Gloucester.*

"A communication from the Presbytery of Union was handed into the Assembly by the Committee of Overtures, requesting advice in relation to the licensure of John Gloucester, a black man; and Messrs. Clark, Miller, and Samuel Brown, were appointed a committee to take the same into consideration, and report as soon as convenient."

[The report of this committee was adopted, as follows:]

"Whereas, from the communications from the Presbytery of Union, it appears that the said John Gloucester has been for some time under the care of the Presbytery of Union; that, in the opinion of that Presbytery, he possesses promising talents and eminent piety; that he has been, for several years, engaged in the study of literature and theology, but has not yet obtained all the literary qualifications usually required in candidates for licensure; and that, if he were licensed, there is much reason to believe he might be highly useful in preaching the gospel among those of his own colour: and whereas, said Presbytery requests the advice of the General Assembly, therefore,

"*Resolved*, 1. That the General Assembly highly approve the caution and prudence of the Presbytery of Union in this case.

"2. That, considering the circumstances of this particular case, viz. the evidence of unusual talents, discretion, and piety, possessed by John Gloucester; the good reason there is to believe that he may be highly useful in preaching the gospel among those of his own colour; and the various difficulties likely to attend a farther delay in proceeding in this case, the General Assembly did, and hereby do authorize the Presbytery of Philadelphia to consider the case of John Gloucester; and, if they think proper, to license him to preach the gospel."—*Minutes*, 1807, pp. 381, 387.

[Mr. Gloucester was a member of the Assembly from the Presbytery of Philadelphia, in 1817.]—*Minutes*, 1817, p. 658.

§ 55. *Occasional notices on the subject.*

"We notice with pleasure the enlightened attention which has been paid to the religious instruction and evangelizing of the unhappy slaves and free people of colour of our country, in some regions of our Church. We would especially commend the prudence and zeal combined in this work of mercy by the Presbyteries of Charleston Union, Georgia, Concord, South Alabama, and Mississippi. The millions of this unhappy people in our country, from their singular condition as brought to the gospel by a peculiar providence, constitute at home a peculiar mission field of infinite importance, and of most inviting character. No more honoured name can be conferred on a Minister of Jesus Christ, than that of Apostle to the American slaves; and no service can be more pleasing to the God of heaven, or more useful to our beloved country, than that which this title designates."—*Minutes*, 1825, p. 281.

§ 56.

"We mention with peculiar pleasure the growing attention of our brethren in many parts of the land to the oral religious instruction of the slaves: the wisdom and fidelity with which it has been conducted—the general approbation which their labours have received—and the success attending them, mark an era in the work of Domestic Missions, and should encourage our brethren largely to enter upon this open and interesting field. We cannot here forbear to extract a part of the Report from the Presbytery of Georgia. 'We are happy to say, in regard to the religious instruction of negroes, that this important part of our service has received a new impulse during the last year. This business receives considerable attention in many parts of our bounds. Plantations are open to all our Ministers, and fields presented among this people which it is impossible for them to occupy. Sabbath-schools, for their exclusive benefit, exist in some of our churches, and we are happy to believe that there is an increasing interest felt on this subject. Within our bounds there is one Minister whose whole ministry is devoted exclusively to this people, and most, if not all the settled pastors and stated supplies preach as often as once a week to this class of our population. And in Liberty county there is at this time very considerable attention to religion among the blacks, not less than fifty being under serious impressions.'

"We only add that a beloved brother in Augusta, and another in the vicinity of Natchez, are following the noble example recorded in the above extract, by devoting their whole time to this interesting work."—*Minutes*, 1839, p. 182.

§ 57.

"In reviewing the past, we find that notice has been taken by several previous Assemblies of the interest manifested in the religious instruction of the *coloured population* of our country. The reports received this year, justify the belief that this interest has greatly increased since the meeting of the last Assembly. Almost all the Presbyteries covering the ground where this portion of our population are found in the greatest numbers, refer to the subject, and speak of efforts to supply them with the means of grace, as being decidedly on the advance. The following are specimens of the communications we have received on this subject. The Presbytery of South Alabama say: 'Perhaps without a solitary exception, our Ministers are devoting a considerable part of their labours to the benefit of the coloured population. It is a field which we all love to cultivate; and to some, the great Head of the Church is intimating an abundant harvest.' 'Most of our Pastors,' say the Presbytery of Charleston, 'devote a part of their time to the exclusive service of the blacks, and in some instances with the most pleasing success. A scheme is now in agitation, with the full consent of the Presbytery, for establishing an African Church in the city of Charleston.' The Presbytery of Georgia remark, in relation to one of their number who devotes his whole time to this work: 'During the year he has been blessed with a revival in one part of his field of labour. Fourteen professed conversion, and were added to the Church. Another brother, in another part of our bounds, reports the conversion and reception into the church to which he ministers of eight coloured persons.' And the Presbytery of Hopewell speak of their churches generally, as cheerfully yielding the half of their Pastor's services to this department of labour. They also express the belief that several churches will soon be erected for the exclusive accommodation of the coloured people, and that the field will be occupied as missionary ground by at least one of their number, who is deeply interested in the work. Many other Presbyteries have addressed us in substantially the same language; and we record these facts as going to encourage the hope that a better day is about to dawn upon the interests of this long neglected class of our people."—*Minutes,* 1847, p. 408.

§ 58.

[For further notices on this subject, see the Minutes *passim*, especially, 1828, p. 258; 1838, p. 55; 1843, p. 206; 1844, p. 398; 1845, p. 42; 1849, p. 254; 1853, p. 600.]

§ 59.

"The reports sent to us from the Presbyteries, covering the portion of the Church in which there is a large slave population, reveal the gratifying fact that the zeal hitherto manifested on behalf of the religious welfare of this class, instead of abating, is evidently growing more ardent and active. In their houses of worship, provision at once special and liberal is made for the accommodation of the coloured people, so that they may enjoy the privileges of the sanctuary in common with the whites. Besides this, nearly all our Ministers hold a service in the afternoon of the Sabbath, in which the exercises are particularly adapted to their capacities and wants. In some instances, Ministers are engaged in their exclusive service—not Ministers of inferior abilities, but such as would be an ornament and a blessing to the intelligent, cultivated Congregations of the land. In a still larger number of instances, the Pastor of a Church composed of the two classes, inasmuch as the blacks form the more numerous portion, devotes to them the greater share of his labours, and finds among them the most pleasing tokens of God's smiles upon his work. Besides the preaching of the word to which they have free access, in many cases a regular system of catechetical instruction, for their benefit, is pursued, either on the Sabbath at the house of worship, or during the week on the plantations where they reside. Thus we give thanks unto God, our common Father, that he has inspired the hearts of our brethren, in the parts of our Church referred to, with love to the souls of this numerous race, and that he has opened among them a wide and effectual door of usefulness. At the same time, reminding these brethren that the work is great, and is yet far from its full accomplishment, we would exhort and encourage them to persevere and abound more and more therein, assuring them of the sympathies and prayers of the entire Church for them in their self-denying labours. The position taken by our Church with reference to the much agitated subject of slavery, secures to us unlimited opportunities of access to master and slave, and lays us under heavy responsibilities before God and the world, not to neglect our duty to either."—*Minutes,* 1854, p. 183.

§ 60. *An Academy for free people of colour.*

[In response to a memorial from the Presbytery of New Castle on the subject of the establishment of such an institution within its bounds and under its care, the Assembly]

"*Resolved,* That the establishment of a high-school for the use and benefit of the free coloured population of this country, meets the cordial approbation and recommendation of this Assembly; with the understanding that it shall be wholly under the supervision and control of the Presbytery or Synod within whose bounds it may be located, thus securing such an education as shall promote the usefulness and happiness of this class of our people."—*Minutes,* 1853, p. 454.

PART IV.

SECULAR AFFAIRS.

§ 61. *Pastoral Letter on occasion of the "Old French War."*

"The Synod [of New York,] under a sense of the present distressed and calamitous state of the country, do agree that they will recommend to all their congregations to unite in observing the last Thursday of October instant, as a day of public humiliation, fasting, and prayer.

"The Synod propose further to recommend to their congregations to spend part of the last Thursday of every month in extraordinary prayer, while the present mournful state of our public affairs continues.

"And they do further most earnestly recommend it to all their members, present and absent, to exert themselves in an extraordinary manner, in their several spheres of influence, for a general and thorough reformation of those crying abominations which seem most evidently to have kindled the anger of Heaven against this land:

"And that they would, in their public performances, frequently explain, and warmly press on their hearers the necessity of such a reformation in this day.

"The Synod taking into serious consideration the dangerous situation of the public at this juncture, by means of a potent, prevailing, and cruel enemy; the divided state of these colonies; the abounding of profanity, luxury, infidelity, error, and ignorance; the evident suspension of spiritual influences from the Church, which is followed with an evident insensibility under the judgments as well as ordinances of God; together with other awful aspects of Divine Providence; cannot but view them as plain demonstrations of his displeasure. We have been warned and chastised, first more gently, then more terribly; but not returning to him that smites us, his anger is not turned away, but his hand is stretched out still. Judgment yet proceeds, the prospect becomes darker and darker, and all things respecting us, are loudly alarming. When God judges he will overcome; none have ever hardened themselves against him and prospered. Nothing but impiety rouses his vengeance, and nothing but repentance towards him, and faith towards our Lord Jesus Christ, can turn it away. We have not so much as the least reason to expect deliverance and safety in a way of impenitent sinning; for we are assured, if we walk contrary to our God, he will walk contrary to us, and will punish us yet seven times more for our iniquity. And as we judge that extraordinary distresses are calls to extraordinary humiliation and acts of devotion, so we look on ourselves bound, not only as members of the community, but by the duty of our office, as those who are entrusted with the declaration of God's revealed will, to warn all who will attend unto us, and earnestly exhort them to prostrate themselves before his offended majesty, in the humblest manner; to deprecate his righteous displeasure; implore his mercy for themselves, their children, country, and nation, their and our rightful and gracious sovereign King George the Second, his royal family, all officers civil and military, and the whole Church of God; and solemnly endeavour sincere and thorough reformation. For this purpose the Synod agree to recommend the last Thursday of this instant, to be observed as a day of public fasting and prayer, in all the Congregations under our care. We also recommend to all the members of our body, that they exert themselves in promoting a reformation from those evils which have evidently kindled the anger of Heaven against this land; and that they would frequently urge the necessity of such a reformation in this day.

"Signed in the name of the Synod,

Richard Treat, *Synod Clerk.*"

—*Minutes,* 1756, p. 276.

§ 62. *Pastoral Letter upon the repeal of the Stamp Act.*

"*Dearly Beloved*—We think it our indispensable duty, not only in our particular charges, but in this united and more public capacity, to direct you to some suitable reflections upon the late remarkable and merciful steps of Divine Providence, and to inculcate a becoming improvement of an event, the most interesting and important to the people of this continent. For not only in the word of God should we attend to his divine will, but also mark his hand in that providence by which he directs the course of human affairs with invariable wisdom and paternal goodness.

"The faithless French, and their savage allies, were lately the rod of divine displeasure for our many provocations. Under the calamities of war, and the wasting ravages of Indian cruelty, we were repeatedly brought to approach the throne of grace, with solemn fasting and prayer; and thereby openly professed our resolution to forsake the ways of sin, and turn unto the Lord. But, alas! we rendered not to God according to the multitude of his tender mercies; for no sooner was the rod removed, and the blessings of peace restored, but we became more vain and dissolute than before.

"The Almighty thus provoked, permitted counsels of the most pernicious tendency, both to Great Britain and her colonies. The imposition of unusual taxes, a severe restriction of our trade, and an almost total stagnation of business, threatened us with inevitable ruin. A long suspense, whether we should be deprived of, or restored to the peaceable enjoyment of the inestimable privilege of English liberty, filled every breast with the most painful anxiety. A gloomy cloud thickened over our heads, ready to burst upon us in a desolating storm. Had our gracious Sovereign, the present Ministry, and the British Parliament been less wise, just, and good; had they, instead of yielding to a spirit of moderation, unhappily recurred to force, we shudder at the very thoughts of the consequences. We cannot look down the precipice on the brink of which we stood, without horror. We were not without reason apprehensive that the tumultuous outrages, which in some places attended a determined opposition to the disrelished statute, might provoke the resentment of the British legislature.

"When we reflect on the public offences of our land against Heaven; when we think of the open disregard and violation of the holy Sabbath; the neglect of the ordinances of divine worship, the abuse of gospel light and privileges, the profane swearing and cursing, intemperance and luxury, the various scenes of uncleanness and lasciviousness, the pride and vanity, and every other evil so shamefully prevalent, what less could we expect than that an offended God would have made the gathering tempest to break upon us, and plunged us and our mother country in all the rueful calamities of a civil war? But how astonishing is the long-suffering patience of Jehovah!

He has inclined the hearts of many powerful friends to espouse our cause. He has given us to experience the paternal tenderness of the best of kings, and the moderation of the British Parliament. Our gracious God is our deliverer. He is making a further trial of us. May his unmerited goodness lead us to repentance.

"We therefore call upon you who are the dear people of our charge, not only to acknowledge with joy and gratitude, the general providence of God, but also, thankfully to adore that particular providence wherein upon special occasions, he directs and controls the course of events by his immediate influence, and whereby he hath on the late interesting occasion, so signally appeared for our protection. We call upon you constantly to reverence that all-wise and omnipotent Director and Disposer of events on whom we depend for every mercy we enjoy, to be thankful to him for every instance of prosperity, patient under every affliction, submissive to his wise disposals, and obedient to all his holy precepts; to awake to repentance, to consider your ways, and to turn unto the Lord, through his Son Jesus Christ. Let every one beware of adding to the common stock of guilt and iniquity. We beseech and obtest you to be strict in observing the laws and ordinances of Jesus Christ, to pay a sacred regard to his Sabbath, to reverence his holy name, and adorn the doctrine of God our Saviour by good works. We pray you to seek earnestly the saving knowledge of Christ, and the internal power and spirit of religion. Thus may you hope for the continued kindness of a gracious Providence, and this is the way to express your gratitude to the Father of mercies for your late glorious deliverance. But persisting to grieve the Holy Spirit, by a neglect of vital religion, and a continuance in sin, you will have reason to dread that an holy God will punish you yet seven times more for your iniquities.

"While we thus call upon you to fear God, you will not forget to honour your king, and pay a due submission to his august parliament. Let this fresh instance of royal clemency increase the ardour of your affection to the person, family, and government, of our rightful and gracious sovereign. This you will manifest by a cheerful and ready obedience to civil authority. A spirit of liberty is highly laudable when under proper regulations, but we hope you will carefullly distinguish between liberty and licentiousness.

"We most earnestly recommend it to you to encourage and strengthen the hands of government, to demonstrate on every proper occasion your undissembled love for your mother country, and your attachment to her true interest, so inseparably connected with our own.

"That thus you may become wise and good, as well as free and happy, and that while you enjoy liberty, civil and religious, you may not be the servants of sin and Satan, is the fervent prayer of those who watch for your souls, as men who must give an account.

"Signed by order, ELIHU SPENCER, *Moderator.*

"*Presbyterian Church, at New York, May* 30*th*, 1766."

—*Minutes*, 1766, p. 362.

§ 63. *Days of fasting and prayer for Congress.*

"The Synod considering the present alarming state of public affairs, do unanimously judge it their duty to call all the Congregations under their care to solemn fasting, humiliation, and prayer, and for this purpose appoint the last Thursday of June next to be carefully and religiously observed. But as the Continental Congress are now sitting, who may probably appoint a fast for the same purpose, the Synod, from respect to that august body and for the greater harmony with all other denominations, and for the greater public order, if the Congress shall appoint a day not above four weeks distant from the said last Thursday of June, order that the Congregations belonging to this Synod do keep the day appointed by the Congress, in obedience to this resolution; and if they appoint a day more distant, the Synod order both to be observed by all our communion. The Synod also earnestly recommend it to all the Congregations under their care to spend the afternoon of the last Thursday in every month in public solemn prayer to God, during the continuance of our present troubles."—*Minutes*, 1775, p. 464.

[Until the end of the war these orders were annually renewed.]—*Minutes*, 1777, p. 478; 1778, p. 481; 1779, p. 483; and 1780, p. 488.

§ 64. *Pastoral Letter upon occasion of the Revolutionary War.*

"Dr. Witherspoon, Dr. Rodgers, Messrs. Caldwell, Halsey, Smith, Kerr, and Ogden, are appointed a committee to bring in to-morrow in the afternoon, a draught of a pastoral letter.

"The committee brought in a draught of a pastoral letter, which, after a few alterations, was approved, ordered to be printed, and is as follows:

"*Very Dear Brethren*—The Synod of New York and Philadelphia being met at a time when public affairs wear so threatening an aspect, and when (unless God in his sovereign providence speedily prevent it) all the horrors of a civil war throughout this great Continent are to be apprehended, were of opinion, that they could not discharge their duty to the numerous Congregations under their care, without addressing them at this important crisis. As the firm belief, and habitual recollection of the power and presence of the living God, ought at all times to possess the minds of real Christians, so in seasons of public calamity, when the Lord is known by the judgment which he executeth, it would be an ignorance or indifference highly criminal not to look up to him with reverence, to implore his mercy by humble and fervent prayer, and, if possible, to prevent his vengeance by unfeigned repentance.

"We therefore, brethren, beseech you in the most earnest manner, to look beyond the immediate authors either of your sufferings or fears, and to acknowledge the holiness and justice of the Almighty in the present visitation. He is righteous in all his ways, and holy in all his works. Affliction springeth not out of the dust. He doth not afflict willingly, nor grieve the children of men; and, therefore, it becomes every person, family, city, and province, to humble themselves before his throne, to confess their sins, by which they have provoked his indignation, and entreat him to pour out upon all ranks a spirit of repentance and of prayer. Fly also for forgiveness to the atoning blood of the great Redeemer—the blood of sprinkling, which speaketh better things than that of Abel. Remember and confess not only your sins in general, but those prevalent national offences, which may be justly considered as the procuring causes of public judgments; particularly profaneness and contempt of God, his name, Sabbaths, and sanctuary; pride, luxury, uncleanness, and neglect of family religion and government, with the deplorable ignorance and security which certainly ought to be imputed to this as their principal cause. All these are, among us, highly aggravated by the inestimable privileges which we have hitherto enjoyed without interruption since the first settlement of this country. If, in the present day of distress, we expect that God will hear our supplications, and interpose for our protection or deliverance, let us remember, what he himself requires of us is, that our prayers should be attended with a sincere purpose, and thorough endeavour after personal and family reformation. 'If thou prepare thine heart, and stretch out thine hand towards him, if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.' Job xi. 13, 14.

"The Synod cannot help thinking that this is a proper time for pressing all of every rank, seriously to consider the things that belong to their eternal peace. Hostilities, long feared, have now taken place; the sword has been drawn in one province, and the whole continent, with hardly any exception, seem determined to defend their rights by force of arms. If, at the same time, the British ministry shall continue to enforce their claims by violence, a lasting and bloody contest must be expected. Surely, then, it becomes those who have taken up arms, and profess a willingness to hazard their lives in the cause of liberty, to be prepared for death, which to many must be certain, and to every one is a possible or probable event.

"We have long seen with concern, the circumstances which occasioned, and the gradual increase of, this unhappy difference. As Ministers of the gospel of peace, we have ardently wished that it could, and often hoped that it would have been more early accommodated. It is well known to you, (otherwise it would be imprudent indeed thus publicly to profess,) that we have not been instrumental in inflaming the minds of the people, or urging them to acts of violence and disorder. Perhaps no instance can be given on so interesting a subject, in which political sentiments have been so long and so fully kept from the pulpit, and even malice itself has not charged us with labouring from the press; but things are now come to such a state, that we do not wish to conceal our opinions as men and citizens, so the relation we stand in to you seemed to make the present improvement of it to your spiritual benefit, an indispensable duty.

"Suffer us then to lay hold of your present temper of mind, and to exhort, especially the young and vigorous, by assuring them that there is no soldier so undaunted as the pious man, no army so formidable as those who are superior to the fear of death. There is nothing more awful to think of, than that those whose trade is war should be despisers of the name of the Lord of hosts, and that they should expose themselves to the imminent danger of being immediately sent from cursing and cruelty on the earth, to the blaspheming rage and despairing horror of the infernal pit. Let, therefore, every one, who from generosity of spirit, or benevolence of heart, offers himself as a champion in his country's cause, be persuaded to reverence the name, and walk in the fear of the Prince of the kings of the earth, and then he may, with the most unshaken firmness, expect the issue either in victory or death.

"Let it not be forgotten, that though for the wise ends of his providence it may please God, for a season to suffer his people to lie under unmerited oppression, yet in general, we may expect, that those who fear and serve him in sincerity and truth, will be favoured with his countenance and strength. It is both the character and the privilege of the children of God, that they call upon him in the day of trouble, and he, who keepeth covenant and truth for ever, has said, that his ears are always open to their cry. We need not mention to you in how many instances the event in battles, and success in war, have turned upon circumstances which were inconsiderable in themselves, as well as out of the power of human prudence to foresee or direct, because we suppose you firmly believe that after all the counsels of men, and the most probable and promising means, the Lord will do that which seemeth him good; nor hath his promise ever failed of its full accomplishment; the Lord is with you while ye be with him, and if ye seek him he will be found of you; but if ye forsake him he will forsake you. 2 Chron. xv. 2.

"After this exhortation, which we thought ourselves called upon to give you at this time, on your great interest, the one thing needful, we shall take the liberty to offer a few advices to the societies under our charge, as to their public and general conduct; and,

"First. In carrying on this important struggle, let every opportunity be taken to express your attachment and respect to our sovereign King George, and to the revolution principles by which his august family was seated on the British throne. We recommend, indeed, not only allegiance to him from duty and principle, as the first magistrate of the empire, but esteem and reverence for the person of the prince, who has merited well of his subjects on many accounts, and who has probably been misled into the late and present measures by those about him; neither have we any doubt that they themselves have been in a great degree deceived by false information from interested persons residing in America. It gives us the greatest pleasure to say, from our own certain knowledge of all belonging to our communion, and from the best means of information, of the far greatest part of all denominations in the country, that the present opposition to the measures of administration does not in the least arise from disaffection to the king, or a desire of separation from the parent state. We are happy in being able with truth to affirm, that no part of America would either have approved or permitted such insults as have been offered to the sovereign in Great Britain. We exhort you, therefore, to continue in the same disposition, and not to suffer oppression, or injury itself, easily to provoke you to anything which may seem to betray contrary sentiments: let it ever appear, that you only desire the preservation and security of those rights which belong to you as freemen and Britons, and that reconciliation upon these terms is your most ardent desire.

"Secondly. Be careful to maintain the union which at present subsists through all the colonies; nothing can be more manifest than that the success of every measure depends on its being inviolably preserved, and, therefore, we hope that you will leave nothing undone which can promote that end. In particular, as the Continental Congress, now sitting at Philadelphia, consists of delegates chosen in the most free and unbiassed manner, by the body of the people, let them not only be treated with respect, and encouraged in their difficult service—not only let your prayers be offered up to God for his direction in their proceedings—but adhere firmly to their resolutions; and let it be seen that they are able to bring out the whole strength of this vast country to carry them into execution. We would also advise for the same purpose, that a spirit of candour, charity, and mutual esteem, be preserved and promoted towards those of different religious denominations. Persons of probity and principle of every profession, should be united together as servants of the same Master, and the experience of our happy concord hitherto in a state of liberty should engage all to unite in support of the common interest; for there is no example in history, in which civil liberty was destroyed, and the rights of conscience preserved entire.

"Thirdly. We do earnestly exhort and beseech the societies under our care to be strict and vigilant in their private government, and to watch over the morals of their several members. It is with the utmost pleasure we remind you, that the last Continental Congress determined to discourage luxury in living, public diversions, and gaming of all kinds, which have so fatal an influence on the morals of the people. If it is undeniable that universal profligacy makes a nation ripe for Divine judgments, and is the natural mean of bringing them to ruin, reformation of manners is of the utmost necessity in our present distress. At the same time, as it has been observed by many eminent writers, that the censorial power, which had for its object the manners of the public in the ancient free States, was absolutely necessary to their continuance, we cannot help being of opinion that the only thing which we have now to supply the place of this is the religious discipline of the several sects with respect to their own members; so that the denomination or profession which shall take the most effectual care of the instruction of its members, and maintain its discipline in the fullest vigour, will do the most essential service to the whole body. For the very same reason the greatest service which magistrates, or persons in authority can do, with respect to the religion or morals of the people, is to defend and secure the rights of conscience in the most equal and impartial manner.

"Fourthly. We cannot but recommend, and urge in the warmest manner, a regard to order and the public peace; and as in many places during the confusions that prevail, legal proceedings have become difficult, it is hoped, that all persons will conscientiously pay their just debts, and to the utmost of their power serve one another, so that the evils inseparable from a civil war may not be augmented by wantonness and irregularity.

"Fifthly. We think it of importance at this time, to recommend to all of every rank, but especially to those who may be called to action, a spirit of humanity and mercy. Every battle of the warrior is with confused noise, and garments rolled in blood. It is impossible to appeal to the sword without being exposed to many scenes of cruelty and slaughter; but it is often observed that civil wars are carried on with a rancour and spirit of revenge much greater than those between independent States. The injuries received, or supposed, in civil wars, wound more deeply than those of foreign enemies; it is therefore the more necessary to guard against this abuse, and recommend that meekness and gentleness of spirit, which is the noblest attendant on true valour. That man will fight most bravely, who never fights till it is necessary, and who ceases to fight as soon as the necessity is over.

"Lastly. We would recommend to all the societies under our care, not to content themselves with attending devoutly on general fasts, but to continue habitually in the exercise of prayer, and to have frequent occasional voluntary meetings for solemn intercession with God on the important trial. Those who are immediately exposed to danger need your sympathy; and we learn from the Scriptures, that fervency and importunity are the very characters of that prayer of the righteous man which availeth much.

"We conclude with our most earnest prayer, that the God of Heaven may bless you in your temporal and spiritual concerns, and that the present unnatural dispute may be speedily terminated by an equitable and lasting settlement on constitutional principles.

"Signed in the name, presence, and by appointment of the Synod.

BENJAMIN HAIT, *Moderator*.

"*New York, May 22d*, 1775."

"N. B. The Stated Clerk is to insert the pastoral letter from a printed copy. The Synod agree that five hundred copies of said pastoral letter be printed; and order the Synodical treasurer to pay the expenses of printing, which is to be by the Synod refunded at their next meeting.

"Mr. Halsey dissents from that paragraph of said letter which contains the declarations of allegiance."—*Minutes*, 1775, pp. 463, 466.

§ 65. *Congratulations on the birth of the French Dauphin.*

"Dr. John Witherspoon, Joseph Montgomery, and Dr. Elihu Spencer, were appointed to be a committee to prepare an address to the Minister of France, congratulating him on the birth of a Dauphin, son and heir to the crown of his royal master, expressing the pleasure the Synod feel on this happy event.

"The committee appointed to prepare a draught of an address to the

Minister of France, brought in one; which being read, paragraph by paragraph, *ordered*, that it be signed by the Moderator, and that the Moderator, Dr. Witherspoon, and Mr. Montgomery, be a committee to wait upon the Minister, and to present the above in the name and behalf of the Synod."—*Minutes*, 1782, p. 495.

[The Dauphin whose birth is thus noticed, was that unhappy youth, whose mysterious fate has led to the conviction in the minds of some, that he is to be identified in the person of an Episcopal Missionary among the Indian tribes of the northern frontier of this country!]

§ 66. *Address to Washington on his election to the Presidency.*

"On motion, *Resolved* unanimously, that an address be presented from the General Assembly of the Presbyterian Church to the President of the United States; and that Drs. Witherspoon, Alison, and S. S. Smith, be a committee to draught said address.

"*To the President of the United States:*

"*Sir*—The General Assembly of the Presbyterian Church in the United States of America, embrace the earliest opportunity in their power, to testify the lively and unfeigned pleasure which they, with the rest of their fellow-citizens feel, on your appointment to the first office in the nation.

"We adore Almighty God, the Author of every perfect gift, who hath endued you with such a rare and happy assemblage of talents, as hath rendered you equally necessary to your country in war and in peace. Your military achievements insured safety and glory to America, in the late arduous conflict for freedom; while your disinterested conduct, and uniformly just discernment of the public interest, gained you the entire confidence of the people: And in the present interesting period of public affairs, the influence of your personal character moderates the divisions of political parties, and promises a permanent establishment of the civil government.

"From a retirement more glorious than thrones and sceptres, you have been called to your present elevated station, by the voice of a great and a free people; and with an unanimity of suffrage that has few, if any examples, in history. A man more ambitious of fame, or less devoted to his country, would have refused an office in which his honours could not be augmented, and where they might possibly be subject to a reverse. We are happy that God has inclined your heart to give yourself once more to the public. And we derive a favourable presage of the event, from the zeal of all classes of the people, and their confidence in your virtues; as well as from the knowledge and dignity with which the federal councils are filled. But we derive a presage, even more flattering, from the piety of your character. Public virtue is the most certain means of public felicity; and religion is the surest basis of virtue. We therefore esteem it a peculiar happiness to behold in our chief magistrate, a steady, uniform, avowed friend of the Christian religion; who has commenced his administration in rational and exalted sentiments of piety; and who, in his private conduct, adorns the doctrines of the gospel of Christ; and on the most public and solemn occasions, devoutly acknowledges the government of Divine Providence.

"The example of distinguished characters will ever possess a powerful and extensive influence on the public mind; and when we see, in such a conspicuous station, the amiable example of piety to God, of benevolence to men, and of a pure and virtuous patriotism, we naturally hope that it will diffuse its influence; and that, eventually, the most happy consequences will result from it. To the force of imitation, we will endeavour to add the wholesome instructions of religion. We shall consider ourselves as doing an acceptable service to God, in our profession, when we contribute to render men sober, honest, and industrious citizens, and the obedient subjects of a lawful government. In these pious labours, we hope to imitate the most worthy of our brethren of other Christian denominations, and to be imitated by them; assured that if we can, by mutual and generous emulation, promote truth and virtue, we shall render a great and important service to the republic; shall receive encouragement from every wise and good citizen; and, above all, meet the approbation of our Divine Master.

"We pray Almighty God, to have you always in his holy keeping. May he prolong your valuable life, an ornament and a blessing to your country, and at last bestow on you the glorious reward of a faithful servant.

"Signed by order of the General Assembly,
JOHN RODGERS, *Moderator.*
"*Philadelphia, May* 26, 1789." —*Minutes,* 1789, p. 11.

§ 67. *Washington's reply.*

"The committee appointed to present the address of the General Assembly to the President of the United States, reported, that they presented the said address, agreeably to the order of last year, and received from the President the following answer, viz.

"To the General Assembly of the Presbyterian Church in the United States of America.

"*Gentlemen*—I receive with great sensibility the testimonial given by the General Assembly of the Presbyterian Church in the United States of America, of the lively and unfeigned pleasure experienced by them on my appointment to the first office in the nation.

"Although it will be my endeavour to avoid being elated by the too favourable opinion which your kindness for me may have induced you to express of the importance of my former conduct, and the effect of my future services; yet, conscious of the disinterestedness of my motives, it is not necessary for me to conceal the satisfaction I have felt upon finding that my compliance with the call of my country, and my dependence on the assistance of Heaven to support me in my arduous undertakings, have, so far as I can learn, met the universal approbation of my countrymen. While I reiterate the professions of my dependence upon Heaven as the source of all public and private blessings, I will observe, that the general prevalence of piety, philanthropy, honesty, industry and economy, seems, in the ordinary course of human affairs, particularly necessary for advancing and confirming the happiness of our country. While all men within our territories are protected in worshipping the Deity according to the dictates of their consciences, it is rationally to be expected from them in return, that they will all be emulous of evincing the sincerity of their professions by the innocence of their lives and the benevolence of their actions. For no man who is profligate in his morals, or a bad member of the civil community, can possibly be a true Christian, or a credit to his own religious society.

"I desire you to accept my acknowledgments for your laudable endeavours to render men sober, honest, and good citizens, and the obedient subjects of a lawful government; as well as for your prayers to Almighty God for his blessing on our common country, and the humble instrument which he has been pleased to make use of in the administration of its government.
GEORGE WASHINGTON."
—*Minutes,* 1790, p. 24.

§ 68. *Pastoral letter occasioned by the results of the French Revolution.*

"A pastoral letter from the General Assembly of the Presbyterian Church in the United States of America, to the people in their communion.

"*Dear Friends and Brethren*—The aspect of divine providence, and the extraordinary situation of the world, at the present moment, indicate that a solemn admonition by the Ministers of religion and other Church-officers in General Assembly convened, has become our indispensable duty. When formidable innovations and convulsions in Europe threatened destruction to morals and religion; when scenes of devastation and bloodshed, unexampled in the history of modern nations, have convulsed the world, and when our own country is threatened with similar calamities, insensibility in us would be stupidity; silence would be criminal. The watchmen on Zion's walls are bound by their commission, to sound a general alarm at the approach of danger. We therefore desire to direct your awakened attention towards that bursting storm, which threatens to sweep before it the religious principles, institutions and morals of our people. We are filled with a deep concern and awful dread, whilst we announce it as our real conviction, that the eternal God has a controversy with our nation, and is about to visit us in his sore displeasure. A solemn crisis has arrived, in which we are called to the most serious contemplation of the moral causes which have produced it, and the measures which it becomes us to pursue.

"With regard to the causes of those national calamities, which we either feel or fear, a little reflection may convince us, that these may be traced to a general defection from God, and corruption of the public principles and morals. These usually keep an equal pace, and they uniformly precede the ruin of nations.

"The evidences of our guilt are, unhappily, too numerous and glaring. We perceive, with pain and fearful apprehension, a general dereliction of religious principle and practice amongst our fellow citizens; a great departure from the faith and simple purity of manners for which our fathers were remarkable; a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity which in many instances tends to Atheism itself, which contemptuously rejects God's eternal Son, our Saviour, ridicules the gospel and its most sacred mysteries, denies the providence of God, grieves and insults the Holy Spirit; in a word, which assumes a front of daring impiety, and possesses a mouth filled with blasphemy.

"In the midst of the alarming situation of the public mind, which we have noticed above, we perceive a degree of supineness and inattention amongst too many of the Ministers and professors of Christianity, which seems to threaten a dissolution of religious society. Formality and deadness, not to say hypocrisy; a contempt for vital godliness, and the spirit of fervent piety; a desertion of the ordinances, or a cold and unprofitable attendance upon them, visibly pervade every part of the Church, and certain men have crept in amongst us, who have denied, or attempt to explain away the pure doctrines of the gospel; to introduce pernicious errors which were either not named, or named with abhorrence, but which have, within a few years since, been embraced by deluded multitudes. The Lord's day is horribly profaned, and family religion and instruction lamentably neglected.

"Our ingratitude to God enhances our dreadful guilt. No people have been more highly favoured in our original establishment, our increasing prosperity, and particularly in our contest during the revolutionary war, and its prosperous issue; but alas! we have basely forgotten our Benefactor. We have abused his favours, and turned them into engines of opposition against himself. 'He has nourished and brought us up as children, and we have rebelled against him.'

"The profligacy and corruption of the public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound. And 'shall not the Lord visit us for these things? shall not his soul be avenged on such a nation as this?' Are not our crimes enormous as they are numerous? Are they not peculiarly aggravated? Have we not known our Master's will, and refused, or at least neglected to do it? Have we not possessed uncommon means of information with regard to our duty, without a proportionate improvement? And have not our uncommon advantages been abused without shame or remorse? As surely as there is a righteous God, so surely will he visit us in his just displeasure, unless his grace prevent, by awakening us to a sense of our guilt and recalling us to the practice of our duty. Our circumstances loudly demand a public and solemn acknowledgment of God as our moral Governor and righteous Judge. It is time to cease from man, whose breath is in his nostrils; to look beyond second causes, and openly confess the hand and agency and government of God in the world. Let Christians unite more cordially and openly, in adhering to their Master's cause, and opposing infidelity in all its forms. God hath a controversy with us—let us prostrate ourselves before him! Let the deepest humiliation and the sincerest repentance mark our sense of national sins; and let us not forget, at the same time, the personal sins of each individual, that have contributed to increase the mighty mass of corruption. Let the Ministers of religion weep and intercede for themselves and a guilty people! Let all descriptions of persons lament their iniquities, and reform! Let us practise all righteousness! Let us be earnest and fervent in prayer, that God, for the sake of the Lord Jesus Christ, would pour out his gracious Spirit upon Ministers and people; and that he would revive his work, not only amongst our Churches, but amongst all denominations of Christians, until the blessed promises and predictions, with regard to the extent of the Redeemer's kingdom, be completely fulfilled. Let us conduct ourselves as quiet and peaceable citizens, submitting conscientiously to the laws of our own making, and the government of our own choice. Let us treat with candour and respect our civil rulers. Let us reflect that the Scripture precepts upon this subject are applicable to no people, if not to us, under a representative government; yet, as in the present imperfect state of human nature, differences in opinion must exist, let us carefully cultivate the sentiment of brotherly kindness and mutual forbearance and charity.

"With a view to give the greater effect to the exhortations and admonitions in this letter expressed, we recommend that the last Thursday of August next be observed in all the Congregations under our care, as a day of solemn humiliation, fasting, and prayer; and that the Ministers of our communion do then read this letter to the people of their charge, and enforce the truth it contains in such discourses, founded on the word of God, as shall appear best adapted to effect so desirable a purpose."—*Minutes*, 1798, p. 152.

§ 69. *Warning against political and other secular excitements.*

"Among the causes which seem to have retarded the progress of the gospel, one which appears very prominent is a disposition among God's people to be carried away with, and to unite in keeping up, the various exciting topics of discussion which peculiarly distinguish the present day.

This has been called the age of improvement. Such it may be. But it certainly is an age of excitement and innovation—an age in which many appear to think themselves called upon to question and unsettle principles and practices, which have received the enlightened sanction of centuries—to contest the propriety of things held most sacred—to uproot and destroy the deep foundations of all order, social, political, and religious—and to keep the mind of society in a state of constant excitement and change. This disposition has not been without the countenance of professing Christians—and its effect has been felt throughout the whole Church. Many of God's people, instead of lending their talents, their influence, and their feelings to the great work of saving sinners, have given them another direction. They have assisted in attracting the attention of the Church and of the world to other objects which have so effectually engrossed the mind as to exclude the peaceful truths of the gospel, and prevent their efficacy. In order that the gospel may have its most rapid and glorious progress, the minds of men should be in such a calm, composed, and unexcited state, that the attention may be directed as individually as possible to gospel invitations and gospel truths. The Church, instead of countenancing any other state of public feeling, should exert itself to allay and repress all such excitements—should throw oil upon the troubled waters—and should earnestly pray to the great Head of the Church, that he would speak peace to the raging elements, that there might be no obstacles to hinder, no difficulties to retard the rapid advancement of his glorious kingdom."—*Minutes*, 1838, p. 56.

§ 70. *Indian civilization.*

"The committee to which the overture on the subject of the Assembly's expressing their approbation of the measures adopted by the government of the United States for civilizing the Indian tribes, reported, and their report being read and amended, was adopted, and is as follows, viz.

"*Resolved*, That the General Assembly of the Presbyterian Church in the United States are highly gratified in observing the benevolent exertions of the general government to promote the civilization of the Indian tribes within its territories, by the support of schools, and by introducing among them the arts of social life. The Assembly feel confident that the general government, by adopting these measures, act in accordance with the wishes of a large proportion of the American people.

"The Assembly sincerely pray that the Supreme Being may bless these exertions to reclaim the aborigines of our continent from the darkness and ferocity of their savage state, to the privileges and enjoyments of Christian civilization.

"*Resolved*, That an attested copy of the foregoing resolution be transmitted to the President of the United States, signed by the Moderator and Clerks of this Assembly."—*Minutes*, 1820, pp. 728, 734.

§ 71.

"The committee to which was referred a communication from Dr. Morse, Corresponding Secretary of the American Society for promoting the civilization and general improvement of the Indians within the United States; together with the constitution of said Society, reported, that they had examined these documents, and they recommended the following resolutions, which were adopted, viz.

"1. That the Assembly highly approve of the objects proposed to be accomplished by said Society.

"2. That the plan of operation of the said Society appears calculated to awaken general attention to this important subject, to command great facilities, and obtain efficient means for promoting the temporal and eternal welfare of our heathen neighbours; and for securing peace and friendly intercourse among those, who have been too much alienated from each other, although belonging to the same common family.

"3. The Assembly, therefore, would devoutly implore the blessing of the God of mercy upon the exertions of the said Society; and recommend to the members of the Church, to lend what assistance they can in forwarding this laudable design."—*Minutes*, 1822, p. 10.

§ 72. *Vaccination.*

"A letter was received from certain citizens of Philadelphia, styling themselves, 'Friends of Humanity,' accompanied with two hundred copies of a publication on the vaccine disease, requesting that the Assembly will take measures to have the same distributed among the people for their information on the subject; and to hasten that expected and desirable event, the total extinction of that loathsome and fatal disease, the small-pox. Fifty additional copies of the same publication, accompanied with a few copies of Dr. Jenner's Instructions on the practice of vaccine inoculation, were also received from the same benevolent persons, with a request that they may be sent by the Missionaries from this Assembly to the frontiers of the country, and distributed for the caution and direction of those who have less opportunity of obtaining medical aid and advice, on the subject of vaccine inoculation. The present was thankfully accepted by the Assembly, who feeling perfectly disposed to co-operate with those friends of humanity, distributed the two hundred copies aforesaid among the members, to be used at their discretion for promoting the end in view. The fifty copies, with the directions accompanying them, were transmitted to the Standing Committee of Missions, to the intent that they may be employed for the purposes aforesaid."—*Minutes*, 1803, p. 277.

BOOK IX.

STATISTICS.

TITLE 1.—RULES IN REGARD TO THE STATISTICS.

§ 1. *Reports to be brought up to the 1st of April.*

"*Resolved*, That the Presbyteries be required to direct the Sessions of the Churches within their bounds, to make out in each year the Sessional Report to the Presbytery up to the first day of April, and transmit the same to the Stated Clerk of the Presbytery, and that each Presbytery be also required to direct their Stated Clerk, on or before the first day of May, in each year, to transmit by mail, to the Stated Clerk of the General Assembly, a Presbyterial report, bearing the date of April first, prepared from the Sessional reports."—*Minutes*, 1829, p. 385.

§ 2. *Items to be reported.*

[In 1828, a form of Presbyterial report was adopted, which indicated the following subjects; viz. Names and number of Ministers. Names and number of Licentiates. Number of Candidates. Names and number of Churches. Communicants added on examination. Communicants added on Certificate. Whole number of Communicants. Adults baptized. Infants baptized. Total of baptisms. Missionary, Commissioners, Seminary, and Education Funds. Post Office of Ministers. Presbyterial history.—*Minutes*, 1828, pp. 244, 319. This form of reports has since been modified by omitting the total of baptisms, and by the following regulations.]

§ 3. *Employment of Ministers to be stated.*

(*a*) "*Resolved*, That in the Presbyterial reports, the Missionaries of the Foreign Board of Missions be designated by the letters F. M., and those of the Domestic Board, by the letters D. M., and be thus entered on the Statistical Tables of the General Assembly."—*Minutes*, 1839, p. 157.

(*b*) "*Resolved*, That the Presbyteries be hereafter required, in making their Annual Reports to the General Assembly, to place in the second column opposite to the names of Ministers without pastoral charge as far as practicable, the nature of their employment; as for instance, President of —— College; Professor in —— College; Professor in —— Theological

Seminary; Editor of ——; Teacher; Corresponding Secretary, or Agent of —— Benevolent Institution; or Board of the Church. If disqualified for pastoral duties by failure in health, to place opposite the name of such, 'Infirm Health;' and in all other cases, simply W. C.; i. e. without charge." —*Minutes*, 1845, p. 19.

(c) *Ministers in transitu.*

[Ministers who are dismissed at the spring meeting of Presbytery, are still members until the new connection has actually taken place, and should therefore be reported to the Assembly as *in transitu*.]

§ 4. *Column for Coloured Communicants.*

"The prayer of the Memorial of the Synod of Alabama was granted, and an additional column for coloured communicants ordered to be inserted in the Statistical Reports of Presbyteries."—*Minutes*, 1846, p. 218.

§ 5. *The Statistics of Contributions.*

"An overture from the Presbytery of Steubenville, asking the Assembly to simplify its statistical tables, and to render them more full and extensive as to the contributions of the Churches for religious purposes.

"The Committee recommended,

"1. That a column for the whole number of families be inserted in the form of Congregational and Presbyterial Reports.

"2. That the form of reports as to collections be hereafter as follows:

"(1.) For *Domestic Missions;* to include all moneys collected for the purpose, and Church Extension, whether for the Boards, or any of the judicatories of the Church.

"(2.) *Foreign Missions;* including all moneys for that purpose.

"(3.) *Education;* including all that is given for the education of candidates for the Ministry; for Theological Seminaries; Presbyterian Colleges, Academies, Parochial, and Sabbath-schools.

"(4.) *Publication;* all moneys for the Board of Publication, and for Synodical and Presbyterial depositories, and colportage.

"(5.) *Presbyterial;* to include Commissioners' and Contingent Funds, and contributions for the support of aged Ministers.

"(6.) *Congregational;* all moneys contributed for the Congregation, as Pastors' salaries, building and repairing Churches, liquidation of debts, and current expenses.

"(7.) *Miscellaneous;* including all other collections.

"The recommendation was adopted."—*Minutes*, 1850, p. 463.

§ 6. *Supply of omissions.*

"The committee think it would be useful, should the Assembly direct the Stated Clerks of Presbyteries, where Churches omit to report the number of their communicants at any time, to insert in the Presbyterial statistics the number in the last reports of such Churches." [Adopted.]—*Minutes*, 1847, p. 380.

§ 7. *Time and place of the meetings of the Synods.*

"*Resolved*, That the Stated Clerk of each Synod be required to mention in his report to the General Assembly the time and place of the next meeting of his Synod, and that the Stated Clerk of the General Assembly cause the time and place of such meetings to be published in the Appendix to the Minutes of the Assembly."—*Minutes*, 1841, p. 425.

TITLE 2.—A SYNOPSIS OF THE STATISTICAL TABLES.

[The following tables give the statistics as reported in May of the years specified, comprehending the twelvemonth preceding the date.]

§ 8. *Statistics of the General Synod.*

Year.	Ministers.	Elders in Synod.	Presbyteries.	Year.	Ministers.	Elders in Synod.	Presbyteries.	Year.	Ministers.	Elders in Synod.	Presbyteries.
1706	7		13*	1748*b*	39	9	3	1756*a*	20	6	3
1710	10	4	16*	" *c*	62	21	6	" *b*	70	13	6
1716	17	4	1	1750*a*	23	14	3	" *c*	90	19	9
1720	27	12	3	" *b*	44	3	4	1758	94	14	9
1730	28	10	3	" *c*	67	17	7	1760	105	16	8
1740	50	24	6	1752*a*	21	12	3	1765	99	17	9
1742†	38	18	5	" *b*	55	2	5	1770	121	8	9
1746*a*	22	11	3	" *c*	76	14	8	1775	143	5	11
" *b*	29	2	3	1754*a*	24	6	3	1780	130	4	11
" *c*	51	13	6	" *b*	67	14	5	1785	153	9	14
1748*a*	23	12	3	" *c*	89	20	8	1788‡	177	9	16

* Churches in connection with the General Presbytery.
† The New Brunswick Presbytery absent.
a The Philadelphia Synod. *b* The New York Synod. *c* The aggregate.
‡ In 1788 there were 11 Probationers reported, and 419 Churches; the Presbytery of Transylvania not reporting.

§ 9 *Statistics of the General Assembly from* 1791 *to* 1820.

Year.	Synods.		Presbyteries.		Ministers.	Probaitoners.	Contributions.	Year.	Synods.	Presbyteries.		Ministers.	Probationers.	Churches.	Members.	Contributions.
1791	*4	2	*9	6	74	13		1806	7							$1289
1792	4	4	17	14	177	34		1807	7	*29	24	330	35	598	17871	4641
1793	4	3	14	12	160	34		1808	7	26	23	317	37	576	21270	4618
1794	4	4	19	16	187	42		1809	7	†32	28	392	38	652	25298	4460
1795	4	4	20	14	177	36	1133	1810	7	36	33	434	51	772	28901	5439
1796	4	4	21	12	173	28		1811	7	39	37	460	52	820	23639	6248
1797	4	3	15	11	152	14		1812	7	39	34	469	51	789	37699	6386
1798	4	4	23	23	247	26	$1397	1813	8							19667
1799	4	4	25	25	266	35		1814	9	40	37	511	57	916	37767	5541
1800	4	3	17	14	183	18		1815	10	41	36	520	59	859	39685	7317
1801	4	3	16	14	190	24		1816	10	43	36	511	60	881	37208	6746
1802	4	4	28	19	224	34	2921	1817	10	46	37	536	84	556	47568	9627
1803	7	7	31	31	322	48	17568	1818	11	47	45	625	82	1016	52822	13117
1804	7	6	27	17	130	33	1517	1819	11	53	47	687	102	1194	63997	15149
1805	7		31				1336									

* The first column gives the whole number of Synods, the second the number that reported for the year. The first column of Presbyteries gives the number reported by those Synods, the second the number of those whose statistics were sent up. Thus in 1794, of the four Synods two reported 9 Presbyteries. Of these 9, six reported 74 ministers and 13 probationers.
† 1 Association. See Book VI. § 117.

§ 10. *Numerical Statistics of the General Assembly from* 1820 *to* 1854.

Year.	Synods.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Members.	Received on Examination.	On Certificate.	Coloured Members.	Baptisms.		Deceased Ministers
											Infants.	Adults.	
1820	11	59	741	108	99	1299	72096	8021			*10403		
1821	11	62	734	103	101	1300	71364	7186			8105		
1822	12	66				1411							
1823	12	71											13
1824	13	77				1679							13
1825	14	81	1080	176	193	1772	122382	10431			11409		20
1826	16	86	1127	187	204	1819	127492				12850		14
1827	16	89	1214	218	229	1887	135285	12938			13194		18
1828	16	90	1285	194	242	1968	146308				10790	3389	31
1829	19	92	1393	205	195	2070	162816	14846	3155		12171	3982	20
1830	19	98	1491	220	228	2158		11748	4237		12202	3255	13
1831	20	104	1584	216	215	2253	182017	15357	4997		12198	4390	20
1832	21	110	1730	205	220	2381	217348	34160	6886		13246	9650	23
1833	22	111	1855	215	229	2500	233580	23546	7252		14035	6950	26
1834	23	118	1914	236	185	2648	247964	20296	8145		13004	5738	36
1835	23	123											
1836	23	128	1972	253	250	2807	219126	11512	7737		11089	2729	
1837	23	135	2140	280	244	2865	220557	11580	9315		11697	3031	
1838	19	107	1690	212	228	2343	177665	9562	7947		10164	2692	
1839	17	96	1243	192	175	1823	128043	6377	4127		7714	1644	
1840	17	96	1221	185	199	1763	126583	6944	4200		7844	1741	
1841	17	99	1304	195	202	1911	134433	7624	4484		8365	1842	21
1842	19	101	1316	192	229	1904	140433	9944	4770		9567	2748	21
1843	19	105	1434	183	314	2092	159137	16416	5154		10625	4363	16
1844	21	112	1523	203	364	2156	166487	12068	5388		10996	3287	12
1845	21	115	1562	224	346	2229	171879	7329	5076		9608	1929	23
1846	22	115	1647	218	339	2297	174714	7792	5733		9677	2036	19
1847	22	118	1713	231	343	2376	179453	7602	5673	2766	9342	1794	23
1848	23	117	1803	250	373	2459	192022	8851	6184	3303	9837	2338	19
1849	23	122	1860	252	364	2512	200830	8976	6351	4441	9895	2412	32
1850	23	127	1926	234	360	2595	207254	10358	7065	5389	10372	2772	26
1851	23	134	2027	237	381	2675	210306	10852	7892	7658	10994	2918	29
1852	25	140	2039	229	353	2733	210414	9728	7541	7782	11006	2549	34
1853	28	145	2139	232	363	2879	219263	11846	8180	9067	11644	2942	23
1854	†30	148	2203	235	390	2976	225404	13433	8797	9737	12041	3597	

Whole number of families reported in 1851, 52,952; in 1852, 71,664; in 1853, 76,840; and in 1854, 77,302, are reported by about 1500 Churches, but little more than one-half.

---

* Prior to 1828 the first column gives the aggregate of baptisms, infant and adult.
† Including two erected this same year.

§ 11. *Statistics of Benevolence from* 1820 *to* 1854.

[The following table, made up from the annual reports of the Presbyteries, is very defective, especially in the earlier years, both from the frequent failure of Presbyteries to report, and from the omission of many important items on the schedule; the Bible, Tract, and Colonization Societies, &c., being overlooked until the later years, when they come in under the Miscellaneous column.]

Year.	Missions.	Education.	Presbyterial.	Aggregate.
1820	$1,578	$6,639	$1,456	$12,673
1821	3,008	3,843	1,415	8,266
1822	4,082	7,341	1,498	12,921
1823	4,126	12,898	1,580	18,604
1824				
1825	12,517	19,349	4,040	35,906
1826	8,990	10,088	2.812	21,880
1827	11,053	18,133	3,409	32,595
1828	23,993	11,377	3,367	38,737
1829	39,180	30,445	3,442	73,067
1830	$44,914	$35.774	$3,504	$84,192
1831	47,501	50,201	4,099	102,801
1832	69,231	63,065	5,522	137,818
1833	76,420	53,465	5,582	135,467
1834	114,687	73,945	5,814	194,446
1835				
1836	117,148	104,945	5,433	227,526
1837	163,563	111,265	7,161	281,989
1838	88,356	43,826	6,524	138,706

Year.	Domestic Missions.	Foreign Missions.	Education.	Publication.	Presbyterial.	Congregational.	Miscellaneous.	Aggregate.
1839	$33,989	$51,307	$37,080	$5,114	$6,904			$134,394
1840	35,113	48,523	33,643	50,190	6,128			173,597
1841	29,261	60,112	38,212	6,936	6,967			141,488
1842	29,770	46,541	30,538	7,578	6,552		$41,620	162,599
1843	24,304	39,578	24,350	1,496	6,070		53,086	148,884
1844	35,611	48,011	37,858	1,647	6,087		82,856	212,170
1845	39,214	51,692	68,009	1,342	5,370		105,482	271,109
1846	39,368	51,809	51,883	614	8,414		103,769	255,857
1847	50,706	58,767	58,206	5,091	7,481		129,834	310,085
1848	50,803	64,594	52,673	1,912	8,136		148,102	318,220
1849	60,332	80,210	49,160	20,316	7,409		151,944	369,371
1850	60,429	69,425	50,017	11,294	6,784		130,236	328,185
1851	91,255	83,770	89,386	20,182	12,357	$1,056,023	109,642	1,462,615
1852	85,580	82,480	56,034	17,052	15,084	934877	141,561	1,387,668
1853	107,579	97,204	70,301	17,637	14,981	1,168655	205,000	1,681,357
1854	141,390	100,430	170,075	23,689	13,807	1,407,931	193,209	2,050,531

§ 12. *Statistics of Domestic Missions from* 1791 *to* 1854, *inclusive.*

[In the following table the receipts from 1803 to 1852, are copied from a table prepared by the Treasurer of the Board, and published in the *Record* for November 1852, with the following note.

"Note.—From the commencement of our Missionary operations until 1829, the Treasurer of the Trustees of the General Assembly kept the account of Missionary funds received. In July, 1829, Mr. Solomon Allen entered upon his duties, as *Treasurer of the Board of Missions,* at which time the Treasurer of the Board of Trustees of the General Assembly had advanced the Board over $4,500. The annual interest money due the Contingent Missionary Fund, from the Permanent Missionary Fund of the General Assembly, was in part retained by him, from year to year, with the consent of the Board, to pay this advance; and although this interest money was an actual receipt for missions, it has not appeared in any previous statement of receipts, so far as we have been able to discover."

Besides this statement, recourse has been had, in making out the following table, to the Minutes of the General Assembly, prior to 1829, and the reports therein contained from the Synods who had charge of the Missionary business within their own bounds. From 1820, the Reports of the Board have furnished the elements.

The table exhibits the statistics of Missions only so far as they have come under the management of our own ecclesiastical organizations. The earlier Missionaries were invariably itinerants, their appointment being for short tours, not averaging more than three months. The compensation given was generally at the rate of about $400 a year, to ordained Missionaries. The Synods usually employed Licentiates, paying them half that amount. The earlier operations were much embarrassed by the scarcity of Ministers, this cause reducing the number of Missionaries in 1797 and 1798, to three.

The results of Missionary labour here exhibited fall short of the truth in consequence of the failure of Missionaries to report to the Board. Thus, of 2737 Missionaries employed from 1850 to 1854, inclusive, 755, or two-sevenths of the whole number made no report; and consequently the results given fall probably not far from that proportion below the truth.]

Year,	1791,	1792,	1793,	1794,	1795,	1796,	1797,	1798,	1799,	1800,	1801,	1802,
Missionaries,	6	8	15	10	6	5	3	3	5	4	8	10

Year.	Missionaries.	Receipts.	Year.	Missionaries.	Receipts.	Year.	Missionaries.	Receipts.	Year.	Missionaries.	Churches Supplied.	Years of Labour.	Receipts.
1803	17	$1,706	1812	30	$4,166	1821	37	$3,707	1830	198			$14,440
1804	16	2,430	1813	29	3,635	1822	52	3,442	1831	233		129	19,773
1805	18	2,893	1814	41	5,257	1823	39	3,473	1832	256	400	154	20,692
1806	17	2,688	1815	32	4,098	1824	37	2,977	1833	269	600	180	21,471
1807	18	2,997	1816	29	4,948	1825	54	3,048	1834	243	650	166	24,029
1808	14	3,383	1817	23	4,137	1826	42	3,051	1835	224	500	144	22,135
1809	12	3,431	1818	22	4,031	1827	51	2,656	1836	242	500	147	30,040
1810	18	3,217	1819	25	4,466	1828	31	2,996	1837	272	675	174	29,715
1811	20	4,488	1820	33	3,560	1829	101	7,665					

Year.	Number of Missionaries.	Number of Churches.	Years of Labour.	Received on Examination.	Received on Certificate.	Churches organized.	Churches built.	Appropriations.	Officers' Salaries.	Agents salaries and expenses.	Other Expenses.	Total Expenses.	Total Receipts.
1838	274	600	200	1360	1650	50	100	$24,602	$2500	$6850	$286	$9,636	$34,238
1839	260	600	200	1400	1350	60	100	29,559	2600	7980	280	10,860	39,419
1840	256	600	200	1650	1350	50	70	28,155	3000	7900	171	11,071	39,226
1841	272	700	200	1800	1300	50	60	24,608	3000	5226	188	8,914	33,522
1842	286	800	190	2000	1500	60	60	25,165	3000	3730	188	6,918	32,082
1843	296	750	212	3600	1200	50	70	24,104	2700	3000	195	5,895	29,934
1844	316	900	250	2688	1268	70	70	30,356	2700	2637	195	5,532	36,595
1845	349	1000	235	1282	1037	30	50	39,842	2700	3125	254	6,079	45,821
1846	382	1100	240	1800	1200	50	100	41,215	3000	3078	338	6,416	47,631
1847	431	1200	373	1900	1400	70	95	43,671	3000	4851	287	8,138	51,809
1848	460	1200	400	2000	1500	60	100	48,732	3000	3086	1329	7,415	56,147
1849	514	1400	400	1936	1522	55	130	56,653	3377	5086	1943	10,418	70,440
1850	570	1461	420	2189	1855	60	140	62,476	3503	4272	2098	9.873	67,654
1851	591	1113		2118	1760	49	64	65,597	4152	3927	3525	10,164	74,974
1852*	538	1101		1919	1665	49	79	55,808	4241	2927	1380	8,548	64,356
1853	515	838		1643	1287	32	45	†58,454	4940	3212	1296	9,448	81,455
1854	523	933		2006	1823	52	63	58,775	5900	3562	2069	11,531	75,207

* By a change in the beginning of the business year this report is made to comprehend but eleven months.

† Including payment of borrowed money.

§ 13. *Church Extension Statistics.*

Year.	1845.	1846.	1847.	1848.	1849.	1850.	1851.	1852.	1853.	1854.
Receipts.	$3,670	$6,366	$4,596	$6,112	$7,527	$8,633	$6,492	$7,101	$6,498	6,298
Paid.	$1,429	$2,145	$4,364			12,763	$7,552	$4,995	$2,180	6,177
Churches aided							39	29	17	35

§ 14. *Statistics of the Board of Education.*

[The Board of Education was organized in 1819, although it was not until 1825 that the means were placed in its treasury to enter directly upon the business to which it was designated. In the meantime, however, a number of Presbyteries and Education Societies assumed a nominally auxiliary relation to it. These were generally merged in the Board upon its reorganization in 1829. The statistics from 1812 to 1829 are evidently defective. From 1825 to 1834, inclusive, are given, first the number of beneficiaries and receipts of the Board; second, the whole number reported from Presbyteries, auxiliaries, and the Board. From 1835 the total receipts are given, excluding loans and balances of the preceding years.]

Year.	Candidates.	Year.	Candidates of Board.	Receipts of Board.	Total Candidates.	Total Contributions.	Year.	Candidates of Board.	Receipts of Board.	Total Candidates.	Total Receipts.
		1823		$61	276	$19,037	1829				
1819	59	1824			250	20,000	1830				
1820	67	1825	24	2,716	234	14,000	1831				
1821	73	1826	19	1,035	251	46,740	1832			270	$12,901
1822	90	1827	18	657	230	12,167	1833			450	29,577
		1828	19	1,514	98	16,230	1834	511	$33,985	612	41,035

Year.	Number of Candidates.	Salaries of Officers, &c.	Travel Expenses.	Incidental Expenses, &c.	Total Expense.	Appropriations to Candidates.	Total Payments.	Total Receipts.	Schools and Colleges.
1835	641	$8,563*		$1,101	$9,664	$27,378	$37,042	$33,921	
1836	608	10,560	$1,714	1,128	13,402	28,472	48,088	50,064	
1837	562	8,728	1,935	706	11,369	29,498	40,869	41,858	
1838	526	7,123	958	902	8,935	26,345	35,330	33,094	
1839	338	5,108	826	526	6,462	22,331	28,793	33,562	
1840	270	7,922	1,191	830	9,945	13,197	23,142	23,273	
1841	218	5,039	740	760	6,540	13,108	19,648	19,777	
1842	300	4,205	686	728	5,620	17,627	23,247	24,530	
1843	350	4,081	801	707	5,589	23,834	29,424	29,104	
1844	408	2,883	815	613	4,312	26,767	31,080	31,057	
1845	411	4,776	975	490	6,241	26,343	32,584	31,723	
1846	385	6,331	944	634	7,910	22,575	30,486	32,953	
1847	403	5,836	969	612	7,418	24,908	32,327	35,627	
1848	373	5,400	765	823	6,988	23,765	30,753	32,126	$182
1849	373	5,157	637	870	6,664	23,920	35,126	37,105	4,641
1850	384	5,100	391	841	6,332	23,942	38,367	33,448	7,092
1851	388	4,756	488	1,060	6,304	25,238	38,011	37,707	6,118
1852	372	5,883	594	848	7,325	24,558	38,188	39,735	6,458
1853	370	5,701	634	642	6,977	21,967	37,899	42,623	8,858
1854	340	6,259	736	969	7,962	25,648	46,589	46,137	12,989

* Includes the travelling expenses.

§ 15. *Statistics of the Board of Foreign Missions.*

[The Board of Foreign Missions was created in 1837, and in the fall of that year received all the missions, &c. of the Western Foreign Missionary Society, which upon the transfer was dissolved. The statement for 1837, in the following table, exhibits the state of the Society as thus incorporated in the Board. The number of scholars in the schools of the Missions falls uniformly below the truth, as there are always omissions, and sometimes quite large ones, on this point, in the reports. They are becoming increasingly accurate in the details. The Summary View is from the annual report of 1854. The column of receipts is exclusive of loans and balances.]

Year.	Missions.	Office Expenses.	Agents.	Incidental.	Total Expenses.	Total Receipts.	Missionaries.	Assistants.	Stations.	Pages Printed.	Number in School.
1837	$21,499	$1,504	$2,027	$1,191	$4,722	$22,832	11	26	9		
1838	37,010	2,782	1,549	3,062	7,393	45,498	15	23	9		190
1839	41,396	4,000	5,094	3,079	12,173	58,779	16	29	9	1,355,030	235
1840	55,006	5,076	3,636	2,796	11,508	56,944	19	31	11	1,239,738	540
1841	52,972	5,195	3,383	2,792	11,370	67,081	23	41	11	3,051,962	543
1842	47,748	5,120	3,022	3,149	11,292	64,424	27	45	12	5,587,730	517
1843	43,899	4,820	3,355	2,299	10,474	62,883	28	42	14	12,544,685	549
1844	53,684	5,120	3,189	1,858	10,167	69,953	29	47	17	4,263,840	459
1845	72,929	5,130	2,128	1,280	8,538	88,669	38	55	19	7,852,050	963
1846	81,077	4,932	2,148	1,656	8,736	84,564	36	52	21	8,155,407	977
1847	85,468	4,975	2,646	2,367	9,988	93,679	43	67	21	14,279,400	1,200
1848	97,466	5,158	3,204	2,354	10,716	109,013	46	73	21	12,686,930	1,190
1849	98,299	5,154	3,966	2,788	11,908	110,534	50	76	26	14,260,454	1,643
1850	111,096	5,682	4,428	3,123	13,233	126,075	55	83	28	8,447,763	1,828
1851	125,735	6,448	4,559	3,343	14,350	139,084	54	98	30	9,364,760	2,290
1852	130,293	6,465	5,325	2,387	14,177	144,923	54	111	30	7,851,020	2,638
1853	140,447	6,608	3,249	2,931	12,789	153,268	55	123	34	9,374,278	2,957
1854	159,327	7,896	2,036	3,925	13,858	173,834	56	136	38	No report.	3,836

§ 16. *A Summary View of the Foreign Missions of the Presbyterian Church, May* 1, 1855.

MISSIONS.	NAMES OF STATIONS.	First commencement of operations.	Missionaries and Assistants.				Communicants.	SCHOLARS.				TOTAL.
			Ministers.	Lay Teachers and others.				Boarding		Day.		
				American.		Native.		Boys.	Girls.	Boys.	Girls.	
				Male.	Female.							
INDIAN TRIBES:												
CHOCTAWS,	Spencer Academy,	1846	1	7	6	1	95	100	—			100
CREEKS,	Kowetah,	1842	1	—	1	1	31	16	9			25
	Tallahassee,	1849	1	2	8	—	25	40	40			80
CHICKASAWS,	Wapanucka,	1849	1	3	10	—	14	—	100			100
	Boggy Depot,	1852	1	—	—	—	5	—				
SEMINOLES,	Little River, or Oakridge,	1848	—	1	1	2	6	14	12			26
IOWAS AND SACS,	Iowa,	1835	2	1	4	—	*	35	30			65
OTOES AND OMAHAS,	Bellevue,	1846	1	2	4	—	*	13	10			23
CHIPPEWAS & OTTAWAS,	Grand Traverse,	1838	1	2	4	1	32	23	22			45
	Little Traverse,	1852	—	1	2	—	—	—	—	20	20	40
	Middle Village,	1853	—	1	1	—	—	—	—	15	15	30
	Total,		9	20	41	5	208	241	223	35	35	534
AFRICA:												
LIBERIA:	Monrovia,	1842	2	1	2		50	—		80		80
	Kentucky,	1850	—	2	—		33	4		24		28
	Harrisonburgh,	1854	—	1	—		13	—				
	Sinoe,	1847	1	1	—		43	—		30		30
KROO PEOPLE,	Settra Kroo,	1841	—	1	—		—	9		6		15
NEAR THE EQUATOR,	Corisco,	1850	3		3		—	9	12	28	6	55
	Total,		6	6	5		139	22	12	168	6	208
INDIA:												
LODIANA,	Lodiana,	1834	3		4	2	25		23	269		292
	Saharunpur,	1836	2		2	4	24	13		150		163
	Sabathu,	1836	—		—	—	—			—		—
	Ambala,	1848	3		3	2	14			115		115
	Jalandar,	1847	1†		—	2	7			238		238
	Lahor,	1849	3		2	5	17			700		700
	Dehra,	1853	1		1	2	6			120		120
FURRUKHABAD,	Futtehgurh,	1838	3		3	5	91	10	12	500	49	571
	Mynpurie,	1843	1		1	2	5		—	236	—	236
AGRA,	Agra,	1846	4		3	2	45		—	190	50	240
ALLAHABAD,	Allahabad,	1836	4		4	5	48	*	18	795	30	843
	Futtehpore,	1852	1†		—	2	9	—	—	187	36	223
	Banda,	1853	—		—	1				144		144
	Total,		26		23	34	291	23	53	3644	165	3885
SIAM:	Bangkok,	1840	2	2	1	1	2	23	3			26
CHINA:												
CANTON,	Canton,	1846	3	1	4	1		24	9	60		93
NINGPO,	Ningpo,	1844	6	1	6	*	30	30	28	20		78
SHANGHAI,	Shanghai,	1850	3		3				—			—
CHINESE IN CALIFORNIA,	San Francisco,	1852	1	—	1	2	4					
	Total,		13	2	14	3	34	54	37	80		171
JEWS:	New York,	1846	1	1								
	Baltimore,	1850	1									
ROMANISTS:												
	Stations in France, Belgium, &c.	1844										
	Buenos Ayres,	1853	1									
	General Total,		59	31	84	43	672	363	328	3927	206	4824

* Not reported.

† Natives (2.)

§ 17. *Statistics of the Board of Publication.*

Year.	Collections.	Sales.	Total Receipts.	Salaries, &c.	Publishing, &c.	Total Expenses.	Pages printed.	Copies of Works.
1835–39							4,324	104,000
1840	$10,617	$982	$11,600	$897	$7,463	$8,360	13,759,700	72,000
1841	23,146	11,350	35,379	3,926	26,187	30,113	19,653,896	63,750
1842	7,258	15,335	22,594	3,394	21,198	24,543	20,705,500	
1843	6,610	12,050	18,660	3,047	18,362	21,409	15,660,250	
1844	6,488	27,540	34,321	3,173	35,806	38,979	54,920,500	
1845	1,071	33,711	35,003	2,949	29,534	32,484		130,500
1846	1,031	28,205	29,237	3,883	25,002	29,887		137,750
1847	2,162	29,283	31,446	4,214	22,364	25,578		146,500
1848	2,451	34,371	38,214	3,700	38,287	44,341	Copies of the Visitor.	167,500
1849	17,513	28,527	*63,200	4,400	33,123	50,640†		261,750
1850	18,568	39,454	*70,563	5,642	33,210	76,782†		383,500
1851	10,391	58,644	60,339	6,283	55,181	70,845	120,000	430,300
1852	18,417	59,457	86,910	7,582	66,919	89,023	676,000	818,250
1853	14,928	75,005	91,492	6,603	73,956	92,356	960,000	745,550
1854	18,455	77,647	193,544	9,773	62,858	91,322	960,000	595,750

* Including $10,837 in 1849, and $15,438 in 1850, insurance received on loss by fire.
† Including $22,656 and $16,675 expended in rebuilding.

§ 18. *Colportage and Donation Statistics.*

Year.	Colporteurs.	Time out. (Months.)	Families Visited.	Vols. sold.	Vols. given.	Pages of Tracts given.	Coporteurs' Expenses and Salaries.	Other donations.*	
								Books.	Pages of Tracts.
1850	63								
1851	125	364	50,890	58,492	5.525	528,154	$9,381	4,524	250,000
1852	141	420	64,526	71,150	5,506	581,956	14,530	6,528	175,190
1853	145	407	63,264	87,939	9,386	925,172	11,796	4,890	246,337
1854	151	491	68,185	117,885	16,098	1,300,547	18,697	6,517	381,032

* The aggregate of donations, aside from the colportage enterprise, from 1847, when the Board commenced donation, to May 1854, is 32,285 volumes of books, and 1,441,532 pages of tracts.

§ 19. *Statistics of the New-school General Assembly, from* 1838 *to* 1855, *inclusive.*

Year.	Synods.	Presbyteries.	Ministers.	Licentiates.	Candidates.	Churches.	Added on Examination.	Added on Certificate.	Total of Communicants.	Adult Baptisms.	Infant Baptisms.	Commissioners' Fund.	Contingent Fund.	Domestic Missions.	Foreign Missions.	Education.	Publication.
1839	24	85	1181	105	43	1286	4691	4067	100,850	1630	4426	$1231	$1052	$45,686		$13,360	
1840	16	89	1260			1375	7421	4180	102 060								
1843	19	94	1263			1496	20715	8465	120,645								
1846	20	105	1430	151	89	1581	13062	9485	145,416	3562	9679	1903	1459				
1849	20	104	1453	130	58	1555	10190	9509	139,047	2812	7864	1474	325				
1850	20	102	1473	137	60	1568	5450	3945	139,797	1714	4096	1521	208				
1851	21	104	1490	140	64	1579	5699	4203	140,076	1607	4126	2365	350				
1852	21	106	1527	130	75	1602	5816	4440	140,652	1617	3931	2955	518				
1853	23	108	1570	130	199	1626	6174	4760	140,452	1715	4032	3309	680	62,058	$53,143	28,922	$34,535
1854	23	108	1562	114	198	1661	5770	5055	141,477	1779	3873	3786	679	101,555	57,614	96,435	32,995
1855	24	108	1567	111	238	1659	5816	4890	143,029	1705	3924	3492	566	76,871	63,963	37,710	48,322

[The above contains all the returns published in the Minutes. The numbers for 1843, 1846, and 1849, under the heads of Receptions and Baptisms, give severally the totals for the three years since the preceding returns. The number of Synods returned in 1839, includes the whole number before the division.]

APPENDIX.

GENERAL RULES FOR JUDICATORIES.

"THE following rules, not having been submitted to the Presbyteries, make no part of the Constitution of the Presbyterian Church. Yet the General Assembly of 1821, considering uniformity in proceedings in all the subordinate judicatories, as greatly conducive to order and despatch of business, and having revised and approved these Rules, recommend them to the Synods, Presbyteries and Sessions, as a system of regulations, which, *if they think proper*, may be advantageously adopted by them."—*Note in the Constitution.*

[In the present edition the rules are arranged according to their subjects, so as to facilitate reference to them. For the same purpose descriptive titles are prefixed.]

Of opening the Sessions.

1. The Moderator shall take the chair precisely at the hour to which the judicatory stands adjourned; shall immediately call the members to order; and, on the appearance of a quorum, shall open the session with prayer.

2. If a quorum be assembled at the hour appointed, and the Moderator be absent, the last Moderator present shall be requested to take his place without delay.

3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

4. After calling the roll, and marking the absentees, the minutes of the last sitting shall be read, and, if requisite, corrected.

Duties of the Moderator.

5. It shall be the duty of the Moderator, at all times, to preserve order, and to endeavour to conduct all business before the judicatory to a speedy and proper result.

6. (8.) It shall be the duty of the Moderator, carefully to keep notes of the several articles of business which may be assigned to particular days, and to call them up at the time appointed.

7. (9.) The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and shall decide questions of order, subject to an appeal to the judicatory by any two members.

Duties of the Clerk.

8. (6.) It shall be the duty of the Clerk, as soon as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present, and put the same into the hands of the Moderator. And it shall also be the duty of the Clerk, whenever any additional members take their seats, to add their names, in their proper places, to the said roll.

9. (7.) It shall be the duty of the Clerk, immediately to file all papers, in the order in which they have been read, with proper endorsements, and to keep them in perfect order.

Order of Business.

10. Business left unfinished at the last sitting, is ordinarily to be taken up first.

Of Motions.

11. A motion made must be seconded, and afterwards repeated by the Moderator, or read aloud, before it is debated; and every motion shall be reduced to writing, if the Moderator or any member require it.

Withdrawal of Motions.

12. Any member, who shall have made a motion, shall have liberty to withdraw it with the consent of his second, before any debate has taken place thereon; but not afterwards, without the leave of the judicatory.

Debatable Questions.

13. Motions to lay on the table, to take up business, and to adjourn, and to call for the previous question, shall be put without debate. On questions of order, postponement, or commitment, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener, without express leave of the judicatory.

Privileged Questions.

14. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or to amend; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

Amendments.

15. An amendment may be moved on any motion, and shall be decided before the original motion.

Reconsideration.

16. (19.) A question shall not be again called up, or reconsidered at the same sessions of the judicatory at which it has been decided, unless by the consent of two-thirds of the members who were present at the decision; and, unless the motion to reconsider be made and seconded by persons who voted with the majority.

Resumption after Postponement.

17. (20.) A subject which has been indefinitely postponed, either by the operation of the previous question, or by a direct motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory, unless by the consent of three-fourths of the members who were present at the decision.

Of Speakers.

18. (26.) If more than one member rise to speak at the same time, the member who is most distant from the Moderator's chair shall speak first.

19. (21.) Every member, when speaking, shall address himself to the Moderator, and shall treat his fellow members, and especially the Moderator, with decorum and respect.

Interruptions.

20. (23.) No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

Personalities.

21. (25.) No member, in the course of debate, shall be allowed to indulge in personal reflections.

Previous Question.

22. (17.) The previous question shall be in this form: "Shall the main question be now put?" and when demanded by a majority of the members present, shall be put without debate; and until it is decided, shall preclude all amendment and further debate on the main question.

23. (18.) If the previous question be decided in the affirmative, the main question shall be immediately put without debate; if in the negative, the debate may proceed.

Of Voting.

24. (30.) Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judicatory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

Division of the question.

25. (16.) If a motion under debate contains several parts, any two members may have it divided and a question taken on each part.

Order of Voting.

26. (33.) When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number, and the longest time.

27. (34.) When the Moderator has commenced taking the vote, no further debate or remarks shall be admitted, unless there has evidently been a mistake; in which case the mistake shall be rectified, and the Moderator shall recommence taking the vote.

The Moderator's Vote.

28. (35.) When a vote is taken by ballot in any judicatory, the Moderator shall vote with the other members: but he shall not vote in any other

case, unless the judicatory be equally divided; when, if he do not choose to vote, the question shall be lost.

Yeas and Nays.

29. (36.) The yeas and nays on any question shall not be recorded, unless it be required by one-third of the members present.

Committees.

30. (31.) It is the duty of the Moderator to appoint all committees, except in those cases in which the judicatory shall decide otherwise.

31. (32.) The person first named on any committee, shall be considered as the chairman thereof, whose duty it shall be to convene the committee, and, in case of his absence, or inability to act, the second named member shall take his place, and perform his duties.

Private Sessions.

32. (37.) All judicatories have a right to sit in private, on business which, in their judgment, ought not to be matter of public speculation.

33. (38.) Besides the right to sit judicially in private, whenever they think it right to do so, all judicatories have a right to hold what are commonly called "*interlocutory meetings,*" or a sort of committee of the whole judicatory, in which members may freely converse together without the formalities which are usually necessary in judicial proceedings.

Judicial Sessions.

34. (39.) Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the Moderator, solemnly to announce from the chair, that the body is about to pass to the consideration of the business assigned for trial; and to enjoin on the members to recollect and regard their high character, as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

Judicial Committee.

35. (40.) In all process before a judicatory, where there is an accuser, or prosecutor, it is expedient that there be a committee of the judicatory appointed, (provided the number of members be sufficient to admit of it without inconvenience) who shall be called the *Judicial Committee;* and whose duty it shall be, to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of the proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the cause, as members of the judicatory.

Committee of Prosecution.

36. (41.) But in cases of process on the ground of *general rumour,* where there is, of course, no particular accuser, there may be a committee appointed, (if convenient) who shall be called the *Committee of Prosecution,* and who shall conduct the whole cause on the part of the prosecution. The members of this committee shall not be permitted to sit in judgment in the case.

Decorum.

37. (24.) It is indispensable that members of ecclesiastical judicatories maintain great gravity and dignity while judicially convened; that they

attend closely, in their speeches, to the subject under consideration, and avoid prolix and desultory harangues:—and when they deviate from the subject, it is the privilege of any member, and the duty of the Moderator, to call them to order.

Conversation.

38. (22.) Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the Moderator.

Standing on the floor.

39. (27.) When more than three members of the judicatory shall be standing at the same time, the Moderator shall require all to take their seats, the person only excepted who may be speaking.

Suppression of disorder.

40. (28.) If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.

Appeal from the Moderator.

41. (29.) If any member consider himself as aggrieved by a decision of the Moderator, it shall be his privilege to appeal to the judicatory; and the question on such appeal shall be taken without debate.

Withdrawal of Members.

42. No member shall retire from any judicatory, without the leave of the Moderator, nor withdraw from it to return home, without the consent of the judicatory.

Close of the Sessions.

43. The Moderator of every judicatory, above the Church Session, in finally closing its Sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolical benediction.

INDEX.

- Abingdon schism, page 131, 611.
  - Appeal from, 107.
- Absence from Church courts, 212.
  - Committee on leave, 289.
  - Bar to trial, 103.
- Act and Testimony, 674.
  - Conference that issued it, 673.
  - Convention, 678.
- Acts of 1838, three, 757.
  - Explained, 770.
- Accusations, not judicial, 101.
- Admonition of the court, 103.
- Adopting Act, 4–6.
  - Position of the New Brunswick party, 7, 8.
  - New-school misrepresentation, 7.
- Agencies, 300.
- Alex. Alexander's case, 103.
- Alexander, Obituary memorial of Dr., 422.
- Almsgiving, 152, 205.
- Alphabetical list of Ministers, 284.
- Alternates and principals, 272.
- American Board of Commissioners.
  - Transfer of Missions to, 318, 319, 321.
  - Overture from, 319.
  - Committee of Conference with, 346.
  - Orthodoxy of missionaries, 761.
- American Societies unduly cherished, 649.
  - Admonished, 683, 737.
  - Protest on this, 738.
  - Reply, 740.
- American Home Missionary Society interferes with the Assembly's Board, 334, 336.
  - Complaint against, 662, 678.
- American Education Society, Complaint against, 679.
- Amicable separation in '37, 712, 765, 781.
- Amusements, fashionable, 790.
- Andrews, Solomon's case, 131.
- " J. B's case, 110.
- Appeal, 121.
  - Failure to prosecute, 133, 134.
  - Bars, 130.
  - Order of hearing, 138.
  - Issue, 140.
- Arthur's case, 105, 107.
- Assembly, history of, 264.
  - Semi-centenary, 27.
  - List of meetings, 267.
  - Time of meeting, 268.
  - Prayer for, 268.
- Assembly, Devotional exercises, p. 288.
  - Order of organizing, 268.
  - Ratio of representation, 269.
  - Powers, 292.
  - Geographical division proposed, 649.
- Assembly's Magazine, 301.
- Assembly's Presbytery of Philadelphia erected, 656.
  - Refuses records, 696.
  - Dissolved by Synod, 696.
  - Restored, 700.
  - Dissolved by Assembly, 735.
  - Further action, 761.
- Astrology, 790.
- Austin's case, 96.

- Balch's case, 614.
- Baptism, neglect of, 32.
  - Disorderly, 75.
  - Romish, 77, 79.
  - Cumberland, 633.
  - Unitarian, 76.
  - Parental qualifications, 80.
  - Parental engagements, 81.
  - Cases concerning infants, 81.
  - Heathen children, 81.
  - Apprentices, 82.
  - Slaves, 82. Mode, 83.
- Baptized, discipline of, 98.
  - Instruction of, 187.
- Bars to trial, 103, 130.
- Barnes's trials:
  - The first in Presbytery and Synod, 650.
  - In Assembly, 115, 655.
  - The second in Presbytery, 685.
  - Junkin's appeal, 687.
  - The suspension, 690.
  - Restoration, 129, 690.
  - Dr. Miller's resolution, 690.
  - Protests and replies, 691–695.
- Barrier Act, 22.
- Beecher's case, 121.
- " George, 128.
- Beck and McMahon's case, 116, 136.
- Belknap's case, 95.
- Bell's case, 141.
- Benediction, apostolic, 82.
- Benevolence, 152.
  - Systematic, 153.
- Bergen Church case, 129.
- Berne persecution reprobated, 786.
- Bible classes, 192.

Bible, circulation, p. 398.
  Society, American, 399.
Bigamy case, 163.
Bills and Overtures, committee, 286.
Bissell's case, 558.
Blair's case, 118.
Boards, anticipated in 1801, 297.
  Elders in, 298.
  Committees on, 291.
  Reports read to the Churches, 299.
  Our own to be sustained, 298, 740.
  Books of accounts to be exhibited, 299.
Board of Education erected, 380.
  Constitution, 381.
  Honorary members, 383.
  Candidates' pledge, 384.
  Amount of aid, 395.
  They and probationers distinct, 384.
  Caution in recommending, 383.
  Distinction of funds, 384.
  Synodical agents, 384.
  Aid to Theological Seminaries, 385.
  Relation to State schools, 394.
  Statistics, 833.
Board of Missions, 323.
  Constitution, 332.
  Attempt to destroy, 336.
  Discretion over funds, 342.
  As to orthodoxy of missionaries, 342.
  Missions among Germans, 342.
  Auxiliaries, 344.
  Policy and results of 20 years, 342.
  Statistics, 840.
Board of Foreign Missions, 346.
  Rice's memorial, 346.
  Constitution, 355.
  Amendments, 357.
  Union of W. F. M. Society, 357.
  Statistics, 841.
Board of Publication.
  Constitution, 400.
  Funds, 402.
  Depositories, 402.
  Colportage, 402.
  Endowment, 28.
  Statistics, 842.
Books and publications censured, 571, 605, 613, 635, 642.
  The right denied, 669, 694,
  Vindicated, 671, 678, 682.
Bourne's case, 95, 109, 111, 113, 132, 141.
Brainerd's mission, 311, *et seq.*
Bushnell's case, 129, 136.

Call not allowed till ex-pastor is paid, 68.
Cameron's case, 132.
Candidates, 53, 59.
  Plan to multiply, 378.
  Preparatory examination, 578.
  Under what Presbytery? 57, 58.
  With whom study? 59.
  Length of time, 59.
  Employed by Pastors, 383.
Catechisms, part of Confession, 16.
  The Larger amended, 10.
  To be taught, 17, 190, 767.
Catechists proposed, p. 330.
Censors appointed, 396.
Censures proportioned to crime, 107.
Centre College, 386.
Certificates required of strangers, 33.
Chambers's case, 503.
Chaplains, 65.
Charges must be specific, 103.
Charleston Union Presbytery reunion, 782.
Charters, 37.
Charter of the Assembly, 463.
Chavis, a negro preacher, 816.
Children, dedication to ministry, 189.
  Trained in our faith, 189.
  Instruction, 160, 187, 767.
Christian union, 528.
Church, ours always Presbyterian, 2.
  A Missionary Society, 303.
  Original extent, 2.
  Moral Reform Societies, 797.
  State, 784.
Church members' qualifications, 32.
  Absentee, 34.
  Officers, 3.
  Must be sound in the faith, 566.
Church Courts, process against, 147.
Church Extension Committee, 338.
Cincinnati convention, 337.
  Theological Seminary, 429.
  Memorial of 1834, 659.
Clapp's case, 70, 96.
Clement's case, 104.
Clerks of 1837 and 1838, Acts respecting, 286, 761.
College, Centre, 386.
  Makemie, 394.
  New Jersey, 373.
    and Princeton Seminary, 411.
    and Assembly's funds, 481.
Colleges, ecclesiastical, 394.
  Greek Testament in, 411.
Collins's case, 98.
Colonization Society, 814.
Colportage, 402.
Commentary proposed, 27.
Commissions judicial, 213, 324.
  Scotch, 214.
  Waldensian, 215.
  Of inferior courts, 224.
  Of General Synod, 215.
  Of General Assembly, 225.
  Appeal will not lie until their acts have been confirmed, 131.
Commissioners from new Presbyteries, 269.
  Too many from a Presbytery, 270.
  With defective commissions, 270.
Committee on amicable separation in 1837, 712.
Committees of the Assembly, 279, 285, *et seq.*
Committee men, cases of, 557, *et seq.*
  Discussions respecting, 559, *et seq.*
Communion terms, 566.
  Baptist allowed occasional, 75.
Complaint defined, 121.
Conference of Reformed Churches, 528.
Confessions, use of, 15.

Confession, adoption by intrant Ministers, p. 16.
  Not required of members, 32.
Congregations, organization, 29.
  Without officers, 30.
  Supplies to an unorganized minority, 31.
  Qualification of members, 32.
  Manner of reception, 33.
Congregational Churches, Pastors of, 762.
Conscience, rights of Americans abroad, 788.
  Rights of, 785, 787.
Constitution, none written at first, 1.
  First proposal, 3.
  Adoption, see "*Adopting Act*," revision of 1788, 8.
  Adopting Act of, 1788, 10.
  Final enactment, 13.
  Revisions, 14.
  Marginal notes, 19.
  Proposed amendments on the marriage question, 167.
  German translation, 19.
  Circulation, 18.
  Adherence to, 567, 665.
Contumacy, 109.
Convention, called by the Act and Testimony, 678.
  Of Reformed Churches, 528.
  With Connecticut Churches, 496.
  At Cincinnati, 337.
Correction of a judicial record, 107.
Corresponding members, on the Minutes, 212.
  Of Assembly, 274, *et seq.*
Correspondence, belongs to Assembly, 491.
  Documentary history, 491, *et seq.*
  With New England Churches, 491–510.
  With the Dutch Reformed, 510, 521.
  Associate, 523, 528.
  Associate Reformed, 510, 520, 528.
  Reformed, 526, 528.
  Welsh Calvinistic Methodists, 527.
  European Churches, 533.
  Waldenses, 536.
  Church of Scotland, 537.
  The Slavery question, 510, 539.
Cosser, Mrs., case of, 134.
Counsel, in judicial cases, 103.
  In the New-school suit, 775.
Cowell and Tennent's case, 575.
Craighead's case, 638.
Creed, Apostles', 10.
Creeds, use of, 15.
  Ministers hostile to, 17.
  Abbreviated, 762, 712, 727.
Cross's case, 108.
Cumberland schism, 627.

Dancing, 790.
Davies', (Samuel,) presidency, 375.
  Mission to Europe, 309, 373.
  Form of ordination vows, 8.
Davies's (J. L.) case, 35, 70, 102.
Davis's (Thos.) case, 133, 134.
Davis's (W. C.) case, 634.
Day's case, 43, 121.
Deacons, p. 38.
  Ordination, 90.
Deaf and dumb instruction, 193.
Death a bar to trial, 130.
Delaware Synod erected, 258.
  Dissolved, 683.
Delegates to Corresponding Churches, 288.
Demission of ministry, 70.
Deposition and excommunication distinct, 108.
Deposed Minister, published, 109.
  Jurisdiction over, 96.
Discipline, 91, *et seq.*
  Olden example, 91.
Discretionary powers irresponsible, 126.
Dismissions, 35.
  To the world, 34, 36.
Disowning acts, 719.
  Protests against, 721, 724.
  Replies, 722, 726.
  Vindications, 744, 747.
Dissent, right of, 91.
Dobbins's case, 35.
Doctor of Divinity, first, 72.
Donation parties, 173.
Donegal schism, 605.
Dublin Presbytery, letters to, 304, 306.
Duelling, 791.
Duffield's case, 102, 104.

Eakin's case, 96.
Economy of the Boards, 300.
Education of the ministry, 54.
  Thorough, 384.
  Early measures, 368, 377.
  Waved in special case, 56.
  Schools and Colleges ecclesiastical, 368–385, 386, 393.
Education Register, 301.
Elders, 39.
  Election, 40.
  Ordination, 90.
  May fill the Deacon's office, 39.
  Effect of restoration after discipline, 42.
  Resignation, 43.
  Installation on re-election, 42.
  Ordination question, 43, 48, 84.
  Quorum question, 43, 44.
Elective affinity courts formed, 656.
  Condemned, 664, 678, 683.
  Dissolved, 683, 735, 761.
Episcopal Church, relation to, 531.
European churches, correspondence, 533.
Evangelists, 66, 68.
Evidence, 105, 114.
  Against an inferior court, 128.
Ewing's case, 103, 133.
Examinations, judicial, 100.
  In joining Presbytery, 237, 667.
Exegesis subjects, 61.
Expenses of attendence on Church courts, 211.
Expository preaching, 64, 74.

Family religion, 64, 160.
  And Sabbath-schools, 160.

Fasting, pp. 205, 766.
Female prayer meetings, 200.
Fifth (Philadelphia) Church case, 143.
Finance committee, 291.
Foreign Missionary (paper) 302.
  Correspondence, 289.
Foreman's case, 108.
Form of government framed, 8, 9.
Frazer's case, 114, 134.
French war of 1756, 820.
  Revolution, 829.
Fund created for pious uses, 305.
Funds of the Assembly, 467.
  Division with the New-school, 717, 765, 781.
Funeral carousals, 794.

Gambling and lotteries, 793.
General Rules for Judicatories, 844.
German school fund, 371.
German edition of the Constitution, 19.
Glasgow Synod, letter to, 2.
Glenn's case, 130.
Gloucester, a negro preacher, 816.
Graham's case, 613.
Green, (Dr. A.) last time in the Assembly, 275.
  Obituary memorial, 276.
Griffith's case, 130.
  Ordination, 56.

Hanna's, Mrs., case, 135, 138.
Harker's case, 604.
Harney's case, 106.
Harrison's case, 144.
Harrison, letter to Sir E., 303.
Hawes's case, 142.
Hemphill's case, 109.
Hindman's case, 111, 112, 122.
Historical collections, 486.
  Society, 490.
Hobbs's case, 140.
Hopkinsianism, Synod of Philadelphia on, 645.
  The Assembly on, 646.
Hunt's case, 95.
Hymns, Watts's allowed, 182.
  Assembly's collection, 183, 184.

Ilsley and Sharp's case, 146.
Indian missions, 311, *et seq.*
  Civilization, 831.
Independent Presbyterians in S. C., 527.
Injunction to disorderly courts in 1837, 711.
  To take up a case, 120.
Intolerance condemned, 786.

Judicial Committee, 287.
  Process against a court, 711, 720.
  Decision, record of, 145.
    Copy demanded by respondent, 107.
    Publication of, 146.
    Of the Assembly reversed, 147.
  Special decision by consent of parties, 144.
Jurisdiction, territorial, p. 92.
  Over candidates, 56.
  All the elders on trial, 94.
  The only Elder related to accused, 94.
  Member of defunct Presbytery, 94.
  Non-residents, 95.
  Deposed Minister, 96.
  Declinature, 95.

Kelso's appeal, 41.
Keys, doctrine of, 3.
Kollock's case, 115.

Lathrop's case, 557.
Law of Pa., on marriage opposed, 786.
Legislative power, 90.
Letters correspondent, to Synod of Glasgow, 2.
  To Dublin Presbytery, 304, 306.
  To the Scotch Assembly, (1758) 373, (1844) 559.
  To the Irish Assembly, 539, 541, 543.
  To Suffolk Presbytery, 11.
  To Connecticut Ministers, (1708) 491.
  To the Massachusetts' Association, 501.
  To South Carolina Presbytery, 547.
  To the Cumberland party, 629, 631.
  To West Tennessee Presbytery, 632.
  To Yale College, 595.
  To Rev. D. Rice, 54.
  To Dr. Leechman, 72.
  To Governor of Virginia, 308.
  To the churches of Christ on the reform of 1837, 747.
Letters, pastoral, to the Kentucky Synod on the Cumberland schism, 630.
  On the reform of 1837, 743.
  On the division of 1838, 763.
  On systematic benevolence, 153.
  On ministerial support, 173.
  On monthly concert, 179.
  To frontier and vacant churches, 193.
  On dangers in revivals, 199.
  On promoting revivals, 203.
  On Missions, (1719,) 307, (1791,) 326, (1840,) 362.
  To foreign missionaries, 359.
  On founding Princeton Seminary, 408.
  On maintaining sound doctrine, 565.
  In behalf of the Waldenses, 536.
  On the Abingdon difficulties, 614.
  Of the Kentucky Synod on the New Light, 622.
  Of Philadelphia Synod on Hopkinsianism, 645.
  On the old French war, 820.
  On repeal of the Stamp Act, 829.
  On the revolutionary war, 823.
  On the French revolution, 827.
Mails, Sabbath conveyance, 33, 800, 801.
Library, Synodical in 1755, 370.
  Of Associate Reformed Synod, 551.
Libraries, pastoral, 171.
Licensure, disorderly, 61.
  By a self-appointed committee, 61.
  Importance of probation, 60.

Licensure not to be sought abroad, p. 61.
Licentiates to attend church courts, 61.
  Jurisdiction over, 57.
Liquor dealers, 32.
Litigation among Christians, 792.
The lot, 161.
Lotteries, 793.
Lowrie's appeal, 41, 146.
Lowery's case, 132.
Lowery's cases, 140, 143; 135, 146, 227.

Mahaffey's case, 112.
Mail carriers and the Sabbath, 33, 801.
Marques's case, Clarksville church, 36, 104, 131.
Marriage, inconsiderate engagements, 162.
  Clandestine, 163.
  Prior publication, 162.
  Of heathen converts, 168.
  By licentiates, 162.
  Cases of affinity, 163—168.
Masonry, 792.
Matthews, obituary memorial to Dr., 453.
McAdow's case, 113.
McCalla's case, 33, 102.
McDowell's case, 142.
McGill's case, 98,
McKim's case, 697, 700.
McQueen's case, 110, 122, 130.
Members of court, 129.
Memorial in judicial cases, 113.
Michigan Synod dissolved, 768.
Mileage, committee, 291.
  Of Assembly's officers, 277.
Miller, Minutes respecting Dr., 423.
Miller's case, 97, 110.
Ministers, without charge, 66, 235.
  Reception from other churches, 89, 238.
  Reception reversed by higher courts, 235.
  Examination of intrants, 237.
  Holding civil office, 69.
  Strangers, 69.
  Itinerant, 577.
  Removal without leave, 70.
  Forbid to preach at a given place, 70.
  Unfaithful, 66, 67.
  Orthodoxy of, 570, 727, 4.
  Non-resident, 67.
  Dismission, 246.
  Names not to be on the Church roll, 69.
  Deaths to be noticed in the Narrative, 287.
  Their support, 170.
  That of aged and invalids, 177, 461, 463.
Ministry, consecration of children, 189.
Minutes of the Assembly, rules respecting, 283.
  Printing the old, 282.
  The annual, 283.
  Those of the General Synod, 281.
Missions, belong to the Assembly, 296.
  History of early, 303, *et seq.*
  Pastors to cultivate the spirit, 328.
  The duty of the Church, 303, 347.
  Collections for, 364.
Missionaries' salaries, 341.
  Pastoral Letter to, 358.
Missionary Reporter, p. 301.
  Chronicle, 301.
Mission Church courts, 365.
  Relation to the Constitution, 367.
Moderator, in judicial cases, 102, 129.
  Of Assembly, 277.
  List, 267.
Moral reform societies and the Church, 797.
Munroe's case, 36.
Music, ruled by the Session, 170.
  Instrumental, 170.
  The Assembly's collection, 168.

Narrative, Committee on, 287.
Negro instruction, 816, 819.
New Brunswick schism, 577.
New Light heresy, 620.
New-school controversy, 645.
  Doctrinal errors, 665, 673, 675, 678, 684.
  Position in 1834, 669.
  Theology as avowed in 1837, 733.
  Irregularities and disorders, 660, 663.
  Secession, 754, 764.
  Proposal for intercommunion, 782.
New York General Synod, 593.
Newspapers, minute respecting, 571, 767.
Nichols's case, 108.
Notice of appeal or complaint, 128.

Oaths, judicial, 105.
Obituary memorials:
  Alexander, 422.
  Green, 276.
  Matthews, 453.
  Miller, 424.
  Sampson, 445.
Ordinances, 74, *et seq.*
  Classified, 73.
  Heretical and disorderly, 88, 194.
  Neglect of, 83.
Ordination, Lay, 88.
  Irregular, 87.
  Foreign, 85.
  Of other Churches, 89.
  Procured by fraud, 88.
  Sine titulo, 67, 86.
  Of licentiates in batches, 660.
  By committee, 84.
  Caution in, 60, 67.
  Olden trials, 84.
  Of Elders with laying on of hands, 90.
  Of Ministers, Elders, at, 43, 48, 84.

Papacy, relations with, 77, 544.
Parsonages, 171.
Parsons' case, 97.
Pastor, election, 61.
  Installation, 63.
  Duties, 64, 68, 187–192.
  Sustentation, 341.
  Relation dissolved, 64.
  Libraries, 171.
Pelagian errors, 675.
Peoria Church case, 30, 31, 70, 143, 146, 147, 131.
Periodicals of the Boards, 301.

Permanent Clerk, p. 280.
Persecutions, in Virginia, 308.
  In Switzerland, testimony, 786.
Petition in judicial cases, 113.
Philadelphia Presbytery, (2d.) See Assembly's Presbytery.
Pittsburgh Church case, 31.
  Convention, 678.
Plan of Union. Origin, 554.
  Results, 557.
  Complaints against, 660, 670, 679.
  Defence of, 669, 702.
  Abrogation proposed, 683.
  Abrogation, 701.
  This vindicated, 705, 744, 749.
Plan of Albany Presbytery in 1802, 557.
  Of Albany Synod in 1808, 556, 725, 726.
Pluralities, 66.
Political excitements, 830.
Postmasters and the Sabbath, 33.
Prayer, posture, 179.
  For rulers, 179.
  Secret, 766.
  Social, 179.
  Female meetings, 200.
  Monthly concert, 179.
Preaching, lay, 74.
  Expository, 64, 74.
  Reading sermons, 74.
Presbyterianism, radical principles, 210.
Presbyteries, list, 230.
  Duties, 249, 343.
  Quorum, 235.
  Reception of members, 235.
  Dismission and withdrawal, 246.
  May not dismiss Churches, 249.
  Excessive subdivision, 249, 270, 728.
  Elective affinity, 247.
  Equalizing the representation, 763.
  Stricken from the roll in 1838, 769.
Price's case, 108, 109, 140.
Pro re nata meetings of courts, 211, 248.
Protest, right of, 91.
  Rejected in 1834, 672.
Protestation of 1741, 582.
Protracted meetings, 207, 33.
Psalmody, 180.
  Frivolous and heretical, 182.
  Overture from the Associate Reformed, 187.
Publishers' books, recommendation, 398.

Question, form in judicial case, 139.
Quorum, judicial, 100.
  Of Presbytery, 43, 44.
  Of Session, 227.
  Failing, 211.
Rankin in the Assembly, 272.
Reading sermons, 74.
Reception on examination, 33.
Record, Home and Foreign, 301.
Records, 116.
  Exhibition required, 119.
  Committees on, 292.
  Defective, 136.
  Erasure, 117, 118.
Records, Amendment, p. 117.
  Exceptions, 120.
  Copies sent up, 119.
  In appeals and complaints, 135, 136.
Reference, 114.
Remonstrance, right of, 147.
Rennick's case, 91.
Reorganization of the Church after the New-school schism, 757, 768.
Resistance of censure, 109.
Review, annual, 118.
  Who vote? 119.
  Effect of, 120.
Revivals, testimony to, 194.
  Means of, 203.
  Dangers in, 199.
  Disorders in, 196.
  Reception of members in, 33.
Revolution documents, 821–827.
Rice, Matthew H.'s case, 101.
Roll-calling, 139.
  Arrangement, 283.
Romanism, prayer against, 180.
  Testimony against, 77, 79, 544.
Rules of the Assembly to be observed, 105.
  For judicatories, 844.
Russell's case, 135.

Sabbath mail service, 33.
Sabbath desecration, 798.
  By Congress, 801.
  Mails, 801.
Sabbath-schools, 191.
Sabbath-school Visitor, 302.
Sacraments, 75.
  Cases of administration, 75.
Schism, evil, 12.
Schools, parochial, 368, 386, 385, 393.
School books, 393.
Scotch Church, relations to, 2, 27, 373.
  Free Church, 537.
Scott's case, 137.
Scripture proofs to the Constitution, 13.
Secret societies, 792.
Secret devotions, 766.
Seminaries, theological, 404.
  Allegheny, 425.
  Columbia, 446.
  Danville, 429.
  Kentucky, 455.
  Lane, 455.
  Maryville, 454.
  New Albany, 447.
  Princeton, 405.
  Synodical, 441.
  Committee on, 292.
Sentence, must be precise, 106.
  Copy claimed, 107.
Session, quorum, 226.
  Moderator, 228.
  Appointed by a higher court, 224, 227.
  Representation from, 228.
Shepherd's case, 111.
Skinner's case, 140, 142.
Slave, baptism, 82.
  Instruction, 807, 811, 816.

Slavery, p. 806.
  Correspondence, 510, 539.
Snodgrass's case, 133, 134.
Speculation and extravagance, 792.
Spicer's case, 107.
Spirituous liquors, manufacture and sale, 796.
  Sale to heathen tribes, 797.
Stamp Act repeal, 821.
Standing rules, controversy, 22, 23.
Stated Clerk of Assembly, 279.
Stated supplies, 65.
Stated meeting failing, how called, 212.
  Changed, 210.
Statistics, rules respecting, 833.
  Synopsis of statistical tables, 835.
Statistics of the General Assembly from 1791 to 1820, 835.
  Numerical, of General Assembly from 1820 to 1854, 836.
  Of benevolence, from 1820 to 1854, 837.
  Of Domestic Missions, from 1791 to 1854, inclusive, 837.
  Of Church Extension, 838.
  Of the Board of Education, 839.
  Of the Board of Foreign Missions, 840.
  Summary View of Foreign Missions, May 1, 1855, 841.
  Of the Board of Publication, 842.
  Of the New-school General Assembly 1838 to 1856, 843.
St. Charles Church case, 144.
Stone's heresy, 620.
Suffolk Presbytery, reception, 547.
  Threatens secession, 11.
Suits at law, New-school, 771.
  Thanks to the counsel, 775.
  Hon. John Sergeant's reply, 775.
  Opinion of the Court, 776.
Suspension, pending process, 104.
  For definite time, 108.
Suspended Minister may not exhort, 108.
  Still enrolled, 108.
Swiss persecutions condemned, 786.
Synod, history of the General, 264.
  It meets by delegation, 265.
  Its powers, 266.
Synod of Delaware erected, 258.
  Dissolved, 683.
  Utica, Geneva and Genessee, and Western Reserve disowned, 719.
  Tennessee and Michigan dissolved, 768.
  Western Reserve, correspondence with, 563.
Synods, nature defined, 252.
  Chronological list, 251.
  Acts of erection, 252–262.
  Opening sermon, 262.
  Quorum, 211.
  Adjourned meetings, 263.
  Called meetings, 262.
  Missions of, 316, 324.
  Re-arrangement after the New-school secession, 768.

Taylor's (James,) case, 133.
Taylor's (R.,) case, p. 128.
Temporary Clerk, 281.
Tennent's mission to Europe, 373.
Tennent and Cowell's case, 575.
Testimonies and warnings on Church and State, 784.
  On disorders in government and discipline, 675, 727.
  On duelling, 791.
  On the duty of opposing error, 565, 615.
  On erroneous publications, 571.
  On family religion, 160.
  On instruction of the young, 187–392.
  On intemperance, 794.
  On ministerial piety, 53.
  On ministerial learning, 54.
  On neglect of the ministry, 66, 67.
  On support of the ministry, 172.
  On Foreign Missions, 357, 362.
  On Pelagian errors, 568, 665, 675, 728.
  On persecution, 786.
  On piety in communicants, 53.
  To genuine revivals, 195, 602.
  On promoting revivals, 203.
  Against disorders in revivals, 196, 199.
  Against Romanism, 77.
  On the Sabbath, 798.
  On slavery, 807–814.
  Against Socinianism, 76, 573.
  On theatre and dancing, 790.
  Against Universalism, 573.
Thanksgiving days, 187.
Theatre, 790.
Theological schools, 404.
  Early appointment of a Professor, 404.
Theological Instructors, rules respecting, 761.
Time, limitation, 128, 129.
  When it may not be pleaded, 120.
Todd's case, 141.
Toleration principles, 786.
Total abstinence, 796.
Tract and book distribution, 396.
Translation of Pastors, 64.
Transylvania Seminary, 378.
Trimble's case, 134.
Troy Church case, 128.
Trustees of Assembly, 466.
  Of the Churches, 37.
Tuttle's case, 559.

Union, conference on Christian, 528.
  To be cultivated, 12.
  Of Charleston Presbytery, 548.
  Dutchess, 546.
  South Carolina, 547.
  Suffolk, 546.
  Charleston Union, 782.
  Associate Reformed Synod, 549.
  The General Synods in 1758, 600.
Unitarianism, 76, 573.
United Foreign Missionary Society, 320.
Universalists excommunicate, 32.
Upson's case, 564.
Uraguay Treaty, 789.

Vacant pulpits subject to Presbytery, p. 68.
  Ordinances in vacant Churches, 193.
Vaccination, 832.
Vancourt's case, 120.
Van Dyke's case, 522.
Vaud persecutions reprobated, 786.
Virginia, letter to the Governor of, 308.
Visitorial power of the Assembly, 295.

Waldenses, intercourse with, 536.
Ward's case, 111.
Washington, correspondence with President, 827.
Western Committee of Missions, 337.
Western Foreign Missionary Society, 347.
  Proposed transfer, 347, *et seq.*
  Memorial in 1834, 659.
Western Reserve Synod, plan of union in, p. 563.
  Disowned, 719.
Westminster Standards amended, 5, 9.
  To be studied, 27.
  Assembly's bicentenary, 26.
Widows' fund, 457.
Wiley's case, 33.
Wilmington Presbytery case, 697.
  Refusal of records, 699.
  Dissolved and restored, 700.
Withdrawal of parties, 139.
Witnesses, 105, 106.
Wood, Mrs., case, 97.
World's Christian Union Convention, 528.
Wylie's, Dr., case, 101, 106, 121.

Yale's case, 132.
Yale College, letter to, 595.